

Veda Vyas'
ADHYATAMA RAMAYAN

**(Original Text with complete English Translation
& Explanatory Diagrams, Notes, Charts etc.)**

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PREFACE

पार्वत्यै परमेश्वरेण गदिते ह्यात्मारामायणे
काण्डैः सप्तभिरन्वितेऽतिशुभदे सर्गाश्रितुःषष्टिकाः।
श्लोकानां तु शतद्वयेन सहितान्युक्तानि चत्वारि वै
साहस्राणि समाप्तिः श्रुतिशतान्युक्तानि तत्त्वार्थतः॥

This Adhyatma Ramayan—which was narrated by the supreme Lord (Shiva) himself to Parvati—has 7 chapters (or Kands) and 64 cantos in all. It is a bestower of great auspiciousness and welfares. From beginning to end it has 4200 Slokas (verses) while hundreds of sublime precepts of the scriptures have been encapsulated in the discussions of different spiritual and philosophical aspects of metaphysics which are enshrined in this holy and divine book called Adhyatma Ramayan.

It is said that Adhyatma Ramayan was first narrated by lord Ram to Shiva (Baal Kand, canto 2, verse 4), then by Lord Shiva to Parvati (Baal Kand, canto 1, verse nos. 7, 16-17), subsequently by Lord Brahma to sage Narad (prologue/Mahatamya, verse nos. 16-17; 60) and the transcript of this latter conversation detailing verbatim the former (prologue, verse no. 28) was done by sage Veda Vyas, the legendary classifier of the Vedas and author of Upanishads, Purans, Mahabharat etc. in the ‘Uttar Kand of his Brahmand Puran’.

Being the product of such a prodigy of stupendous genius and matchless intellect who was also an enlightened soul, it is to be expected that Adhyatma Ramayan contains the essence of the highest of pristine philosophy, spiritualism and metaphysical concepts, well narrated in simple, lucid, vibrant and accessible language, and woven intricately in the main texture of the fabric consisting of the divine story of Sri Ram.

Adhyatma Ramayan is a unique blend of the worldly story of Sri Ram as the most truthful, upright, valiant, valorous, righteous, noble and wise son of king Dasrath of Ayodhya vis-a-vis his spiritual, divine, enlightened, sublime and holy form as the supreme Brahm

himself. As the latter, he is praised, honoured, lauded, adored and worshipped by the Gods, sages, seers, saints and other exalted ones as having all the characteristic attributes (or, the lack of them, as it were) of supreme Brahm. The divine epic seamlessly blends the divine with the mundane, the metaphysics with the humdrum terrestrial existence, the concept of adoration, devotion and worship with high intellectual ponderings, contemplations and spiritual debates, and it thereby unifies the creature with its ultimate truthful form or nature as the supreme Brahm.

Adhyatma Ramayan distills, condenses and crystalises highly complicated and abstract philosophy contained in the Vedas and Upanishads into concepts, principles and axioms which are easy to understand because each principle is propounded with a background of particular set of circumstances prevailing at a specific point of time in the worldly story of Sri Ram so as to enable the reader or spiritual seeker to easily understand and relate himself to it. Since we know the background in which a particular concept is underlined (or highlighted), it becomes easy for even a lay-person to comprehend it.

It will be observed that Veda Vyas has used the time tested tool of story telling to put forward elementary truths concerning metaphysics in a succinct, lucid manner. As a result, all the cantos have one or the other aspect of spiritualism and metaphysics highlighted in the form of, what I like to call, 'gospels'. These gospels are what makes Adhyatma Ramayan so spiritually uplifting, unique, sublime, magnificent and matchless; they make it stand shoulders and heads above other tomes and treatises on philosophy, spiritualism and metaphysics as well as stories related to the legend of Sri Ram. They are so profound in their impact that if they are extracted from the main book and presented separately, they will form a light-house of wisdom, truthful knowledge and enlightenment. Coming out from the pen of the legendary scribe Veda Vyas, these gospels reflect and expound that exalted soul's deep insight into the truth of what constitutes the reality and what is only an illusionary mirage. It is an unmatched masterpiece of spiritual and metaphysical text ever written in Sanskrit.

What originally were highly abstract tenets and theories enshrined in the Vedas and Upanishads, and were generally beyond the reach of ordinary creatures, and were restricted to the domain of scholarly and learned souls such as exalted hermits, sages, seers, ascetics and mystics, and which could not be even read in a single life-span of an individual who were yearning for knowledge and self realisation—all have been distilled, condensed and put on platter, as it were, by Veda Vyas in the form of Adhyatma Ramayan for the common man.

It is also said that Goswami Tulsidas, the author of the epic Ram Charit Manas, drew his inspiration on spiritual and metaphysical matters from Adhyatma Ramayan more than any other text.

Adhyatma Ramayan has two parallel strands running through the text—one dealing with the plain and simple narration of the events/episodes associated with the worldly life story of Sri Ram, and the other, more importantly for the seekers of truth and self realisation, the various axioms and maxims about spiritualism, the goal of life, the supreme and truthful knowledge, self realisation, enlightenment, pristine philosophical and metaphysical concepts etc.—all have been made easy for them through the medium of the story.

The reading of this tome lifts the reader from this mundane, humdrum existence into the higher realm of spiritualism marked by detachment, renunciation, self restraint, peace and tranquility of the mind and soul, the realisation that this world is an illusion and the fact that the supreme, unadulterated reality and truth is quite different from what we generally know or understand it to be. It kindles wisdom, self realisation and enlightenment in the heart of the true seeker. It removes darkness of ignorance and stupidity, and lights the beacon of true knowledge, wisdom and enlightenment. It is not a simple, often re-told story of Sri Ram, but a torch-light or an eye opener, as it were, in to the wisdom of the higher world of spiritualism, devotion, self realisation and enlightenment. In this aspect, sage Veda Vyas did earlier what Tulsidas did later on.

Adhyatma Ramayan is broadly classified into 8 chapters. The first is a prologue, called Mahatamya, i.e., importance of the book. It is an introductory chapter telling us why, for whom and by whom this story was narrated; what are its benefits and significance. The remaining 7 chapters follow the usual pattern of Sri Ram's story having the different Kands pertaining to a particular period in his life. A quick perusal of the contents page of the book will clarify the matter.

Further, each Kand (chapter) has a number of sub-chapters or cantos. And each canto has a series of verses. All have been numbered for easy reading and reference. The divine story of Sri Ram helps ‘to open their eyes, and to turn them away from darkness to light, and from power of Satan (read Maya) unto God that they may receive forgiveness of sins (and achieve emancipation and salvation) and inheritance among them which are sanctified by faith that is in me’ (the holy Bible, Acts 26/18) because ‘to be carnially minded is death but to be spiritually minded is life and peace’ (the holy Bible, Romans 8/6). It is indeed true that ‘God so loved the world that he (manifested himself to) be its saviour’ (the holy Bible, gospel of St. John 3/16) in the form of Sri Ram to illuminate this

dark world with the light of true knowledge and wisdom, and to light a beacon for the world so as to serve as a guide for humankind as a whole because example is always better than mere hypothetical precepts. But there must be someone to explain and codify this knowledge so that it can be digested and assimilated by mankind.

Veda Vyas is considered an incarnation of Lord Vishnu precisely for the above purpose, for who else can have that prodigious and stupendous intellect, memory, knowledge and deep insight that he had. Therefore, he ‘taught them as one that had the authority and not just as a scribe’ (the holy Bible, gospel of St. Marks 1/22). The language he used was the language in vogue at the time, but in our modern, present day world, Sanskrit has become the realm of scholastic individuals only, and Hindi or any other regional vernacular language has its own geographical limitations. English, on the other hand, is the global language of the modern world, and so it was felt by me that an English rendering would extend the reach of this beautiful book to all the corners of the globe where mankind exists. The Bible says ‘wherefore let him speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful (Corinthians 1/14/13-15)’ and ‘I had rather speak few words with my understanding.... than ten thousand words in an unknown tongue (Corinthians 1/14/19)’.

I have tried to present a verse by verse, line by line simple English rendering of the holy text which is in Sanskrit. This oftentimes created a piquant situation—for the original text has a lot of repetition of words, ideas, adjectives etc.; many a times it was not possible to isolate two verses or three verses for the purpose of English rendering, so I had to club more verses together. Again, the Sanskrit words used to describe metaphysical principles and concepts, such as for example about the various characteristics of the Atma/soul and the Parmatma/Brahm cannot be rendered in an alien language such as English by the use of a single word. Unless a group or cluster of words are used, the concept will not be clear. This explains why I had to use more than one specific word for a single word or phrase used in the original text.

In order to ensure that the spirit of the original Sanskrit text is not lost while rendering it into another language in an attempt to lay great stress on the literal translation, it was deemed fit, proper and prudent to give more stress on bringing out the subtle meaning, the spirit of the sentences by fine-tuning the translation so that often times it might appear to be transcreation, which it is not because nothing is transposed or is extrenous to the text. There is no interpolation, no imposition, no twirling or fiddling with the text. If the meaning is not clear, the translation or rendering becomes useless. So, I

have tried my best to guard against this pit-fall.

Again, to be faithful to the tenor of the text, I have sometimes overlooked niceties of grammar because if I had observed the decorum and rigidity of immaculate grammar, the verses would have to be turned on their head, as it were. But this has been kept to the bare minimum. So, I pray my readers will keep this in mind while going through the text. Wherever an idea struck me or elaborations, explanations, details were needed to elucidate the text, I have appended a footnote to the verse separately.

The pristine and profound Vedantic concepts as explained in the text are sometimes so confusing, cluttered with high sounding and uncommon terminology, words and phrases that they needed to be simplified and explained separately. So, I have extensively used footnotes, charts, diagrams etc. to clear up the confusion about the principal concepts as far as I could.

Whenever possible, I have also mentioned cross references in the text at the end of a set of verses themselves so that the reader can quickly refer to the relevant idea, or elaboration of that idea, or a different idea having relevance to the present one, in the other part of the book if he so wishes.

I have appended few appendices—viz Appendix no. 1 tells us the life of sage Veda Vyas and his works, Appendix no. 2 has a list of the various gospels included in the text and which form an integral part of it but nevertheless can be separated from it and read independently as magnificent and matchless examples of pristine spiritual tenets and philosophy, Appendix no. 3 lists the explanatory diagrams, charts and major notes, Appendix no. 4 introduces the various chief characters in Adhyatma Ramayan while Appendix no. 5 lists the other books that I have attempted in honour and service of my beloved Lord Sri Ram. Appendix no. 6 has my humble dedication-letter to Sri Ram.

Finally, I submit most humbly before my dear and most esteemed readers to excuse and overlook my ommissions and commissions, and imbibe the nectar as the bees do from the flower. Never mind the colour of the flower, its looks or its habitat, but enjoy the nectar nevertheless! I hope that Adhyatma Ramayan will ‘confirm the souls of the (Lord's) disciples and that we must through much tribulation (i.e., the effort of reading and understanding of this tome and implementing it in our daily lives) enter into the kingdom of God’ (the holy Bible, Acts 14/22).

I submit this holy book before my beloved and dearest of dear Lord Sri Ram

who had inspired and impelled me to go about writing it. All the credit goes to him—and this is heartfelt and not a mere lip-service, and if any errors had crept in the book then they are definitely mine because after all I am an ordinary mortal human being like the rest of us. I hope and earnestly pray that ‘the word of God will multiply throughout all the regions (of the world)’ (the holy Bible, Acts 12/24, 13/49).

I express my sincerest of thanks to all who have helped in realising this dream, right from those who have helped me with composing, Sanskrit proof reading and getting this book published and reaching your hands.

If Adhyatma Ramayan kindles love and affection for the Lord, if it kindles a sense of self-realisation, wisdom and enlightenment in even one soul, my efforts would be deemed to be fruitful and rewarded. Because one candle lit can light more candles. I have no doubt that this beacon of spiritual light would shine day and night atop the lighthouse of truthful knowledge and devotion to guide the ships of our mundane, humdrum lives that is caught in the rough and tumble of the ferocious, merciless, buffet-ing ocean-like entrapping, artificial and delusionary world, in its journey towards self realisation, emancipation and ultimate salvation—a journey inwards rather than outwards; a journey that could wreck the whole ship had it not been for the beacon of this lighthouse called Adhyatma Ramayan containing the divine story Lord Ram, the Supreme Brahm! Amen!

8th August 2006

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ADHYATMA RAMAYAN

By Sage Veda Vyas

(Extracted from Brahmand Puran, Uttar Khand)

Importance (Prologue)

अग्रमेयत्रयातीतनिर्मलज्ञानमूर्तये ।

मनोगिरां विदूराय दक्षिणामूर्तये नमः॥१॥

1. I pay my homage/obeisance to the South-facing Lord Shiva who is beyond proof and evidence (i.e., does not need it to establish his existence), is beyond the 3 Gunas (Satvic, Rajsic, Tamsic), is faultless, is an embodiment of wisdom and knowledge and is not the subject of comprehension by the mind and description by the speech (1).

सूत उवाच

कदाचिन्नारदो योगी परानुग्रहवाञ्छया ।

पर्यटन्सकलल्लोकान् सत्यलोकमुपागमत्॥२॥

तत्र दृष्ट्वा मूर्तिमद्भिश्छन्दोभिः परिवेष्टितम् ।

बालार्कप्रभया सम्यग्भासयन्तं सभागृहम्॥३॥

मार्कण्डेयादिमुनिभिः स्तूयमानं मुहुर्मुहुः ।

सर्वार्थगोचरज्ञानं सरस्वत्या समन्वितम्॥४॥

चतुर्मुखं जगन्नाथं भक्ताभीष्टफलप्रदम् ।

प्रणम्य दण्डवद्भक्त्या तुष्टाव मुनिपुङ्गवः॥५॥

- 2-5. Sage Sut Said, 'Once, ascetic (celestial saint) Narad roamed in all the worlds and reached Satyalok (heavens) with the intention of benefiting all the creatures (2). There he saw Lord Brahma who was surrounded by the 4 Vedas in a visible form (i.e., personified image), whose early morning sun-like splendour fully lightened-up the assembly, who was being worshipped repeatedly by sages Markandey and others (who were singing hymns in his praise), who has the knowledge of all that is worth knowing, who bestows all the desired fruits to his devotees, who was at that time accompanied by Saraswati (goddess of wisdom, knowledge, speech) and who is the Lord of the creation—seeing him thus, the best amongst sages (i.e., the most exalted), Narad, prostrated himself (in reverence and to pay obeisance) in front of him, and then worshipped him by singing hymns in his praise (3-5).

सन्तुष्टस्तं मुनिं प्राह स्वयम्भूवैष्णवौत्तमम् ।

किं प्रष्टुकामस्त्वमसि तद्वदिष्यामि ते मुने॥६॥

इत्याकर्ण्य वचस्तस्य मुनिर्ब्रह्माणमब्रवीत् ।

त्वत्तः श्रुतं मया सर्वं पूर्वमेव शुभाशुभम्॥७॥

इदानीमेकमेवास्ति श्रोतव्यं सुरसत्तम।

तद्रहस्यमपि ब्रूहि यदि तेऽनुग्रहो मयि॥८॥

6-8. Pleased, the self-begotten Brahma said to the most exalted Vaishnav saint Narad, 'Oh Sage! What do you want to know? I shall tell you all that you wish to know' (6). Narad replied, 'Oh the most exalted God! I have already heard from you all about the good and virtuous deeds/actions. Now there is only one more thing which I wish to hear from you. If you are pleased with me then you should tell it to me inspite of it being a matter of top secrecy (i.e., not worth telling to all and sundry) (7-8).

प्राप्ते कलियुगे घोरे नराः पुण्यविवर्जिताः।

दुराचाररताः सर्वे सत्यवार्तापराङ्मुखाः॥९॥

परापवादनिरताः परद्रव्याभिलाषिणः।

परस्त्रीसक्तमनसः परहिंसापरायणाः॥१०॥

9-10. With the arrival of the terrible Kaliyug, the people would forsake righteous and virtuous path and truth, and instead indulge in unrighteousness and vices of all sorts (9). They would indulge in malicious gossip, covet the wealth and women of others, and harm them unnecessarily (10).

देहात्मदृष्टयो मूढा नास्तिकाः पशुबुद्धयः।

मातृपितृकृतद्वेषाः स्त्रीदेवाः कामकिङ्कराः॥११॥

विप्रा लोभग्रहग्रस्ता वेदविक्रयजीविनः।

धनार्जनार्थमभ्यस्तविद्या मदविमोहिताः॥१२॥

11-12. 'Those idiots (people of Kaliyug) would think that their bodies are their 'true self', they would be non-believers (heretics), their intellect (thinking, discrimination, behaviour, outlook) would be no better than those of animals, and being slave to 'Kaam' (lust, passion, greed) they would be infatuated towards women and opposed to their own parents (11). The Brahmins, being eclipsed (overcome, subjugated) by greed/avarice, would sell the Vedas and earn a livelihood from it, would acquire knowledge only to earn money and shall become haughty and arrogant (due to their knowledge and superior birth) (12).

त्यक्तस्वजातिकर्माणः प्रायशः परवञ्चकाः।

क्षत्रियाश्च तथा वैश्याः स्वधर्मत्यागशीलिनः॥१३॥

तद्वच्छूद्राश्च ये केचिद्ब्रह्मणाचारतत्पराः।

स्त्रियश्च प्रायशो भ्रष्टा भर्त्रवज्ञाननिर्भयाः॥१४॥

13-14. The Kshatriyas and Vaishyas (i.e., the warrior and trading classes respectively) would also abandon their role in society, their duties and responsibilities, and instead become deceitful, cheats and full of conceit (13). Similarly, the Sudras (low caste) would indulge in Brahmin-like behaviours while the women would be generally unchaste, disloyal and would not shy from insulting their husbands (14).

अशुभद्रोहकारिण्यो भविष्यन्ति न संशयः।

एतेषां नष्टबुद्धीनां परलोकः कथं भवेत्॥१५॥

इति चिन्ताकुलं चित्तं जायते मम सन्ततम्।
 लघूपायेन येनैषां परलोकगतिर्भवेत्।
 तमुपायमुपाख्याहि सर्वं वेत्ति यतो भवान्॥१६॥

15-16. There is no doubt that they would be malicious towards the father-and-mother-in-laws. How is it possible to have their emancipation and salvation? (15). This is a cause of constant worry for me. Tell me a simple method (way) which can redeem them because you are all-knowing' (16).

इत्यृषेर्वाक्यमाकर्ण्य प्रत्युवाचाम्बुजासनः।
 साधु पृष्टं त्वया साधो वक्ष्ये तच्छृणु सादरम्॥१७॥
 पुरा त्रिपुरहन्तारं पार्वती भक्तवत्सला।
 श्रीरामतत्त्वं जिज्ञासुः पप्रच्छ विनयान्विता॥१८॥
 प्रियायै गिरिशस्तस्यै गूढं व्याख्यातवान् स्वयम्।

17-18. Hearing these words of the celestial sage Narad, Brahma who was sitting on a lotus, replied, 'Oh Saint! You have asked a good thing. I shall tell you; listen attentively and with faith (17). In ancient (earlier) times, Parvati (the consort of Lord Shiva), who loves her devotees and who was inspired by the quest to know the essential supreme, absolute truth (element) about 'Ram', had asked about it from Lord Shiva, who is the destroyer of Tripura, and most powerful (18).

पुराणोत्तमध्यात्मरामायणमिति स्मृतम्॥१९॥
 तत्पार्वती जगद्धात्री पूजयित्वा दिवानिशम्।
 आलोचयन्ती स्वानन्दमग्ना तिष्ठति साम्प्रतम्॥२०॥

19-20. The secret that Mahadeo (Shiva) enunciated (described, narrated, detailed) at that time to his beloved (Parvati) came to be renowned as 'Adhyatma Ramayan' (19). Now, the mother of all creation, Parvati, worships it, thinks and contemplates on it day and night, and remains submerged in a state of constant bliss, peace and tranquility (20).

प्रचरिष्यति तल्लोके प्राण्यदृष्टवशाद्यदा।
 तस्याध्ययनमात्रेण जना यास्यन्ति सद्गतिम्॥२१॥
 तावद्विजृम्भते पापं ब्रह्महत्यापुरःसरम्।
 यावज्जगति नाध्यात्मरामायणमुदेष्यति॥२२॥

21-22. At the opportune time when this Ramayan would be propagated in the world due to the advent of good luck and fortunate circumstances of the people, they would get an auspicious end (i.e., emancipation and salvation of their soul and deliverance from the cycle of birth and death) by merely studying it (21). Great sins such as killing of Brahmins (or anyone who is senior, learned) etc. would exist only till the time that Adhyatma Ramayan does not make its debut in the world (i.e., society) (22).

तावत्कलिमहोत्साहो निःशङ्कं सम्प्रवर्तते।
 यावज्जगति नाध्यात्मरामायणमुदेष्यति॥२३॥

तावद्यमभयः शूराः सञ्चरिष्यन्ति निर्भयाः।

यावज्जगति नाध्यात्मरामायणमुदेष्यति॥२४॥

23-24. Kaliyug will have its free run only till the time Adhyatma Ramayan does not rise (emerge, makes its presence felt) in this world (23). The brave and ferocious messengers of 'Yam' (God of death and hell) would roam freely unhindered and unopposed in this world only till the time this Adhyatma Ramayan does not manifest itself (24).

तावत्सर्वाणि शास्त्राणिविवदन्ते परस्परम्॥२५॥

तावत्स्वरूपं रामस्य दुर्बोधं महतामपि।

यावज्जगति नाध्यात्मरामायणमुदेष्यति॥२६॥

25-26. And all the discords, disputes and debates (confusions, doubts) among the scriptures (and their interpretations) as well as the ignorance about the true essence (nature) of Ram in the mind, heart and intellect of great souls (i.e., wise people) would exist only till the time the (divine) light of Adhyatma Ramayan does not shine in this world (25-26).

अध्यात्मरामायणसङ्कीर्तनश्रवणादिजम्।

फलं वक्तुं न शक्नोमि कात्स्न्येन मुनिसत्तम्॥२७॥

तथापि तस्य माहात्म्यं वक्ष्ये किञ्चित्तवानघ।

शृणु चित्तं समाधाय शिवेनोक्तं पुरा मम॥२८॥

27-28. 'Oh the most exalted sage (Narad)! I cannot fully describe the benefits and rewards (fruits) of listening to and singing of Adhyatma Ramayan—but oh 'Anagh' (वानघ = the sinless, pure and faultless one), still I shall tell you a little (fraction) of its glories and importance. Earlier, Shiva had narrated it to me. So, listen attentively (27-28).

अध्यात्मरामायणतः श्लोकं श्लोकार्धमेव वा।

यः पठेद्भक्तिसंयुक्तः स पापान्मुच्यते क्षणात्॥२९॥

यस्तु प्रत्यहमध्यात्मरामायणमनन्यधीः।

यथाशक्ति वदेद्भक्त्या स जीवन्मुक्त उच्यते॥३०॥

29-30. Those who read one or even a half of any hymn contained in Adhyatma Ramayan with faith, belief, sincerity and devotion are instantly freed from their sins (and their effects) (29). Those who listen to Adhyatma Ramayan daily with a pure (uncorrupt) mind and with due concentration, devotion and in accordance to their ability (and circumstances), are deemed to be liberated from (the shackles of) this existence (i.e., mundane, delusionary life) (30).

यो भक्त्यार्चयतेऽध्यात्मरामायणमतन्द्रितः।

दिने दिनेऽश्वमेधस्य फलं तस्य भवेन्मुने॥३१॥

यदृच्छयापि योऽध्यात्मरामायणमनादरात्।

अन्यतः शृणुयान्मर्त्यः सोऽपि मुच्येत पातकात्॥३२॥

नमस्करोति योऽध्यात्मरामायणमदूरतः।

सर्वदेवार्चनफलं स प्राप्नोति न संशयः॥३३॥

31-33. Oh sage (Narad)! Those people who worship/adore Adhyatma Ramayan with

devotion and free from indolence/laziness, get the reward (fruit, benefit) of doing the great Horse-Sacrifice (31). Those who listen to Adhyatma Ramayan from others even irregularly and with contempt (or scorn, doubt), are also freed from (the effects of) sins (32). Those who go near Adhyatma Ramayan and bow their heads in reverence (and pay their obeisance to it), get the fruits (rewards) equivalent to worshipping all the Gods put together (i.e., simultaneously)—there is no doubt/confusion about it (33).

लिखित्वा पुस्तकेऽध्यात्मरामायणमशेषतः।

यो दद्याद्रामभक्तेभ्यस्तस्य पुण्यफलं शृणु॥३४॥

अधीतेषु च वेदेषु शास्त्रेषु व्याकृतेषु च।

यत्फलं दुर्लभं लोके तत्फलं तस्य सम्भवेत्॥३५॥

34-35. 'Those who write the whole (complete) book of Adhyatma Ramayan and give it to other devotees of Lord Ram—listen to the fruits (rewards, benefits) which they get (34). He gets that reward which is difficult to get even by reading (and studying) the Vedas and preaching (discoursing on) the Shastras (scriptures) in this world (35).

एकादशीदिनेऽध्यात्मरामायणमुपोषितः।

यो रामभक्तः सदसि व्याकरोति नरोत्तमः॥३६॥

तस्य पुण्यफलं वक्ष्ये शृणु वैष्णवसत्तम।

प्रत्यक्षरं तु गायत्रीपुरश्चर्याफलं भवेत्॥३७॥

36-37. Oh the best among Vaishnav saints (Narad)! Listen—that devotee of Lord Ram, who is regarded as the best among humans, and he who preaches the story of Adhyatma Ramayan in an assembly of faithfuls on the Ikadashi day after observing a fast (i.e., without eating, on an empty stomach after observing religious vows and austerities), shall get the benefit of reciting the Gyatri Mantra with the utterance of every word of this book (36-37).

उपवासव्रतं कृत्वा श्रीरामनवमीदिने।

रात्रौ जागरितोऽध्यात्मरामायणमनन्यधीः।

यः पठेच्छृणुयाद्वापि तस्य पुण्यं वदाम्यहम्॥३८॥

कुरुक्षेत्रादिनिखिलपुण्यतीर्थेष्वनेकशः।

आत्मतुल्यं धनं सूर्यग्रहणे सर्वतोमुखे॥३९॥

विप्रेभ्योऽव्यासतुल्येभ्यो दत्त्वा यत्फलमश्नुते।

तत्फलं सम्भवेत्तस्य सत्यं सत्यं न संशयः॥४०॥

यो गायते मुदाध्यात्मरामायणमहर्निशम्।

आज्ञां तस्य प्रतीक्षन्ते देवा इन्द्रपुरोगमाः॥४१॥

38-41. Now I shall tell you the auspicious reward begot by him who either listens to or reads Adhyatma Ramayan with deep concentration on the Ram Navmi day after observing the ritual of fasting and keeping awake during the night (38). The reward is equivalent to giving repeated charities to Brahmins who are as exalted as sage Vyas, of amounts (i.e.,

quantum of wealth) which are same as possessed by the donor (i.e., half of one's wealth is given as alms), at the time of total solar eclipse and at any one of the holy pilgrim sites such as Kurushetra etc.—there is no doubt or confusion about it. It is the truth (39-40). Those persons who sing (the hymns of) Adhyatma Ramayan with a cheerful mind and intellect, even Indra (the king of Gods) and other Gods are eager for his orders (i.e., they are eager to fulfil all his wishes) (41).

पठन्त्रयहमध्यात्मरामायणमनुव्रतः ।
यद्यत्करोति तत्कर्म ततः कोटिगुणं भवेत् ॥४२॥
तत्र श्रीरामहृदयं यः पठेत्सुसमाहितः।
स ब्रह्मघ्नोऽपि पूतात्मा त्रिभिरेव दिनैर्भवेत् ॥४३॥

42-43. Any good, auspicious deeds done by a person become manifold (i.e., multiplied millions of) times by regularly reading Adhyatma Ramayan as per established method (42). Those who whole heartedly, with deep faith, devotion, conviction and concentration read this (spiritual book) can get rid of the burden (evil effects of sin) of killing (or injuring, harming) a Brahmin in a short period of 3 days only (43).

श्रीरामहृदयं यस्तु हनूमत्प्रतिमान्तिके।
त्रिःपठेत्प्रत्यहं मौनी स सर्वेप्सितभाग्भवेत् ॥४४॥
पठन् श्रीरामहृदयं तुलस्यश्वत्थयोर्यदि।
प्रत्यक्षरं प्रकुर्वीत ब्रह्महत्यानिवर्तनम् ॥४५॥

44-45. Those who read (or recite) this 'Ram Hriday' [राम हृदय = literally verses which highlight the essential, absolute truth about Sri Ram, or which form the core philosophy related to Lord Ram] three times daily in front of an image of Hanuman—surely get all desired fruits (rewards) (44). Besides it, if any one recites (or reads) this 'Ram Hriday' near a Tulsi (holy Basil plant) or Pipal (Banyan tree)—then he gets rid of his horrible sins such as the killing (or harming) of a Brahmin at the pronunciation (utterance) of every single word of these sacred hymns (of Adhyatma Ramayan) (45).

श्रीरामगीतामाहात्म्यं कृत्स्नं जानाति शङ्करः।
तदर्थं गिरिजा वेत्ति तदर्थं वेद्म्यहं मुने ॥४६॥
तत्तेकिञ्चित्प्रवक्ष्यामि कृत्स्नं वक्तुं न शक्यते।
यज्ज्ञात्वा तत्क्षणाल्लोकश्चित्तशुद्धिमवाप्नुयात् ॥४७॥

46-47. 'Oh sage! The glory, importance and potential powers of 'Ram Gita' is fully known by Lord Shiva only; half of what he knows is known to Parvati, and half of that (i.e., a quarter of what Shiva knows) is known to me (46). That is why I cannot tell you the whole of it; still I shall narrate a fraction (part) of it, by knowing which the mind and intellect instantly get purified (47).

श्रीरामगीता यत्पापं न नाशयति नारद।
तनन नश्यति तीर्थादौ लोके क्वापि कदाचन।
तत्र पश्याम्यहं लोके मार्गमाणोऽपि सर्वदा ॥४८॥

रामेणोपनिषत्सिन्धुमुन्मथ्योत्पादितां मुदा।
लक्ष्मणायार्पितां गीतासुधां पीत्वामरोभवेत्॥४९॥

48-49. Oh Narad! That sin which cannot be destroyed by ‘Ram Gita’ can never be eliminated (removed) by any pilgrim site or pilgrimage in this world. I cannot see (find) such a sin inspite of my meticulous attempt to search for it (i.e., there is no sin or evil which cannot be destroyed by the good effects of ‘Ram Gita’) (48). Sri Ram had extracted (deduced, culled, inferred) it after churning (i.e., deeply studying) the ocean (of vast body of knowledge) of the Upanishads (Vedant), and thereafter most gladly (willingly, happily, as a special favour) gave it to his dear brother Laxman. [What better and easy method for liberation from sins can ever be made available?] (49).

जमदग्निपुत्रः पूर्वं कार्तवीर्यवधेच्छया।
धनुर्विद्यामभ्यसितुं महेशस्यान्तिके वसन्॥५०॥
अधीयमानां पार्वत्या रामगीतां प्रयत्नतः।
श्रुत्वा गृहीत्वाशु पठन्नारायणकलामगात्॥५१॥

50-51. In ancient times, the son of Jamdagni (जमदग्नि), Parashuram, stayed with Shiva to practice archery with the avowed aim of slaying (the demon) Sahastrarjun (सहस्रार्जुन) (50). At the time he had overheard Parvati studying (i.e., reciting, reading) ‘Ram Gita’, had listened to it with due concentration and diligence, brought it to his heart (i.e., learned it and imbibed its true message and glory), and became another manifestation (i.e., almost similar to or alike) of Lord Narayan-Vishnu in all his potent powers by repeatedly practicing it (i.e., reading, reciting and implementing its philosophy) (51).

ब्रह्महत्यादिपापानां निष्कृतिं यदि वाञ्छति।
रामगीतां मासमात्रं पठित्वा मुच्यते नरः॥५२॥
दुष्प्रतिग्रहदुर्भोज्यदुरालापादिसम्भवम्।
पापं यत्तत्कीर्तनेन रामगीता विनाशयेत्॥५३॥

52-53. If anyone wishes to free himself from the terrible sins like the killing (harming) of a Brahmin, should recite (read) with devotion and faith the sacred hymns of ‘Ram Gita’ for one month—by doing so, he shall be freed of it (the sins) (52). The sins which result from improper charity (donation to unworthy persons or purpose), prohibited food (such as wine, meat etc.) and foul, uncouth language (such as abuses, profanities, expletives, malicious gossip, hearsay, falsehood) are eliminated by the recitation of the verses of ‘Ram Gita’ (53).

शालग्रामशिलाग्रे च तुलस्यश्चत्थसन्निधौ।
यतीनां पुरतस्तद्ब्रह्मगीतां पठेत्तु यः॥५४॥
स तत्फलमवाप्नोति यद्वाचोऽपि न गोचरम्॥५५॥

54-55. Those persons who read the sacred hymns of ‘Ram Gita’ in front of a Shaligram-stone (representing the formless, attributeless aspect of the Lord), a Tulsi (Basil) or Pipal (Banyan) tree and a ‘Yati’ (ascetic), shall get the fruit (benefit, reward) which is so huge,

measureless and beyond expectation that it is not the subject matter of one's speech (i.e., it cannot be described in words) (54-55).

रामगीतां पठन्भक्त्या यः श्राद्धे भोजयेद् द्विजान्
तस्य ते पितरः सर्वे यान्तिविष्णोः परंपद्मम्॥५६॥
एकादश्यां निराहारो नियतो द्वादशीदिने।
स्थित्वागस्त्यतरोर्मूले रामगीतां पठेत्तु यः।
स एव राघवः साक्षात्सर्वदेवैश्च पूज्यते॥५७॥

56-57. Those who read or recite the sacred hymns or 'Ram Gita' with great reverence and faith during the days of 'Sraddha' (श्राद्ध = a period when offerings are made to the ancestors) and then give food to Brahmins (i.e., elderly, learned people), all his ancestors find a place in the abode of Lord Vishnu (i.e., go to heaven) (56). That person who observes fast, self restraint and abstinence on the Ikadashi day as well as on the Dwadashi day, reads (recites) the sacred hymns of 'Ram Gita' while sitting under the Agastya tree (*aeschynomene grandiflora*), is akin to Lord Ram himself; all the Gods worship, adore and praise him (57).

विना दानं विना ध्यानं विना तीर्थावगाहनम्।
रामगीतां नरोऽधीत्य तदनन्तफलं लभेत्॥५८॥
बहुना किमिहोक्तेन शृणु नारद तत्त्वतः।
श्रुतिस्मृतिपुराणेतिहासागमशतानि च।
अर्हन्ति नाल्पमध्यात्मरामायणकलामपि॥५९॥

58-59. One gets the immense (huge) rewards of making charities, meditation, pilgrimage and holy bathing (in holy rivers) even without actually doing them by regularly reciting, with due reverence, the sacred hymns of 'Ram Gita' (58). Oh Narad! What more can be said; listen to what is the fact—all the Vedas, Upnishads, Purans, 'Itihas' (histories) and hundreds of other scriptures cannot compare themselves with even one humble aspect (effect, benefit, power, potent, reward, influence or Canto, verse or hymn) of Adhyatma Ramayan' (59).

अध्यात्मरामचरितस्य मुनीश्वराय माहात्म्यमेतदुदितं कमलासनेन।
यः श्रद्धया पठति वा शृणुयात्स मर्त्यः प्राप्नोति विष्णुपदवीं सुरपूज्यमानः॥६०॥

60. Lord Brahma has narrated (described) the glory, fame, importance, potent, effect, prowess and renown of this treatise Adhyatma Ramayan to the most exalted sage Narad. Those persons who hear or read it with due devotion, faith, reverence and honour shall be worshipped and adored by Gods, and shall attain the holy feet (abode) of Lord Vishnu (60).

[Note :- The importance of Adhyatma Ramayan has being described in Lanka Kand, Canto 16, verse nos. 35-49 also.]

Baal Kand — Canto 1

Ram Hriday (The essential nature of Lord Ram)

यः पृथ्वीभरवारणाय दिविजैः संप्रार्थितश्चिन्मयः
 संजातः पृथिवीतले रविकुले मायामनुष्योऽव्ययः।
 निश्चक्रं हतराक्षसः पुनरगाद् ब्रह्मत्वमाद्यं स्थिरां
 कीर्तिं पापहरां विधाय जगतां तं जानकीशं भजे॥१॥

1. I worship Janki Nath (Sri Ram), the Lord who is almighty, intelligent and indestructible, who had manifested on the surface of this earth in the Sun-race as a human-like image at the behest of Gods to remove the burden of this earth, and who—having slayed (destroyed) the hordes of demons and having established his stable and steady fame and glory which is capable of destroying sins—had once again merged (re-entered) in his original, eternal, absolute form of the ‘Brahm’ (who is formless, attributeless, unqualified, all-pervading, all-encompassing supreme truth or reality) (1).

विश्वोद्भवस्थितिलयादिषु हेतुमेकं मायाश्रयं विगतमायमचिन्त्यमूर्तिम्।
 आनन्दसान्द्रममलं निजबोधरूपं सीतापतिं विदिततत्त्वमहं नमामि॥२॥

2. I bow my head (to pay obeisance) to Sitapati (Lord of Sita i.e., Sri Ram) who is an expert in the knowledge of the essence and elementary principles (of the supreme truth), who is the only cause of the beginning, existence and annihilation of the universe, who is beyond Maya (delusions, ignorance) in spite of being its abode (or shelter), whose form cannot be imagined, who is a treasury (abode, centre, fount) of bliss, peace and tranquility, who is without faults, reproof or honours, and who is self-illuminated (2).

पठन्ति ये नित्यमनन्यचेतसः शृण्वन्ति चाध्यात्मिकसंज्ञितं शुभम्।
 रामायणं सर्वपुराणसंमतं निर्धूतपापा हरिमेव यान्ति ते॥३॥

3. Those persons who daily and regularly read or hear with due concentration and devotion this treatise called Adhyatma Ramayan which is pristine pure, sublime and has the divine sanctity (sanction, approval, endorsement) of the various Purans, become free of sins and attain (the exalted state of reaching) Lord Hari (i.e., get emancipation and salvation) (3).

अध्यात्मरामायणमेव नित्यं पठेद्यदीच्छेद्भवबन्धमुक्तिम् ।
 गवां सहस्रायुतकोटिदानात् फलं लभेद्यः शृणुयात्स नित्यम्॥४॥
 पुरारिगिरिसंभूता श्रीरामार्णवसङ्गता ।
 अध्यात्मरामङ्गेयं पुनाति भुवनत्रयम्॥५॥

4-5. If any one wishes to get liberation from the shackles of this mundane world, then he should regularly read (with devotion and reverence) this Adhyatma Ramayan daily. Those people who listen to it regularly (daily) get the fruit (reward) equivalent to donating millions of cows (4). Having emerged from the mountain represented by Shiva and flowing in (i.e., merging with) the Ram-like ocean, this river represented by Adhyatma Ramayan

purifies the 3 worlds (subterranean, terrestrial, celestial) (5).

कैलासाग्रे कदाचिद्रविशतविमले मन्दिरे रत्नपीठे
संविष्टं ध्याननिष्ठं त्रिनयनमभयं सेवितं सिद्धसङ्घैः।
देवी वामाङ्गसंस्था गिरिवरतनया पार्वती भक्तिनम्रा
प्राहेदं देवमीशं सकलमलहरं वाक्यमानन्दकन्दम्॥६॥

6. Once upon a time, on the summit of Mt. Kailash, in an auspicious palace which had the splendour and majesty equivalent to hundreds of suns, was seated the Lord with the three eyes (i.e., Lord Shiva) on a gem-studded throne in a meditative posture surrounded (or served) by a crowd of Siddhas (mystics). He is always fearless, is the remover (eliminator) of all sins (or one who literally eats away all sins and evils), is the root of all bliss, peace and tranquility, and is the Lord of all the Gods. On his left was seated Parvati, the daughter of Giri (the king of mountains). She said the following words most humbly, prayerfully and full of devotion—(6).

नमोऽस्तु ते देव जगन्निवास सर्वात्मदृक् त्वं परमेश्वरोऽसि।
पृच्छामि तत्त्वं पुरुषोत्तमस्य सनातनं त्वं च सनातनोऽसि॥७॥
गोप्यं यदतयन्तमनन्यवाच्यं वदन्ति भक्तेषु महानुभावाः।
तदप्यहोऽहं तव देव भक्ता प्रियोऽसि मे त्वं वद यत्तु पृष्टम्॥८॥

7-8. Parvati said, 'Oh Lord! Oh the abode (shelter) of the world! I bow before you with folded hands. You are a witness of the inner thoughts of all, and are the supreme Lord. I want to ask about the elementary, eternal and absolute truth about Sri Purshottam (i.e., the best amongst the Lords) because you are also eternal and the Truth (7). Great souls disclose to their ardent followers even the greatest of secrets (or subjects) which are not fit to be divulged to others. Oh Lord! I am also your devotee; you are most dear to me. Hence, describe all that I had asked you (8).

ज्ञानं सविज्ञानमथानुभक्तिवैराग्ययुक्तं च मितं विभास्वत्।
जानाम्यहं योषिदपि त्वदुक्तं यथा तथा ब्रूहि तरन्ति येन॥९॥

9. That wisdom (or knowledge, awareness) which helps a person to cross over this (delusionary mundane) world-like ocean—a knowledge which is self illuminating and self radiant, which is steeped in devotion and renunciation, and which leads to self realisation—please narrate it to me with logic and expertise using a simple language and few words so that I can easily understand grasp it inspite of my being a woman (who is not supposed to be so proficient in such easy comprehensions regarding metaphysics and spiritual matters) (9).

पृच्छामि चान्यच्च परं रहस्यं तदेव चाग्रे वद वारिजाक्ष।
श्रीरामचन्द्रेऽखिललोकसारे भक्तिर्दृढा नैर्भवति प्रसिद्धा॥१०॥

10. Oh the lotus-eyed one (Lord Shiva)! I ask you one most secret of mysteries; please describe first. It is well established that pristine pure, true, uncorrupted devotion, dedication and submission for Sri Ram who is the essence of all the world¹, is like a strong

and sturdy boat for crossing his ocean-like mundane world² (10).

1. श्रीरामचन्द्रे ऽखिललोकसारे भक्तिर्दृढा 2. नौर्भवति

भक्तिः प्रसिद्धा भवमोक्षणाय नान्यत्ततः साधनमस्ति किञ्चित्।

तथापि हृत्संशयबन्धनं मे विभेत्तुमर्हस्यमलोक्तिभिस्त्वम्।११॥

वदन्ति रामं परमेकमाद्यं निरस्तमायागुणसंप्रवाहम् ।

भजन्ति चाहर्न्निमप्रमत्ताः परं पदं यान्ति तथैव सिद्धाः।१२॥

11-12. To free oneself from the shackles of this mundane, artificial world, devotion, submission and worship are the only famed way (i.e., medium, instrument)¹. There is no better way to do it than this. In spite of that, please pierce the sac of (i.e., remove) doubts/confusions in my heart with your pure spike-like words² (11). The Siddhas (mystics, experts) who are devoid of mistakes (i.e., who do not commit errors and have no faults) and are wise, call Sri Ram the most exalted, supreme Being, matchless (without a second or parallel), the primordial cause of all that exists³, and as being beyond the attributes associated with Nature⁴, while at the same time they attain the supreme state of his holy feet⁵ by worshipping and adoring him day and night (12).

1. भक्तिः प्रसिद्धा भवमोक्षणाय साधन 2. हृत्संशयबन्धनं विभेत्तुमर्हस्यमलोक्तिभिस्त्वम् 3. परमेकमाद्यं 4. निरस्तमाया—गुणसंप्रवाहम् 5. परं पदं

वदन्ति केचित्परमोऽपि रामः स्वाविद्या संवृतमात्मसंज्ञम्।

जानाति नात्मानमतः परेण सम्बोद्धितो वेद परात्मतत्त्वम्।१३॥

13. But some say that despite being the supreme, absolute Lord (Brahm), Sri Ram did not realise (i.e., became aware of) the nature of his true self because of being covered (enveloped, encased, sheathed) by Maya (his delusion creating powers)¹. That is why he had to listen to discourses (spiritual teachings, preachings by his Guru Vashistha and others) in order to understand/realise the truth about his own real self². [Note :-This discourse between Sri Ram and his Guru Vashistha forms the text of the treatise called ‘Yog Vashistha’] (13).

1. स्वाविद्याय संवृतमात्म संज्ञम् जानाति नात्मानतः 2. परेण सम्बोद्धितो परात्मतत्त्वम्

यदि स्म जानाति कुतो विलापः सीताकृतेऽनेन कृतः परेण।

जानाति नैवं यदि केन सेव्यः समो हि सर्वैरपि जीवजातैः।१४॥

अत्रोत्तरं किं विदितं भवद्भिस्तद् ब्रूत मे संशयभेदि वाक्यम्।१५॥

14-15. Hence, I want to know that if he was aware about the elementary truth of existence and the truthful, real nature of the pure-self, why then did he woefully lament for Sita so much? And if he was not a self-realised and attained soul, then he was like other ordinary, mortal beings. Why then should he be worshipped, adored and honoured? What is your view (opinion) in this matter, please tell me in a language consisting of simple words so that my doubts and confusions are dispelled' (14-15).

धन्यासि भक्तासि परात्मनस्त्वं यज्ज्ञातुमिच्छा तव रामतत्त्वम्।

पुरा न केनाप्यभिचोदितोऽहं वक्तुं रहस्यं परमं निगूढम्।१६॥

त्वयाद्य भक्त्या परिनोदितोऽहं वक्ष्ये नमस्कृत्य रघूत्तमं ते।

रामः परात्मा प्रकृतेरनादिरानन्द एकः पुरुषोत्तमो हि॥१७॥

16-17. Lord Shiva said, 'Oh Goddess! You are the blessed one. You are a great devotee of the supreme, absolute Lord that you wish to know about the essential or elementary truth about the true nature of Sri Ram. Before this, no one had asked me to describe his most difficult and mysterious secret (16). Today you have earnestly asked me with due reverence. Hence, I shall answer your questions after praying and paying obeisance to Sri Ram (who is the best in the clan of Raghu). Sri Ram is without doubt beyond Nature, is without a beginning, is an abode/treasury of bliss, peace and tranquility, is matchless and peerless, and is the best and most supreme, exalted absolute Lord (who had manifested himself as the best human that ever existed on this earth) (17).

स्वमायया कृत्स्नमिदं हि सृष्ट्वा नभोवदन्तर्बहिरास्थितो यः।

सर्वान्तरस्थोऽपि निगूढ आत्मा स्वमायया सृष्टमिदं विचष्टे॥१८॥

जगन्ति नित्यं परितो भ्रमन्ति यत्सन्निधौ चुम्बकलोहवद्धि।

एतन्न जानन्ति विमूढचित्ताः स्वाविद्यया संवृतमानसा ये॥१९॥

18-19. He has created this world out of his own Maya¹ (power of creating delusions; cosmic creative energy) and is present inside and outside of it like the sky² (space, void—i.e., he encompasses all and is encompassed by all). He lives inside all creatures in the form of a microcosmic soul or Atma³ from where he governs (i.e., controls, moves, administers) this world⁴ (18). Even as an inert piece of iron becomes active when in contact with (or being in the vicinity of) a magnet, so do this world always moves around (roams, wanders about) aimlessly by the mere wish (or influence) of his (delusion creating) powers called Maya. Those idiots or ignorant ones whose hearts (intellect, discriminatory powers) are covered by a sheath of ignorance (induced by delusions) do not recognise that supreme, absolute soul called 'Ram' (19).

1. स्वमायया कृत्स्नमिदं हि सृष्ट्वा 2. नभोवदन्तर्बहिरास्थितो 3. सर्वान्तरस्थोऽपि आत्मा 4. स्वमायया सृष्टमिदं विचष्टे

[Note :- See also Lanka Kand, Canto 14, verse no. 29.]

स्वाज्ञानमप्यात्मनि शुद्धबुद्धे स्वरोपयन्तीह निरस्तमाये।

संसारमेवानुसरन्ति ते वै पुत्रादिसक्ताः पुरुकर्मयुक्ताः॥२०॥

जानन्ति नैवं हृदये स्थितं वै चामीकरं कण्ठगतं यथाज्ञाः।

यथाप्रकाशो न तु विद्यते रवौ ज्योतिःस्वभावे परमेश्वरे तथा।

विशुद्धविज्ञानघने रघूत्तमेऽविद्याकथं स्यात्परतः परात्मनि॥२१॥

20-21. Those fools and ignorant ones (refer verse 19) impose their ignorance and stupidity even on the Lord who is beyond delusions, and who is most pure and most wise¹ (i.e., they consider him to be as ignorant and stupid as themselves). Such lowly fools who are always engrossed in (infatuated by) wife and sons² (i.e., worldly ties), remain busy in

various worldly deeds³, as a result of which they always remain dumped in the cycle of birth and death in this mundane, artificial, delusionary world⁴ (20). Those ignorant and stupid fools do not recognise the supreme Soul called Ram who resides in their heart even as they are not aware of the wooden girdle of beads lying around their necks (which is why they cast slander and doubt on the Lord). As a matter of fact, like darkness cannot exist inside the sun, ignorance too cannot survive or live inside (or in the presence of, or with reference to) the most exalted, supreme and absolute God (Parmeshwar⁵) who is the most exalted and supreme Soul (Parmatma) called Sri Ram (who is the best in Raghu's clan)⁶, who is beyond Nature, who is the treasury or abode of the most purest of knowledge, and is an embodiment of enlightenment and wisdom⁷ (21).

1. स्वाज्ञानमप्यात्मनी शुद्ध बुद्ध स्वारोपयन्तीह 2. पुत्रादिसक्ताः 3. पुरुकर्मयुक्ता 4. संसारमेवानुसरन्ति ते 5. यथा प्रकाशो विद्यते रवौ ज्यातिःस्वभावे परमेश्वरे 6. रघुत्तमे ऽविद्याकथं परात्मनि 7. विशुद्धविज्ञानघने

यथा हि चाक्ष्णा भ्रमता गृहादिकं विनष्टदृष्टेर्भ्रमतीव दृश्यते।
तथैव देहेन्द्रियकर्तुरात्मनः कृते परेऽध्यस्य जनो विमुह्यति॥२२॥
नाहो न रात्रिः सवितुर्यथा भवेत् प्रकाशरूपाव्यभिचारतः क्वचित्।
ज्ञानं तथाज्ञानमिदं द्वयं हरौ रामे कथं स्थास्यति शुद्धचिद्घने॥२३॥

22-23. Even as the walls of a room and other objects seem to go round and round in circles in front of the eyes when one spins around, the people similarly accuse the Atma (soul) for the good or bad effects of deeds done by their bodies and sense organs¹, and thereby get trapped in a vortex of illusions². [They are misled to think that their Atma or soul is doing those deeds and is therefore responsible for its fruits or rewards. The fact is quite the contrary.] (22). Even as the splendour and illumination of the sun is never violated (undermined) and there is no distinction between (or existence of) day and night with it (for it remains uniformly illuminated notwithstanding whether it is day or night), how can both 'Gyan' (light of knowledge, wisdom, enlightenment) and 'Agyan' (darkness of ignorance, stupidity, illusions and doubts) live or exist simultaneously³ in Sri Ram who is the treasure or fount of pure consciousness⁴? (23).

1. देहेन्द्रियकर्तुरात्मनः कृते 2. विमुह्यति परेऽध्यस्य जनो 3. ज्ञानं तथाज्ञानमिदं द्वयं हरौ स्थास्यति 4. रामे कथं शुद्धचिद्घनं

तस्मात्परानन्दमये रघूत्तमे विज्ञानरूपे हि न विद्यते तमः।
अज्ञानसाक्षिण्यरविन्दलोचने मायाश्रयत्वान्न हि मोहकारणम्॥२४॥
अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम्।
सीताराममरुत्सूनुसंवादं मोक्षसाधनम्॥२५॥

24-25. Hence, there is not even a fraction (i.e., an iota) of ignorance, confusion or doubt in Sri Ram who is an embodiment of supreme bliss, peace and tranquility¹, who is a treasury of enlightenment and true knowledge², who is a witness to the existence of ignorance³, and is lotus-eyed⁴. Since he is the creator (and therefore the Lord) of Maya (delusions), the latter cannot attract (trap, overcome) him⁵ (24). Oh Parvati! On this subject, I shall tell you the conversation between Sita, Sri Ram and Hanuman which is a medium

(instrument) of attaining emancipation and salvation, and which is a great secret and very difficult to know (25).

1. तस्मात्परानन्दमये 2. विज्ञानरूपे 3. अज्ञानसाक्षिण्ये 4. अरविन्दलोचने 5. मायाश्रयत्वान्न हि मोहकारणम्

पुरा रामायणे रामो रावणं देवकण्ठकम्।

हत्वा रणे रणश्लाघी सपुत्रबलवाहनम्॥२६॥

सीतया सह सुग्रीवलक्ष्मणाभ्यां समन्वितः।

अयोध्यामगमद्रामो हनूमत्प्रमुखैर्वृतः॥२७॥

अभिषिक्तः परिवृतो वसिष्ठाद्यैर्महात्मभिः।

सिंहासने समासीनः कोटिसूर्यसमप्रभः॥२८॥

26-28. In an earlier era, during one of Sri Ram's incarnation when he had slayed the demon Ravana—who was like a thorn for the Gods—along with his sons, army and mounts, had then returned to Ayodhya accompanied by Sita, Sugriv, Laxman, Hanuman and other monkeys (26-27), he was crowned there (as the king emperor of Ayodhya) and—surrounded by Vashistha and other sages and seers—he sat on the throne and looked as splendid and glorious as crores of suns (28).

दृष्ट्वा तदा हनूमन्तं प्राञ्जलिं पुरतः स्थितम्।

कृतकार्यं निराकांक्षं ज्ञानापेक्षं महामतिम्॥२९॥

रामः सीतामुवाचेदं ब्रूहि तत्त्वं हनूमते।

निष्कल्मषोऽयं ज्ञानस्य पात्रं नो नित्यभक्तिमान्॥३०॥

29-30. At that time, Hanuman—who had finished all the jobs (services) assigned to him and did not want anything in return as a reward for his services, and who was wise and eager to learn (acquire, acquainted with) Gyan (the knowledge of the supreme, absolute truth; the elementary truth or essence of existence)—stood before him with folded hands (29). Seeing him, Sri Ram said to Sita, 'Oh Sita! This fellow Hanuman is greatly devoted and dedicated to both of us, he is without sins (i.e., he is pure, righteous and without any conceit or deceit in his mind) and is worthy of acquiring the true, essential, supreme, absolute knowledge called 'Gyan'. Therefore, you should teach him the elementary and essential truths about my true nature' (30).

तथेति जानकी प्राह तत्त्वं रामस्य निश्चितम्।

हनूमते प्रपन्नाय सीता लोकविमोहिनी॥३१॥

रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम्।

सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम्॥३२॥

आनन्दं निर्मलं शान्तं निर्विकारं निरञ्जनम्।

सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम्॥३३॥

31-33. Then Sita, who is the daughter of Janak and who casts her delusionary spell on the world, said 'all right' to Sri Ram and began to narrate the essence of Sri Ram (i.e., Sri Ram's essential, truthful nature and form as being a manifestation or image of the macrocosmic supreme Soul called Parmatma) to Hanuman who had sought their

(Sri Ram's and Sita's) refuge in search of true knowledge (31). Sita said, 'Oh son Hanuman! You should recognise Sri Ram as the supreme Brahman who is the sublime, real, truthful, matchless, peerless supreme Soul and who is the treasury, abode of eternal bliss, happiness, peace and tranquility¹. Without doubt he is devoid of (i.e., beyond the scope or realm of) any or all honours or attributes², is the only and exclusive authority, is not the subject matter of mind, intellect and sense organs (i.e., they cannot comprehend him)³, is a treasury of bliss, joy, peace and tranquility⁴, is most pure and holy⁵, is without any faults and reproach⁶, is Niranjana (faultless, free from all delusions)⁷, is all-pervading, omnipresent⁸, self-illuminated and a Parmatma (i.e., the supreme Soul)⁹ who is without any sins, blemishes or evils (i.e., is without unrighteousness and impropriety of any kind)¹⁰ (32-33).

1. रामं परं ब्रह्म सच्चिदानन्दमद्वयम् 2. सर्वोपाधिविनिर्मुक्तं 3. सत्तामात्रमगोचरम् 4. आनन्दं शान्तं 5. निर्मलं 6. निर्विकारं 7. निरञ्जनम् 8. सर्वव्यापि 9. स्वप्रकाश मात्मानं 10. मकल्मषम्

मां विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम्।
तस्य सन्निधिमात्रेण सृजामीदमतन्द्रिता॥३४॥
तत्सान्निध्यान्मया सृष्टं तस्मिन्नारोप्यतेऽबुधैः।
अयोध्यानगरे जन्म रघुवंशेऽतिनिर्मले॥३५॥
विश्वामित्रसहायत्वं मरवसंरक्षणं ततः।
अहल्याशापशमनं चापभङ्गो महेशितुः॥३६॥

34-36. And you must recognise me (Sita) as the pristine, sublime 'Nature'¹ (essential element and cosmic, infinite creative energy) behind creation, sustenance and annihilation². Indeed, I create this delusionary world in conjunction with him (Sri Ram) without any let-up or indolence³ (i.e., I do it diligently and constantly) (34). In spite of it, the stupid and ignorant people charge him (i.e., allege him) of being the creator of this creation of mine⁴ which I have done myself by simply being near to him⁵. So, his taking birth in Ayodhya in the most pure clan of Raghu (35), then helping sage Vishwamitra by protecting his fire sacrifice, liberating Ahilya from her curse and breaking the bow of Lord Shiva were all due to my influence or wish (36).

1. मां विद्धि मूलप्रकृतिं 2. सर्गस्थित्यन्तकारिणीम् 3. सन्निधि सृजा 4. तस्मिन्नारोप्यतेऽबुधैः 5. तत्सान्निध्यान्मया सृष्टं

मत्पाणिग्रहणं पश्चाद्भार्गवस्य मदक्षयः।
अयोध्यानगरे वासो मया द्वादशवार्षिकः॥३७॥
दण्डकारण्यगमनं विराधवध एव च।
मायामारीचमरणं मायासीताहृतिस्तथा॥३८॥
जटायुषो मोक्षलाभः कबन्धस्य तथैव च।
शबर्याः पूजनं पश्चात्सुग्रीवेण समागमः॥३९॥

37-39. Thereafter, he betrothed me, demolished the vanity and haughtiness of sage Parashurama, and stayed with me for 12 years in Ayodhya (37). Then he went to the Dandakaranya forest, slayed Viradha, killed Maricha in the form of a decoy (golden) deer and un-real (illusionary) Sita was then abducted by Ravana (38). Then, Jatayu (the vulture)

and Kabandh (the demon) were liberated (from their sinful bodies), the Lord was worshipped by Sabari (the tribal woman) and thereafter he befriended Sugriv (the king of monkeys) (39).

वालिनश्च वधः पश्चात्सीतान्वेषणमेव च ।
 सेतुबन्धश्च जलधौ लङ्कायाश्च निरोधनम् ॥४०॥
 रावणस्य वधो युद्धे सपुत्रस्य दुरात्मनः ।
 विभीषणे राज्यदानं पुष्पकेण मया सह ॥४१॥
 अयोध्यागमनं पश्चाद्राज्ये रामाभिषेचनम् ।
 एवमादीनि कर्माणि मयैवाचरितान्यपि ।
 आरोपयन्ति रामेऽस्मिन्निर्विकारेऽखिलात्मनि ॥४२॥

40-42. Thereafter, Bali was slayed, Sita was searched, a bridge was constructed over the ocean and Lanka was besieged (40). Then he (Sri Ram) slayed the evil Ravana along with his sons in the war, Vibhishan was crowned on the throne of Lanka and then he returned by the Pushpak plane back to Ayodhya along with me (Sita) (41). He was enthroned on the throne of Ayodhya—though all these events (verse 35-42) were done by me, the ignorant and foolish people allege or claim that they were done by Sri Ram who is faultless, uniform, supreme Soul who resides in all (and does nothing if left to himself) (42).

रामो न गच्छति न तिष्ठति नानुशोचत्याकांक्षते त्यजति नो न करोति किञ्चित् ।
 आनन्दमूर्तिरचलः परिणामहीनो मायागुणाननुगतो हि तथा विभाति ॥४३॥

43. This 'Ram' in fact does not walk, nor stop, nor feel remorse or sorrowful, nor have any desire or wants, nor renounces or abandons, nor does any other deed or activity. He is an embodiment of bliss, peace and tranquility, is stable, unwavering and constant, and is without (having the least expectation of) reward or results. It is only due to the influence or effect of Maya (delusinary powers or effects) that he appears to be such (as described above)' (43).

ततो रामः स्वयं प्राह हनूमन्तमुपस्थितम् ।
 शृणु तत्त्वं प्रवक्ष्यामि ह्यात्मानात्मपरात्मनाम् ॥४४॥
 आकाशस्य यथा भेदस्त्रिविधो दृश्यते महान् ।
 जलाशये महाकाशस्तदवच्छिन्न एव हि ।
 प्रतिबिम्बाख्यमपरं दृश्यते त्रिविधं नभः ॥४५॥

44-45. After that, Sri Ram himself addressed Hanuman who was standing in front of him, 'I shall tell you the essential truth of Atma (microcosmic soul, pure consciousness), Anatma (not related to the soul) and Parmatma (the supreme macrocosmic soul or pure consciousness or supreme reality/truth). Listen carefully (44). In a body of water (e.g., a lake), three different aspects (types) of space (sky) are clearly evident (visible)—first is the Mahakash (महाकाश = the space which is all-pervading and omnipresent), the second is water specific sky (the sky or space limited to that particular body of water) and the third is Pratibimb (प्रतिबिम्ब = the sky which is reflected from that water body's surface) (45).

बुद्धयच्छिन्नचैतन्यमेकं पूर्णमथापरम्।
 आभासस्त्वपरं विम्बभूतमेवं त्रिधा चित्तिः॥४६॥
 साभासबुद्धेः कर्तृत्वमविच्छिन्नेऽविकारिणि।
 साक्षिण्यारोप्यते भ्रान्त्या जीवत्वं च तथाबुधैः॥४७॥

46-47. Similarly, consciousness (चेतन = the conscious soul, the living aspect of creation; the supreme reality/truth; God) is also of three types—one that pervades and is inherent to the intellect and discriminatory faculty¹, the second is that which is all-pervading and complete in all respects² (i.e., is limitless) and the third is that which is reflected from the intellect and discrimination faculty of the creatures³ which is called image or shadow ‘Chetan’ (i.e., the mind, the intellect and discrimination sometimes is misled to treat as divine or holy something or someone which in actual fact is not, while it may regard something or someone as being not holy or divine whereas in actual fact it is. This is an illusion which is called ‘shadow or reflection’ of the truth. An image is always the reverse reflection of the original) (46). Out of the three, the mind and intellect is activated by the influence of the third type of ‘Chetan’ only⁴ (i.e., by the illusion or shadow of the actual thing. This illusion governs the action taken by the mind and intellect of the creature). But the foolish, ignorant ones think, out of their delusions and ignorance, that the uniform, faultless, eternally truthful soul is both the doer as well as the enjoyer of the fruits or rewards of the deeds or actions. [In fact, the supreme Soul has nothing to do with it. It is only due to the delusions that the mind and intellect think that the ‘soul’ or ‘Atma’ does this or that. See also Kishkindha Kand, Canto 6, verse no. 72.] (47).

1. बुद्धयवच्छिन्नचैतन्य 2. पूर्णमथापरम् 3. त्रिधा आभासस्त्वपरं विम्बभूतमेवं 4. साभासबुद्धेः कर्तृत्वमविच्छिन्नेऽविकारिणि

[Note :- Please see Uttar Kand, Canto 5—Ram Gita for details.]

आभासस्तु मृषा बुद्धिरविद्याकार्यमुच्यते।
 अविच्छिन्नं तु तद्ब्रह्म विच्छेदस्तु विकल्पतः॥४८॥
 अविच्छिन्नस्य पूर्णेन एकत्वं प्रतिपाद्यते।
 तत्तवमस्यादिवाक्यैश्च साभासस्याहमस्तथा॥४९॥

48-49. That which we call ‘Jiva’—the living being, the soul, pure consciousness—has no shadow or reflected ‘Chetan’ because reflection or shadow is always illusionary and misleading. Ignorance causes the deceptive and misleading sense of being wise, knowing and intelligent. The supreme Soul is without a part (or it cannot be fractioned, divided or differentiated in two or more parts); hence to consider it as being more than one indivisible entity is erroneous and fallacious, and is also due to this ignorant intellectual exercise (48). This is the reason why the indivisible (microcosmic) soul or the ‘self’ is regarded synonymous with the (macrocosmic) ‘Soul’ and the former is addressed with qualifying adjectives used for the latter (in order to establish uniformity or oneness between the two) (49).

[Note :- See also Uttar Kand, Canto 5, verse 40.]

ऐक्यज्ञानं यदोत्पन्नं महावाक्येन चात्मनोः।
 तदाविद्या स्वकार्यैश्च नश्यत्येव न संशयः॥५०॥

एतद्विज्ञाय मन्दक्तो मन्दावायोपपद्यते।
 मन्दक्तिविमुखानां हि शास्त्रगतेषु मुह्यताम्।
 न ज्ञानं न च मोक्षः स्यात्तेषां जन्मशतैरपि॥५१॥
 इदं रहस्यं हृदयं ममात्मनो मयैव साक्षात्कथितं तवानघ।
 मन्दक्तिहीनाय शठाय न त्वया दातव्यमैन्द्रादपि राज्यतोऽधिकम्॥५२॥

50-52. When one acquires the awareness of the basic, elementary truth of oneness of the soul (of the creature, the 'Jiva') and the supreme Soul (of the Parmatma) by understanding the implications of the great 'Mahavakyas' (महावाक्य = the great truths enunciated by the Vedas), at that moment (i.e., in such an eventuality) ignorance along with its delusionary effects and incumbent actions indeed become defunct (or destroyed)—there is no doubt about it (50). My devotee—having understood or realised the truth behind my essential form, nature or being—becomes eligible to become one with me (i.e., attain that supreme state where the microcosmic soul merges with the macrocosmic supreme Soul). But those people who abandon my 'Bhakti' (devotion, worship, dedication, surrender, refuge, shelter in me) and fall in the deep pit of scriptural knowledge, do not get to know that truth (Gyan), nor are they able to have emancipation and salvation (51). Oh the faultless and sinless one (अनघ = 'Anagh'; here Hanuman is being referred to)! This top secret knowledge or mystery is like my heart, for I am nothing else but another form of (or synonymous with) the soul—what more, it is me myself who have told you all this. Even if you are enticed with a bait of getting wealth (reward) which is equal to or more than the kingdom of Indra (i.e., the kingdom of Gods), you must not tell this (i.e., the above secret or mystery) to a wicked, pervert and unscrupulous person' (52).

[Note :- (i) The 4 Mahavakyas or the great sayings of the Vedas are explained in detail in Uttar Kand, Canto 5, verse 27 and its note B as well as Baal Kand, Canto 7, note to verse nos. 40-41; (ii) The concept of verse no. 50 when the Jiva merges with the Parmatma is explained Diagrammatically in Uttar Kand, Canto 5, verse 47.]

एतत्तेभिहितं देवि श्रीरामहृदयं मया।
 अतिगुह्यतमं हृद्यं पवित्रं पापशोधनम्॥५३॥
 साक्षाद्रामेण कथितं सर्ववेदान्तसंग्रहम्।
 यः पठेत्सततं भक्त्या स मुक्तो नात्र संशयः॥५४॥
 ब्रह्महत्यादिपापानि बहुजन्मार्जितान्यपि।
 नश्यन्त्येव न सन्देहो रामस्य वचनं यथा॥५५॥

53-55. Lord Shiva said, 'Oh Goddess (Parvati)! I have told you this so-called 'Ram Hriday' (literally, the heart or essence of what we know as 'Ram', the supreme soul, the Lord) which is most secret or mysterious, one which conquers the heart, is most pure and is an eliminator or destroyer of all sins (53). This is the essence (or the basic knowledge) of the entire gamut of Vedant and its philosophy, and is enunciated by Lord Ram himself. Anyone who reads (and understands) it with devotion, conviction and diligence is sure to attain liberation from the shackles tying him to

this mundane, artificial and delusionary world (54). By merely reading it (with understanding), many accumulated great sins of many previous births, such as harming other creatures etc. are surely destroyed—because this is what Sri Ram has said (or declared) himself (55).

योऽतिभ्रष्टोऽतिपापी परधनपरदारेषु नित्योद्यतो वा
स्तेयी ब्रह्मघ्नमातापितृवधनिरतो योगिवृन्दापकारी।
यः संपूज्याभिरामं पठति च हृदयं रामचन्द्रस्य भक्त्या
योगीन्द्रैरप्यलभ्यं पदमिह लभते सर्वदेवैः स पूज्यम्॥५६॥

56. Those who are most corrupt, depraved, most sinful, are always yearning for and indulge in the wealth and women of others, are thieves, are killers (of Brahmins or other creatures), are planning the murder of their parents and harm the interest of Yogis (ascetics)—If anyone among such sinful and pervert persons worships Sri Ram and reads the holy verses of this 'Ram Hriday' with devotion, conviction and faith, then he attains that supreme stature (or designation called emancipation and salvation) which is worshipped and adored by even the Gods, and which state (or honour) is difficult even for the most exalted Yogis (ascetics) to attain or access (56).

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Baal Kand — Canto 2

The burdened earth approaches Gods for liberation; the Lord's assurance

पार्वत्युवाच

धन्यास्म्यनुगृहीतास्मि कृतार्थास्मि जगत्प्रभो।
विच्छिन्नो मेऽतिसन्देहग्रन्थिर्भवदनुग्रहात्॥१॥
त्वन्मुखाद्गलितं रामतत्त्वामृतरसायनम्।
पिबन्त्या मे मनो देव न तृप्यति भवापहम्॥२॥
श्रीरामस्य कथा त्वत्तः श्रुता संक्षेपतो मया।
इदानीं श्रोतुमिच्छामि विस्तरेण स्फुटाक्षरम्॥३॥

1-3. Parvati said, 'Oh Lord of the world! By your kindness I feel greatly pleased and obliged while the sac of my doubts and confusions has been punctured (destroyed) (1). Oh Lord! My mind and heart do not feel contented by drinking the nectar-like words dripping (i.e., flowing or coming out) from your mouth describing the essence or elementary truth about Sri Ram, words which are the remover of the fears of this illusionary, mundane existence (2). I have heard in brief the story of Sri Ram from your mouth. Now I want to hear it elaborately in detail' (3).

श्रीमहादेव उवाच

शृणु देवि प्रवक्ष्यामि गुह्याद्गुह्यतरं महत्।
अध्यात्मरामचरितं रामेणोक्तं पुरा मम॥४॥

तदद्य कथयिष्यामि शृणु तापत्रयापहम्।
 यच्छ्रुत्वा मुच्यते जन्तुरज्ञानोत्थमहाभयात्।
 प्राप्नोति परमामृद्धिं दीर्घायुः पुत्रसन्ततिम्॥५॥

4-5. Lord Shiva said, 'Oh Goddess! Listen, I shall tell you the most secret and mysterious story of Adhyatma Ramayan which was earlier narrated to me by Sri Ram himself (4). Now I am beginning the narration of that Adhyatma Ramayan which is the remover (eliminator) of the 3 Traitaps [Adibhautik—related to terrestrial creatures; Adidaivik—related to Gods/demi-Gods; Daihik—related to the body; fears or torments arising from these three]. Listen carefully. By hearing it, the creature is liberated from the great fear induced by ignorance and delusions, and achieves great fame, renown, a long life as well as is bestowed with sons and grandsons (i.e., happy household and family life) (5).

भूमिभरिण मग्ना दशवदनमुखाशेषरक्षोगणानां
 घृत्वा गोरूपमादौ दिविजमुनिजनैः साकमब्जासनस्य।
 गत्वा लोकं रुदन्ती व्यसनमुपगतं ब्रह्मणे प्राह सर्वं
 ब्रह्मा ध्यात्वा मुहूर्तं सकलमपि हृदावेदशेषात्मकत्वात्॥६॥

6. Once upon a time, mother earth, who was weary and tormented by the burden of Ravana and other demons, took the form of a cow and accompanied by Gods and sages went to the abode of Lord Brahma (the creator). There, she weepingly narrated her tales of woes to Brahma. Then Brahma sat in meditation for one 'Muhurta' (i.e., a period of time equivalent to < 1 hour; or 48 minutes; literally meaning for a short while) and realised or knew by inspiration the way and means to end her torments and worries because he is all knowing or omniscient (6).

तस्मात्क्षीरसमुद्रतीरमगमद् ब्रह्माथ देवैर्वृतो
 देव्या चाखिललोकहृत्स्थमजरं सर्वज्ञमीशं हरिम्।
 अस्तौषीच्छ्रुतिसिद्धिनिर्मलपदैः स्तोत्रैः पुराणोद्भवै—
 भक्त्या गद्गदया गिरातिविमलै रानन्दवाष्पैर्वृतः॥७॥

7. Thereafter, accompanied by all the Gods, Brahma took the earth with him and went to the shore of the 'ocean of milk' (Kshirsagar, the abode of Lord Vishnu). There he worshipped and praised Lord Hari—who pervades the whole world, is all knowing, disease free, is omniscient and most wise—with a most pure and humble voice, eyes filled with tears of joy and bliss, and a thrilled body, using a voice which was most pure, full of devotion, imbued with extreme delight and was according to the sanctions of the Vedas and consisted of holy hymns and Puran-sanctified Stotras (7).

ततः स्फुरत्सहस्रांशुसहस्रसदृशप्रभः।
 आविरासीद्धरिः प्राच्यां दिशां व्यपनयन्तमः॥८॥
 कथंचिद्दृष्टवान्ब्रह्मा दुर्दशमकृतात्मनाम्।
 इन्द्रनीलप्रतीकाशं स्मितास्यं पल्लोचनम्॥९॥

किरीटहारकेयूरकुण्डलैः कटकादिभिः।

विभ्राजमानं श्रीवत्सकौस्तुभप्रभयान्वितम्।१०॥

8-10. Then Sri Hari (Vishnu)—who was as splendidous and radiant as thousands of luminescent suns—manifested himself in the eastern horizon (direction), removing or dispelling the darkness of all the directions of the world in the process (8). Sri Hari—who is most difficult to behold by sinners and those who lack any goodness and auspiciousness (because of his immense holy and divine splendour and majesty)—was seen by Brahma with the greatest of difficulties. His glowing, radiant complexion was dark like the sapphire worn by (or possessed by) Indra (the king of Gods), his face had a sweet, pleasant smile, and his eyes were large and attractive like a lotus (9). He was adorned by a crown, a tiara, a necklace/garland, armlet/bracelet, ear-rings, large finger-rings and other such ornaments as well as was endowed by the radiance (glow) effusing (emanating) from the foot-prints of sage Bhṛigu (Sri Vatsa = श्री वत्स) and the ‘Kaustav Mani’ (a jewel worn by Lord Vishnu) on his chest (10).

स्तुवद्भिः सनकाद्यैश्च पार्षदैः परिवेष्टितम्।

शङ्खचक्रगदापद्मवनमालाविराजितम्।११॥

स्वर्णयज्ञोपवीतेन स्वर्णवर्णाम्बरेण च।

श्रिया भूम्या च सहितं गरुडोपरि संस्थितम्।१२॥

हर्षगद्गदया वाचा स्तोतुं समुपचक्रमे।१३॥

11-13. Sankadi and other sages were singing his eulogies and had surrounded him from all sides. He was looking most glorious and resplendent with a conch, a discus, a mace and a lotus (one each in his 4 hands respectively) as well as the garland of flowers around his neck (11). He was adorned by a golden sacred thread, and a Pitambar (a silken yellow body wrapping seamless garment worn by Vishnu). He was accompanied by Laxmi and mother earth, was astride Garud (the legendary eagle which is his mount). Seeing his stupendously beautiful image, Brahma began to sing his praises and glories with a throat choked with extreme delight and overcome with emotions (12-13).

ब्रह्मोवाच

नतोऽस्मि ते पदं देव प्राणबुद्धीन्द्रियात्मभिः।

यच्चिन्त्यते कर्मपाशाद्धृदि नित्यं मुमुक्षुभिः।१४॥

मायया गुणमय्या त्वं सृजस्यवसि लुम्पसि।

जगत्तेन न ते लेप आनन्दानुभवात्मनः।१५॥

तथा शुद्धिर्न दुष्टानां दानाध्ययनकर्मभिः।

शुद्धत्मा ते यशसि सदा भक्तिमतां यथा।१६॥

14-16. Brahma said, 'Oh Lord! I bow my head at your holy feet which are remembered and concentrated upon regularly by the seekers of emancipation and salvation who wish to free themselves from the shackles of their deeds both past and present¹, and which they do sincerely with their whole being, intellect and mind, heart and sense organs² (14). You

create, sustain and annihilate this world through the medium of your delusionary powers (Maya)³ endowed (i.e., empowered) with the 3 Gunas⁴ (specialties, qualities—Satvic, Rajsic and Tamsic)—but, being an embodiment of supreme bliss and contentment, you do not get attached, involved, effected or engrossed in it⁵ (15). Oh Lord! The purity of heart and innerself that is achieved by the devotees who are devoted and dedicated to you and have constant and unwavering love (respect) for your pure and holy fame and glories, are not achieved (or received) by those persons who are darkened, pervert, wicked and of a malignant and tarnished heart and innerself⁶ inspite of their doing charities, studying (the scriptures) and other auspicious and noble deeds⁷ (16).

1. कर्मपाशाद्धृदि नित्यं मुमुक्षुभिः 2. प्राणबुद्धिन्द्रियात्मभिः यच्चिन्त्यते 3. मायया त्वं सृजस्यवसि लुम्पसि जगत्तेन
4. गुणमय्या 5. न ते लेप आनन्दानु भवात्मनः 6. दुष्टानां 7. दानाध्ययनकर्मभिः

अतस्तवाङ्घ्रिर्मे दृष्टश्चित्तदोषापनुत्तये।
सद्योऽन्तर्हृदये नित्यं मुनिभिः सात्वतैर्वृतः॥१७॥
ब्रह्माद्यैः स्वार्थसिद्ध्यर्थमस्माभिः पूर्वसेवितः।
अपरोक्षानुभूत्यर्थं ज्ञानिभिर्हृदि भावितः॥१८॥

17-18. Hence, those lotus-like feet of yours which are regularly concentrated upon (i.e., remembered) by devoted sages and seers in their hearts—I have had a divine view (Darshan) of them so as to enable me to destroy the faults and malignant tendencies of my heart and innerself instantaneously (17). Earlier too we Brahma and other Gods had served these lotus-like (holy and divine) feet of yours in order to fulfil (serve) our self interests while wise sages and hermits had constantly concentrated upon it in their hearts with the avowed aim of experiencing you first hand (i.e., directly and presently) (18).

तवाङ्घ्रिपूजानिर्मात्यतुलसीमालया विभो।
स्पर्धते वक्षसि पदं लब्ध्वापि श्रीःसपत्निवत्॥१९॥
अतस्त्वत्पादभक्तेषु तव भक्तिः श्रियोऽधिका।
भक्तिमेवाभिवाञ्छन्ति त्वद्भक्ताः सारवेदिनः॥२०॥
अतस्त्वत्पादकमले भक्तिरेव सदास्तु मे।
संसारामयतप्तानां भेषजं भक्तिरेव ते॥२१॥

19-21. Oh Vibho (विभो = omnipresent, all-pervading, all-powerful, huge, magnanimous, glorious) Lord! Though Laxmi has found a place in your heart, she feels jealous and envious of a garland of Tulsi leaves which is offered at your feet as if the latter was her co-parcener or competitor (or, a co-wife) (19). You have greater affection for the devotees who have devotion and respect towards your lotus-like feet than you have for Laxmi. That is why those devotees who have realised your essence and true nature have desire (or ask) for your Bhakti (pure devotion, dedication, worship, affection, surrender and refuge with you, your blessings etc.) only to the exclusion of all other boons (20). Therefore, Oh Lord, let me have eternal, unwavering devotion and dedication in your lotus-like holy feet because for those diseased persons afflicted by the disease of this mundane

existence (such as spiritual, moral, physical, ethical and attitudinal depravation, corrupted thoughts, intellect and discrimination, perverse and pervert mind etc.), your devotion and worship is the only remedy' (21).

इति ब्रुवन्तं ब्रह्माणं बभाषे भगवान् हरिः।
किं करोमीति तं वेधाः प्रत्युवाचातिहर्षितः॥२२॥
भगवन् रावणो नाम पौलस्त्यतनयो महान्।
राक्षसानामधिपतिर्महत्तवरदर्पितः॥२३॥
त्रिलोकीं लोकपालांश्च बाधते विश्वबाधकः।
मानुषेण मृतिस्तस्य मया कल्याण कल्पिता।
अतस्त्वं मानुषो भूत्वा जहि देवरिपुं प्रभो॥२४॥

22-24. Brahma, who had been singing the glories and praises of Lord Hari as above, was asked by him—'What shall I do for you?' Then Brahma replied to him most delightedly (22)—'Oh God! Ravana, the grand son of Pulastya and son of Visrava, is the king of demons. On the strength of my blessings (or boons), he has become extremely haughty and arrogant (as well as tyrannical and invincible) (23). He has created hurdles (problems) for the whole universe, and has tormented the 3 Lokas (terrestrial, subterranean and celestial worlds) and the 3 Lokpals (patron Gods of these 3 worlds). Oh an embodiment of welfares, well-beings and all auspiciousness! I have destined (determined) his (Ravana's) death in the hands of a human. Therefore, Oh Lord, you should assume a human form and slay that enemy of Gods' (24).

श्रीभगवानु वाच

कश्यपस्य वरो दत्तस्तपसा तोषितेन मे॥२५॥
याचितः पुत्रभावाय तथेत्यङ्गीकृतं मया।
स इदानीं दशरथो भूत्वा तिष्ठति भूतले॥२६॥

25-26. The Lord God (Vishnu) said, 'Being pleased by the hard (severe) austerities and penances (Tapa) done by Kashyap, I had given him a boon. He had desired me to manifest myself as his son; then I had said 'all right' and had accepted his proposal. Presently, he is present in the form of king Dasrath on this earth (in the city of Ayodhya) (25-26).

तस्याहं पुत्रतामेत्य कौसल्यायां शुभे दिने।
चतुर्धात्मानमेवाहं सृजामीतरयोः पृथक्॥२७॥
योगमायापि सीतेति जनकस्य गृहे तदा।
उत्पत्स्यते तया सार्धं सर्वं सम्पादयाम्यहम्।
इत्युक्त्वान्तर्दधे विष्णुर्ब्रह्मा देवानथाब्रवीत्॥२८॥

27-28. I shall manifest myself (i.e., be born) in his household in 4 distinct forms as his four sons in an auspicious and proper time from the womb of Kaushalya and other two mothers (27). At the same time, my 'Yogmaya' (योगमाया = my delusionary powers emanating from me) will take birth in the form of Sita in the household of king Janak. I shall take her with me and finish off all your works (or fulfil all your desires and needs)'. Saying this,

Lord Vishnu vanished from sight. Thereafter, Brahma said to the other Gods (28)—

विष्णुर्मानुषरूपेण भविष्यति रघोः कुले॥२९॥
 यूयं सृजध्वं सर्वेऽपि वानरेष्वंशसम्भवान्।
 विष्णोः सहायं कुरुत यावत्स्थास्यति भूतले॥३०॥
 इति देवान्समादिश्य समाश्वास्य च मेदिनीम्।
 ययौ ब्रह्मा स्वभवनं विज्वरः सुखमास्थितः॥३१॥

29-31. Brahma said, 'Lord Vishnu shall manifest himself as a human in Raghu's clan. All of you should also reproduce yourselves as sons in the form of monkeys (in the monkey race) and till the time Vishnu remains on the earth, you should continue to serve him' (29-30). Having thus ordered (advised) the Gods and consoling the earth, Brahma went back to his own abode and lived happily without any further worries (31).

देवाश्च सर्वे हरिरूपधारिणः स्थिताः सहायार्थमितस्ततो हरेः।
 महाबलाः पर्वतवृक्षयोधिनः प्रतीक्षमाणा भगवन्तमीश्वरम्॥३२॥

32. Here, all the Gods assumed the form of most valorous and strong monkeys who were adept (proficient) at fighting, using mountains (i.e., large boulders, rocks) and trees as their arsenal. They lived and roamed about here and there on this earth waiting for the time when they would be needed to help and serve the Lord God (32).

*__*__*__*

Baal Kand — Canto 3

Sri Ram's birth and childhood

श्री महादेव उवाच

अथ राजा दशरथः श्रीमान्सत्यपरायणः।
 अयोध्याधिपतिर्वीरः सर्वलोकेषु विश्रुतः॥१॥
 सोऽनपत्यत्वदुःखेन पीडितो गुरुमेकदा।
 वसिष्ठं स्वकुलाचार्यमभिवाद्येदमब्रवीत्॥२॥
 स्वामिन्पुत्रा कथं मे स्युः सर्वलक्षणलक्षिताः।
 पुत्रहीनस्य मे राज्यं सर्वं दुःखाय कल्पते॥३॥

1-3. Lord Shiva resumed his narration—'Once, king Dasrath who was world famed, truthful, Lord of Ayodhya and was most brave, felt very sad (or regretted) that he had no sons (heirs), and called his clan's moral preceptor Guru Vashistha, bowed his head to him and said (1-2), 'Oh Lord! Please tell me by which method (or by doing what) can I get sons who have all the auspicious and noble virtues in them? Because without sons, this kingdom appears sorrowful and tormenting for me (for there is no heir to look after it after my death)' (3).

ततोऽब्रवीद्वसिष्ठस्तं भविष्यन्ति सुतास्तव।
 चत्वारः सत्त्वसम्पन्ना लोकपाला इवापराः॥४॥

शान्ताभर्तारमानीय ऋष्यशृङ्ग तपोधनम्।

अस्माभिः सहितः पुत्रकामेष्टिं शीघ्रमाचर।।५॥

4-5. Then Guru Vashistha said to king Dasrath, 'You shall be blessed by four sons who would be most able and potent like the four Lokpals personified themselves (4). You should soon invite Shanta's husband Sringi Rishi and together with me, you should perform the 'son-begetting' fire sacrifice' (5).

तथेति मुनिमानीय मन्त्रिभिः सहितः शुचिः।

यज्ञकर्म समारेभे मुनिभिर्वीतकल्मषैः।।६॥

श्रद्धया हूयमानेऽग्नौ तप्तजाम्बूनदप्रभः।

पायसं स्वर्णपात्रस्थं गृहीत्वोवाच हव्यवाद्।।७॥

गृहाण पायसं दिव्यं पुत्रीयं देवनिर्मितम्।

लप्स्यसे परमात्मानं पुत्रत्वेन न संशयः।।८॥

6-8. The king said 'all right' and invited sage Sringi. Then he purified himself (by bathing, fasting etc.), and accompanied by his ministers, he started the special-purpose sacrifice with the help of holy and noble sages and seers (6). At the time when holy offerings (oblations) were being offered to the religious fire with due reverence and honour during the sacrificial ritual, the fire God who was radiant like molten gold appeared (from the fire pit) with rice pudding in a golden vessel, and said (7), 'Oh king! Take this holy and marvellous pudding made by Gods and which has the potent of (or which is empowered with) providing (bestowing) sons. With the help of this you can, without doubt, beget the supreme Lord in the form of your sons' (8).

इत्युक्त्वा पायसं दत्त्वा राज्ञे सोऽन्तर्दधेऽनलः।

ववन्दे मुनिशार्दूलौ राजा लब्धमनोरथः।।९॥

वसिष्ठऋष्यशृङ्गाभ्यामनुज्ञातो ददौ हविः।

कौसल्यायै सकैकेय्यै अर्धमर्धं प्रयत्नतः।।१०॥

9-10. Having advised thus and giving the pudding to the king, the fire God disappeared from the site. Thereafter, the king felt extremely contented and fulfilled in his endeavour, worshipped the feet of his Guru Vashistha and the guest sage Sringi both of whom were like lions amongst their peers, and on their orders, he distributed the pudding equally with great care between his queens Kaushalya and Kaikeyi (9-10).

ततः सुमित्रा संप्राप्ता जगृघ्नुः पौत्रिकं चरुम्।

कौसल्या तु स्वभागार्धं ददौ तस्यै मुदान्विता।।११॥

कैकेयी च स्वभागार्धं ददौ प्रीतिसमन्विता।

उपभुज्य चरुं सर्वाः स्त्रियो गर्भसमन्विताः।।१२॥

11-12. Then queen Sumitra also reached there desiring to have a share in the son-bestowing divine pudding. At this, Kaushalya gladly gave her half of her own share (11) and Kaikeyi too did the same from her share. In this manner, all the queens conceived (12).

देवता इव रेजुस्ताः स्वभासा राजमन्दिरे।
 दशमे मासि कौसल्या सुषुवे पुत्रमद्भुतम्॥१३॥
 मधुमासे सिते पक्षे नवम्यां कर्कटे शुभे।
 पुनर्वस्वक्षसहिते उच्चस्थे ग्रहपञ्चके॥१४॥
 मेषं पूषणि संप्राप्ते पुष्पवृष्टिसमाकुले।
 आविरासीज्जगन्नाथः परमात्मा सनातनः॥१५॥

13-15. Those three queens began to look as magnificent as Gods (or Goddess) due to their radiance in that royal palace. Then in the tenth month, Kaushalya gave birth to a most spectacular, majestic and mysterious son (13). In the month of 'Chaitra' (roughly March-April), during the 9th day of the waxing phase of the moon, in the zodiac sign of Cancer and in the constellation of stars called Punarvasu, when the five planets were ascendant and the sun was in the zodiac sign of Aries, then (during the noon of that particular day) the eternal, absolute, formless and attributeless supreme Lord who is the Lord of the universe, made his appearance. At that time the sky was overcast by a hail of resplendent and vibrant, blooming and fragrant flowers (14-15).

नीलोत्पलदलश्यामः पीतवासाश्चतुर्भुजः।
 जलजारुणनेत्रान्तः स्फुरीत्कुण्डलमण्डितः॥१६॥
 सहस्रार्कप्रतीकाशः किरीटी कुञ्चितालकः।
 शङ्खचक्रगदापद्मेवनमालाविराजितः॥१७॥
 अनुग्रहारव्हेत्स्थेन्दुसूचकस्मितचन्द्रिकः।
 करुणारससम्पूर्णविशालोत्पललोचनः।
 श्रीवत्सहारकेयूरनूपुरादिविभूषणः॥१८॥

16-18. He was dark complexioned like a blue-lotus, wore a Pitambar (a yellow silken seamless body wrapping cloth worn by Vishnu) and had 4 arms. His eyes looked adorable and magnificent like a red-lotus, the ears were adorned with radiant ear-rings (16), his radiant glow was like thousands of splendorous, luminescent suns; there was a bright crown and curled lock of hairs on his head while each of his 4 hands had a conch, a discus, a mace and a lotus respectively whereas a garland having five colours (i.e., different varieties of flowers) adorned his neck (17). The smile on his lotus-like face resembled the pleasant moonlight emanating and spreading (in all the directions) from the symbolic moon residing in his heart. [That is, the sweetness of his heart was spilling over in the form of his smile.] His merciful and compassionate eyes were as large as the moon and he was adorned by ornaments such as the footprint of sage Brighu and a garland (on his chest). He also wore armlets/bracelets and anklets on his body (18).

दृष्ट्वा तं परमात्मानं कौसल्या विस्मयाकुला।
 हर्षाश्रुपूर्णनयना नत्वा प्राञ्जलिरब्रवीत्॥१९॥

19. Seeing such a stupendously beautiful and magnificent supreme Lord manifest himself as her son, Kaushalya was stunned and dumbfounded; her eyes were filled with tears

of joy, and folding her hands in prayerful submission, she said (19)—

कौसल्यो वाच

देवदेव नमस्तेऽस्तु शङ्खचक्रगदाधर।
परमात्माच्युतोऽनन्तः पूर्णस्त्वं पुरुषोत्तमः॥२०॥
वदन्त्यगोचरं वाचां बुद्ध्यादीनामतीन्द्रियम्।
त्वां वेदवादिनः सत्तामात्रं ज्ञानैकविग्रहम्॥२१॥

20-21. Kaushalya said, 'Oh Lord of lords (or the God of gods)! I pay my respects and obeisance to you. Oh the bearer of conch, discus and mace¹! You are an eternal, imperishable, endless, supreme Soul (Parmatma)², and you are perfectly complete Purshottam (i.e., the best and the most exalted soul)³ (20). Those who are experts and most proficient in the Vedas say that you are not the subject matter (for comprehension, debates and discussions) of the mind, intellect and speech⁴. You are beyond the grasp and reach of the sense organs⁵, are the only powerful authority⁶, and the only and complete embodiment of Gyan (wisdom, true knowledge, essential truth, awareness of whatever there is to be known)⁷ (21).

1. शंखचक्रगदाधर 2. परमात्माच्युतोऽनन्तः 3. पूर्णस्त्वं पुरुषोत्तमः 4. वाचां बुद्ध्यादीनामि गोचरं 5. तीन्द्रियम् 6. सत्तामात्रं 7. ज्ञानैकविग्रहम्

त्वमेव मायया विश्वं सृजस्यवसि हंसि च।
सत्त्वादिगुणसंयुक्तस्तुर्य एवामलः सदा॥२२॥
करोषीव न कर्ता त्वं गच्छसीव न गच्छसि।
शृणोषि न शृणोषीव पश्यसीव न पश्यसि॥२३॥

22-23. You create, sustain and annihilate this universe by using your Maya¹ (delusionary, creative cosmic powers) which is empowered with the 3 Gunas (qualities) of Satva, Raj and Tam² although you always remain in a uniform state of 'Turiya'³. [Note :-The 3 Gunas are Satva—noble qualities, virtues, characters, righteousness; Raj—which produces worldly desires, passions, vices etc.; Tam—base, mean, lowly qualities, ignorance, delusions, darkness, perverseness etc. The 'Turiya state' is the 4th state of consciousness symbolising supreme bliss, peace and tranquility. Here it means that though the Lord appears to be involved in all the maneuvers and stratagem associated with the multifarious activities pertaining to creation, he actually is totally dispassionate and dissociated with it—not at all affected by or concerned with it.] (22). You are not the doer though you appear to be so⁴; you do not walk though you seem to be⁵; you do not listen but appear to be doing so⁶ and you do not see in spite of the illusion of doing so⁷ (23).

1. त्वमेव मायया विश्वं सृजस्यवसि हंसि 2. सत्त्वादिगुणसंयुक्त 3. स्तुर्य एवामलः सदा 4. करोषीव न कर्ता त्वं 5. गच्छसीव न गच्छसि 6. शृणोषि न शृणोषीव 7. पश्यसीव न पश्यसि

अप्राणो ह्यमनाः शुद्ध इत्यादि श्रुतिरब्रवीत्।
समः सर्वेषु भूतेषु तिष्ठन्नपि न लक्ष्यसे॥२४॥
अज्ञानध्वान्तचित्तानां व्यक्त एव सुमेधसाम्।
जठरे तव दृश्यन्ते ब्रह्माण्डाः परमाणवः॥२५॥

त्वं ममोदरसम्भूत इति लोकान्विडम्बसे।

भक्तेषु पारवश्यं ते दृष्टं मेऽद्य रघूत्तम॥२६॥

24-26. Even the Vedas assert that 'you are without life and mind/intellect complex, and are most pure'¹. You live uniformly in all the creatures² (as their soul or Atma) though you are not visible (perceived, experienced, realised) by those whose inner self (i.e., mind, intellect, discriminatory faculty) is covered by a dark sheath of ignorance³. You are recognised, perceived, experienced by those persons only who are wise and enlightened⁴. Oh Lord! Numerous universes appear miniscule like atoms in your stomach (i.e., inside you)⁵, but your grace and munificence towards your devotees is evident from the fact that you credit me with giving you birth from my womb (24-26).

1. अप्राणो ह्यमनाः शुद्ध श्रुतिब्रवीत् 2. सर्वेषु भूतेषु तिष्ठ 3. न्नपि न लक्ष्यसे अज्ञानध्वन्तचित्तानां 4. व्यक्त एव सुमेधसाम 5. दृश्यन्ते ब्रह्माण्डाः परमाणवः

संसारसागरे मग्ना पतिपुत्रधनादिषु।

भ्रमामि मायया तेऽद्य पादमूलमुपागता॥२७॥

देव त्वद्रूपमेतन्मे सदा तिष्ठतु मानसे।

आवृणोतु न मां माया तव विश्वविमोहिनी॥२८॥

उपसंहर विश्वात्मन्नदो रूपमलौकिकम्।

दर्शयस्व महानन्दबालभावं सुकोमलम्।

ललितालिङ्गनालापैस्तरिष्याम्युत्कटं तमः॥२९॥

27-29. Being under the sway of your delusionary powers, I was submerged (drowned) in the mundane ocean of illusionary (but appearing to be real) husband, son and wealth (i.e., my household). But today I have come to take shelter in your lotus-like holy and divine feet due to my great fortune (27). Oh Lord! Let your stupendously beautiful, most attractive, charming and enrapturing image always reside in my heart, and bless me that your Maya (delusionary powers) which shackles this whole world does not affect (or influence) me (28). Oh the soul of the universe! Please bring to an end this supernatural (out worldly, strange, mysterious) image of yours and instead assume the pleasant, joy-giving form of a child by whose happy and cheerful embrace and childish talks, I shall cross the dense (terrible) forest of darkness induced by ignorance' (29).

श्रीभगवानु वाच

यद्यदिष्टं तवास्त्यम्ब तत्तद्भवतु नान्यथा॥३०॥

अहं तु ब्रह्मणा पूर्वं भूमेर्भारापनुत्तये।

प्रार्थितो रावणं हन्तुं मानुषत्वमुपागतः॥३१॥

30-31. The Lord said, 'Oh mother! Whatever you wish, so shall it be! Nothing should be against it (30). Earlier, Brahma had prayed to me to remove the burden of this earth. Hence, I have taken a human form (have incarnated myself) to slay the demon Ravana and others of his ilk (31).

त्वया दशरथेनाहं तपसाराधितः पुरा।
 मत्पुत्रत्वाभिकांक्षिण्या तथा कृतमनिन्दिते॥३२॥
 रूपमेतत्त्वया दृष्टं प्राक्तनं तपसः फलम्।
 महर्शनं विमोक्षाय कल्पते ह्यन्यदुर्लभम्॥३३॥
 संवादमावयोर्यस्तु पठेद्वा शृणुयादपि।
 स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत्॥३४॥

32-34. 'Oh the blameless one! You too had worshipped me and done severe penances and had observed austerities along with Dasrath with a combined wish to have me as your son. I have fulfilled your wishes now by appearing as an incarnation (32). You have seen this majestic and splendorous image of me due to the good effects (i.e., a reward or auspicious fruit) of those penances and austerities. My divine vision (Darshan) bestows emancipation and salvation; those who lack auspiciousness and goodness have the greatest of difficulties in having my divine sight (Darshan) (33). Those persons who read or listen to this conversation between us, shall attain oneness with me (i.e., get salvation of his soul by being one with the supreme Soul which I represent) and he shall remember me at the time of death' (34).

इत्युक्त्वा मातरं रामो बालो भूत्वा रुरोद ह।
 बालत्वेऽपीन्द्रनीलाभो विशालाक्षोऽतिसुन्दरः॥३५॥
 बालारुणप्रतीकाशो लालिताखिललोकपः।
 अथ राजा दशरथः श्रुत्वा पुत्रोद्भवोत्सवम्।
 आनन्दार्णवमग्नोऽसावाययौ गुरुणा सह॥३६॥

35-36. Having said this, the Lord became (i.e., transformed himself into) a child and began to cry. His childish form was also dark complexioned like the 'Indra Neel Mani' (blue sapphire worn by Indra), had large eyes and was most beautiful (35). It was red-hued and splendorous like the early morning young (new, rising) son. The Lord provided immense joy and delight to all the Lokpals (custodians of the world) by manifesting himself as a most attractive child. Thereafter, when king Dasrath heard about the ceremonial (auspicious) arrival of a son, he appeared to be drowned in an ocean of delight, happiness and exhilaration, and he went to the royal residence along with his Guru (Vashistha) (36).

रामं राजीवपत्राक्षं दृष्ट्वा हर्षाश्रुसंप्लुतः।
 गुरुणा जातकर्माणि कर्तव्यानि चकार सः॥३७॥
 कैकेयी चाथ भरतमसूत कमलेक्षणा।
 सुमित्रायां यमौ जातौ पूर्णेन्दुसदृशाननौ॥३८॥
 तदा ग्रामसहस्राणि ब्राह्मणेभ्यो मुदा ददौ।
 सुवर्णानि च रत्नानि वासांसि सुरभीः शुभाः॥३९॥

37-39. Reaching inside the palace, he saw the lotus-eyed Sri Ram and was drenched with tears of joy and bliss. He got his Guru to perform the various rituals and sacraments associated with child birth (37). Thereafter Bharat was born of the lotus-eyed Kaikeyi

while Sumitra gave birth to twins whose faces resembled the full moon, and who were as beautiful as the Ashwini Kumars (38). At that time king Dasrath enthusiastically gave away hundreds of villages, a lot of gold, numerous gems, various types of robes and garments, and countless cows with auspicious characters and signs to Brahmins as charity (39).

यस्मिन् रमन्ते मुनयो विद्यया ज्ञानविपल्वे ।
तं गुरुः प्राह रामेति रमणाद्राम इत्यपि ॥४०॥
भरणाद्भरतो नाम लक्ष्मणं लक्ष्णान्वितम् ।
शत्रुघ्नं शत्रुहन्तारमेवं गुरुरभाषत ॥४१॥

40-41. He—in whom the sages and seers dwell (i.e., constantly remember or spend their time to contemplate upon) after having destroyed their darkness of ignorance with the light of wisdom and discrimination, and who attracts (charms, enraptures, enthrals) the intellect, heart and mind of his devotees by his stupendous charm and beauty—was named ‘Ram’ by his Guru (Vashistha) (40). Similarly, the second son was named Bharat because he would be the nourisher, sustainer, caretaker of the whole world; the third son was named Laxman because he was endowed with all the virtues of goodness, character and auspiciousness, while the fourth son was called Shatrughan as he would be the vanquisher (conqueror, crusher) of all the enemies or opponents in this world (41).

लक्ष्मणो रामचन्द्रेण शत्रुघ्नो भरतेन च ।
द्वन्द्वीभूय चरन्तौ तौ पायसांशानुसारतः ॥४२॥
रामस्तु लक्ष्मणेनाथ विचरन्बाललीलया ।
रमयामास पितरौ चेष्टितैर्मुग्धभाषितैः ॥४३॥

42-43. By virtue of the share given by Kaushalya and Kaikeyi from the rice pudding to Sumitra, Laxman followed Sri Ram and Shatrughan followed Bharat respectively (42). Roaming and frolicking around along with Laxman, Sri Ram gave immense joy to his parents by his childhood playful activities, mischievous efforts and innocent childish talk (i.e., lisp, banter, babble) (43).

भाले स्वर्णमयाश्वत्थपर्णमुक्ताफलप्रभम् ।
कण्ठे रत्नमणिव्रातमध्यद्वीपिनखाञ्चितम् ॥४४॥
कर्णयोः स्वर्णसम्पन्नरत्नार्जुनसटालुकम् ।
शिञ्जानमणिमञ्जीरकटिसूत्राङ्गदैर्वृतम् ॥४५॥

44-45. His (Sri Ram’s) forehead was adorned by a radiant, gold-encrusted leaf of the Pipal tree decorated by pearls while the neck was adorned with intertwined strings decorated the gems and jewels and having lion’s nails at intervals (44). Ornaments of gold studded with jewels which resembled raw fruits of the Arjun tree (*Terminalia alata*) were dangling from his ears while gem-studded tinkling anklets, golden waist-band (girdle) and bracelets/armlets adorned his body (45).

स्मितवक्त्राल्पदशनमिन्द्रनीलमणिप्रभम् ।
अङ्गणे रिङ्गमाणं तं तर्णकाननु सर्वतः ॥४६॥

दृष्ट्वा दशरथो राजा कौसल्या मुमुदे तदा।
भोक्ष्यमाणो दशरथो राममेहीति चासकृत्॥४७॥

46-47. King Dasrath and mother Kaushalya were greatly exhilarated and delighted on seeing the child whose radiance was like the hue of the 'Indra Neel Mani' (blue sapphire worn by Indra) and whose face was adorned by a few-toothed smile, running around the palace courtyard behind a calf with a child-like staggering gait (slowly, tottering, falling, getting up, limping, jumping etc.). When the king set down for his meals, he most cheerfully and affectionately called Sri Ram, saying 'Ram, come here' (46-47).

आह्वयत्यतिहर्षेण प्रेम्णा नायाति लीलया।
आनयेति च कौसल्यामाह सा सस्मिता सुतम्॥४८॥
धावत्यपि न शक्नोति स्प्रष्टुं योगिमनोगतिम्।
प्रहसन्स्वयमायाति कर्दमांकितपाणिना।
किञ्चिद् गृहीत्वा कवलं पुनरेव पलायते॥४९॥

48-49. When the child did not come (or pay heed), the king would ask Kaushalya to go and fetch him. But he, who is the only refuge/shelter for the mind-intellect of Yogis (ascetics), could not be caught by the mother who was laughing and running behind him. (Seeing that the mother was tired of pursuing him—) He would himself come to Dasrath with hands besmeared with dirt and slush, took one or two morsels of food and again ran away (48-49).

कौसल्या जननी तस्य मासि मासि प्रकुर्वती।
वायनानि विचित्राणि समलङ्कृत्य राघवम्॥५०॥
अपूपान्मोदकान्कृत्वा कर्णशष्कुलिकास्तथा।
कर्णपूरांश्च विविधान् वर्षवृद्धौ च वायनम्॥५१॥

50-51. Mother Kaushalya used to dress Sri Ram in different attires, made various types of sweet dishes every month and celebrated. And especially on his birthday, she made various delicacies and celebrated the occasion with pomp and pageantry (50-51).

गृहकृत्यं तया त्यक्तं तस्य चापल्यकारणात्।
एकदा रघुनाथोऽसौ गतो मातरमन्तिके॥५२॥
भोजनं देहि मे मातर्न श्रुतं कार्यसक्तया।
ततः क्रोधेन भाण्डानि लघुडेनाहनत्तदा॥५३॥

52-53. Due to the restiveness and mischief created by child Ram, Kaushalya had stopped attending to her routine household chores. One day, Sri Ram went to his mother and said (52), 'Oh mother, give me something to eat'. But she did not pay attention because of pre-occupation with some work. Then the child got so furious that he broke all the pots and pans with a stick (53).

शिक्यस्थं पातयामास गव्यं च नवनीतकम्।
लक्ष्मणाय ददौ रामो भरताय यथाक्रमम्॥५४॥

शुक्रघ्नाय ददौ पश्चादधि दुग्धं तथैव च।
सूदेन कथिते मात्रे हास्यं कृत्वा प्रधावति॥५५॥

54-55. Then he pulled down milk and butter stored aloft in pots held by latticed strings, and distributed it and all other milk and curd available there (in the kitchen larder) amongst Laxman, Bharat and Shatrughan. The cook complained to the mother, who laughed and rushed forward to catch the child (54-55).

आगतां तां विलोक्याथ ततः सर्वैः पलायितम्।
कौसल्या धावमानापि प्रस्खलन्ती पदे पदे॥५६॥
रघुनाथं करे धृत्वा किञ्चिन्नोवाच भामिनी।
बालभावं समाश्रित्य मन्दं मन्दं रुरोद ह॥५७॥

56-57. Seeing the mother coming towards them, all the children ran away. Kaushalya ran behind them, but she slipped at every other step (56). At last she caught hold of Sri Ram but did not say anything. At that moment Sri Ram began weeping and sobbing like any other ordinary child (57).

ते सर्वे ललिता मात्रा गाढमालिङ्ग्य यत्नतः।
एवमानन्दसन्दोहजगदानन्दकारकः ॥५८॥
मायाबालवपुर्धृत्वा रमयामास दम्पती।
अथ कालेन ते सर्वे कौमारं प्रतिपेदिरे॥५९॥

58-59. Seeing them all frightened of her, she affectionately embraced (held them to her bosom) and caressed them. In this way, Sri Ram—who is the cause of happiness and is the bestower of joy, bliss, peace and tranquility to the world as well as is a treasury or root of all happiness, joy and bliss—assumed an illusionary (pseudo) form of a child and began to provide happiness and delight to the royal couple. Thence, after sometime, the four brothers entered the period of adolescence (58-59).

उपनीता वसिष्ठेन सर्वविद्याविशारदाः।
धनुर्वेदे च निरताः सर्वशास्त्रार्थवेदिनः॥६०॥
वभूवुर्जगतां नाथा लीलया नररूपिणः।
लक्ष्मणस्तु सदा राममनुगच्छति सादरम्॥६१॥
सेव्यसेवकभावेन शत्रुघ्नो भरतं तथा।
रामश्चापधरो नित्यं तूणीबाणान्वितः प्रभुः॥६२॥
अश्वारूढो वनं याति मृगयायै सलक्ष्मणः।
हत्वा दुष्टमृगान्सर्वान्पित्रे सर्वं न्यवेदयत्॥६३॥

60-63. Then Guru Vashistha performed their ‘sacred thread ceremony’ and initiated them into the Kshatriya Dharma and taught them so that the four brothers—who had assumed the human form willingly out of their own delusionary powers and who are the Lords of the entire universe—became proficient in the knowledge and essence of all scriptures, and became experts in the science and art of archery besides all other skills and knowledge. Out of the three brothers, Laxman dedicatedly and diligently followed Sri Ram

most reverentially like a loyal follower (or a servant or slave) follows his lord while Shatrughan was similarly always eager to serve Bharat. Every day, Sri Ram, armed with a bow, arrows and a quiver and accompanied by Laxman, would mount a horse each and go to the forest to slay wicked and cruel animals, and having hunted lions and tigers there, they would tell everything (about their exploits) to their father (60-63).

प्रातरुत्थाय सुस्नातः पितरावभिवाद्य च।

पौरकार्याणि सर्वाणि करोति विनयान्वितः॥६४॥

बन्धुभिः सहितो नित्यं भुक्त्वा मुनिभिरन्वहम्।

धर्मशास्त्ररहस्यानि शृणोति व्याकरोति च॥६५॥

64-65. After rising up in the morning, he would bathe and bow his head before his parents, and then would take care of all the needs of all the citizens (or attend to the work) of the kingdom (64). Then, he would take his meals along with his brothers, hear discourses on various scriptures from sages and seers and discussed or explained them himself (for the benefit of his brothers as well as his friends and other citizens) (65).

एवं परात्मा मनुजावतारो मनुष्यलोकाननुसृत्य सर्वम्।

चक्रेऽविकारी परिणामहीनो विचार्यमाणे न करोति किञ्चित्॥६६॥

66. In this manner, the supreme Soul (Parmatma), who is faultless, beyond reproach and without any resultant consequences leading to an imperfect end (or one who, therefore, has no end and is unaffected by any results of any actions), took an incarnation i.e., revealed himself in the image (form) of a human and acted in accordance with his assumed form (or role) to do and fulfil all that was to be done or fulfilled (for which he had assumed the human form in the first place). But on deeper thought (contemplation and pondering), we find that he does nothing (for it is his delusionary powers that appears to do all and weave this illusionary web of action-reaction-result-effect. The supreme Soul or Lord is totally unconcerned with or detached from this illusionary image of a human) (66).

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Baal Kand — Canto 4

Arrival of Vishwamitra; Departure of Ram and Laxman with him; Slaying of Tadka

श्रीमहादेव उवाच

कदाचित्कौशिकोऽभ्यागादयोध्यां ज्वलनप्रभः।

द्रष्टुं रामं परात्मानं जातं ज्ञात्वा स्वमायया॥१॥

1. Lord Shiva said—'Once, sage Vishwamitra, who was as radiant and brilliant with his spiritual energy as a glowing fire, realised (came to know or became aware of the fact) that the supreme Lord has manifested himself as Sri Ram (i.e., in a human form in the person of Sri Ram) using his own delusionary powers called Maya. So he came to Ayodhya to have his Darshan (divine, holy viewing) (1).

दृष्ट्वा दशरथो राजा प्रत्युत्थायाचिरेण तु।
 वसिष्ठेन समागम्य पूजयित्वा यथाविधि॥२॥
 अभिवाद्य मुनिं राजा प्राञ्जलिर्भक्तिनम्रधीः।
 कृतार्थोऽस्मि मुनीन्द्राहं त्वदागमनकारणात्॥३॥
 त्वाद्विधा यद्गृहं यान्ति तत्रैवायान्ति संपदः।
 यदर्थमागतोऽसि त्वं ब्रूहि सत्यं करोमि तत्॥४॥

2-4. Seeing him arrive, king Dasrath immediately stood up, and accompanied by Vashistha, he came forward to receive the sage. He duly worshipped him and paid his obeisance to him. Then, the king folded his hands with great respect and devotion, and said prayerfully, 'Oh the most exalted sage! I have been highly obliged by your holy visit (3). Every prosperity, well-being and welfare come in the household where a great soul like you ever pay a visit. Now tell me the reason for your auspicious visit. I tell you truthfully that I shall obey your commands' (4).

विश्वामित्रोऽपि तं प्रीतः प्रत्युवाच महामतिः।
 अहं पर्वणि संप्राप्ते दृष्ट्वा यष्टुं सुरान्पितॄन्॥५॥
 यदारभे तदा दैत्या विघ्नं कुर्वन्ति नित्यशः।
 मारीचश्च सुबाहुश्चापरे चानुचरास्तयोः॥६॥

5-6. Then that most wise sage Vishwamitra said, 'Whenever during the festival season (or during auspicious time) no sooner do I begin to perform the fire sacrifice in honour of Gods and dead ancestors than Marich, Subahu and their companion demons always defile/desecrate it (5-6).

अतस्तयोर्वधार्थाय ज्येष्ठं रामं प्रयच्छ मे।
 लक्ष्मणेन सह भ्रात्रा तव श्रेयो भविष्यति॥७॥
 वसिष्ठेन सहामन्य दीयतां यदि रोचते।
 पप्रच्छ गुरुमेकान्ते राजा चिन्तापरायणः॥८॥

7-8. Therefore, lend me your eldest son Sri Ram along with his brother Laxman so that these demons can be slayed. This noble deed will result in great welfare for you as well (7). Consult sage Vashistha on this subject, and if you wish, give the two princes to me'. Worried and alarmed, the king took his Guru aside and said (8)—

किं करोमि गुरोरामं त्यक्तुं नोत्सहते मनः।
 बहुवर्षसहस्रान्ते कष्टेनोत्पादिताः सुताः॥९॥
 चत्वारोऽमरतुल्यास्ते तेषां रामोऽतिवल्लभः।
 रामस्त्वतो गच्छति चेन्न जीवामि कथञ्चन॥१०॥
 प्रत्याख्यातो यदि मुनिः शापं दास्यत्यसंशयः।
 कथं श्रेयो भवेन्मह्यमसत्यं चापि न स्पृशेत्॥११॥

9-11. 'Oh Guru! After hundreds of years, I have got these God-like four sons with great difficulty (9). Out of them, Sri Ram is very dear to me; so what should I do now? My mind

is not ready to part with him. If Sri Ram goes away from here, I shall not be able to survive (10). But if I refuse point blank, it is certain that the sage (Vishwamitra) would cast his wrathful curse on me. So, tell me how to safeguard my interest and I am saved from telling a lie at the same time (by cooking up an alibi or a cock-and-bull story to avoid sending Sri Ram with the sage)' (11).

वसिष्ठ उवाच

शृणु राजन्देवगुह्यं गोपनीयं प्रयत्नतः।
रामो न मानुषो जातः परमात्मा सनातनः॥१२॥
भूमेर्भरावताराय ब्रह्मणा प्रार्थितः पुरा।
स एव जातो भवने कौसल्यायां तवानघ॥१३॥

12-13. Sage Vashistha said—'Oh king! Listen to a secret which should be concealed even from the Gods; it should not be divulged under any circumstances. This 'Ram' is not an ordinary human as you think him to be¹, but is the eternal, absolute supreme Soul (Parmatma—who is macrocosmic, all-pervading, all-encompassing, attributeless, supreme Lord of all creation)² who has manifested himself (by his delusionary power) in this form of a human being (12). Oh you 'Anagh' (तवानघ = the sinless, pure and faultless one)! In earlier times, Lord Brahma had prayed to the Lord to remove the burden of the earth caused by the demonic forces³. The Lord has taken birth in your household from the womb of Kaushalya⁴ to fulfil the promise he had made to the Gods (13).

1. रामो न मानुषो 2. परमात्मा सनातनः 3. भूमेर्भरावताराय ब्रह्मणा प्रार्थितः 4. भवने कौशल्यायां जातो 5. स एव भवतो

त्वं तु प्रजापतिः पूर्वं कश्यपोब्रह्मणः सुतः।
कौसल्या चादितिर्देवमाता पूर्वं यशस्विनी।
भवन्तौ तप उग्रं वै तेषां बहुवत्सरम्॥१४॥
अग्राम्यविषयौ विष्णुपूजाध्यानैकतत्परौ।
तदा प्रसन्नो भगवान् वरदो भक्तवत्सलः॥१५॥

14-15. In your previous life you were Prajapati Kashyap (the guardian of the subjects of Brahma's creation), the son of Brahma¹, and Kaushalya was Aditi, the famed mother of Gods². At that time, both of you had detached yourselves from worldly attachments and objects, and had instead concentrated solely on the worship and meditation of Lord Vishnu. You had undertaken severe penances and austerities (i.e., done Tapa) (14). Then in due course of time, the Lord, who is magnanimous and munificent towards his devotees as well as is a bestower of boons, became pleased with you and had said, 'Be it as you wish' (15).

1. त्वं प्रजापतिः कश्यपो ब्रह्मणः सुतः 2. कौशल्या चादितिर्देवमाता यशस्विनी

वृणीष्व वरमित्युक्ते त्वं मे पुत्रो भवामल।
इति त्वया याचितोऽसौ भगवान्भूतभावनः॥१६॥
तथेत्युक्त्वाद्य पुत्रस्ते जातो रामः स एव हि।
शेषस्तु लक्ष्मणो राजन् राममेवान्वपद्यत॥१७॥

16-17. At that, you had asked the Lord 'Oh the faultless and eternal one! You should

become our son', at which the one who has no beginning (i.e., past) said, 'Let it be so' (16). Hence, that same Lord Vishnu who is the Lord of the universe has presently manifested himself (as an incarnation) in the form of your son¹ whereas Sheshnath (the legendary serpent) has manifested himself as Laxman to serve him² (17).

1. भगवानम्भूतभावनः पुत्रस्ते जातो रामः 2. शेषस्तु लक्ष्मणो

जातौ भरतशत्रुघ्नौ शङ्खचक्रे गदाभृतः।
योगमायापि सीतेति जाता जनकनन्दिनी॥१८॥
विश्वामित्रोऽपि रामाय तां योजयितुमागतः।
एतद्गुह्यतमं राजन्न वक्तव्यं कदाचन॥१९॥
अतः प्रीतेन मनसा पूजयित्वाथ कौशिकम्।
प्रेषयस्व रमानाथं राघवं सहलक्ष्मणम्॥२०॥

18-20. The mace-bearing Lord's (i.e., Vishnu's) conch and discus have taken birth (manifested) in the form of Bharat and Shatrughan respectively¹, while his delusionary powers have taken shape in the form of Sita, the daughter of Janak² (18). Presently sage Vishwamitra has come with the intention (hidden agenda) of making a union between Sri Ram and Sita possible. So, Oh king! This is a top secret—never divulge it (19). (Now that you have become aware of the secret and the mystery—) You should now, therefore, most cheerfully and willingly welcome and pay your respects to sage Vishwamitra and hand over (i.e., send) Laxmi's Lord Raghav (Sri Ram) along with Laxman to him (without any further demurring, doubting and dithering)' (20).

1. भरतशत्रुघ्नौ शङ्खचक्रौ गदाभृतः 2. योगमायापि सीतेति जाता जनकनन्दिनी

वसिष्ठेनैवमुक्तस्तु राजा दशरथस्तदा।
कृतकृत्यमिवात्मानं मेने प्रमुदितान्तरः॥२१॥
आहूय रामरामेति लक्ष्मणेति च सादरम्।
आलिङ्ग्य मूर्ध्न्यवघ्नाय कौशिकाय समर्पयत्॥२२॥

21-22. When sage Vashistha had thus explained everything to him, king Dasrath considered himself most fortunate and privileged, and with an exhilarated and cheerful mind (21), he respectfully called out 'Oh Ram, Oh Laxman'. When the two brothers came, he clasped them to his bosom, smelt their heads (as a token of deep love and affection) and then handed them over to sage Vishwamitra (22).

ततोऽतिहृष्टो भगवान्विश्वामित्रः प्रतापवान्।
आशीर्भिरभिनन्द्याथ आगतौ रामलक्ष्मणौ॥२३॥
गृहीत्वा चापतूणीरबाणखङ्गधरौ ययौ।
किञ्चिदेशमतिक्रम्य राममाहूय भक्तितः॥२४॥
ददौ बलां चातिबलां विद्ये द्वे देवनिर्मिते।
ययोर्ग्रहणमात्रेण क्षुत्क्षामादि न जायते॥२५॥

23-25. Then the most famed and valorous sage Vishwamitra honoured him (Dasrath) most cheerfully and joyously with the choicest of blessings. Sri Ram and Laxman

went near the sage (23). They were armed (adorned) with bows, quivers, arrows and swords etc. Taking them with him, the sage departed from there. After some distance (away from the periphery of the city), Vishwamitra called Sri Ram near him most reverentially and full of devotion (24). He gave him two Vidyas created by the Gods [a special type of knowledge, acumen or expertise which was created by the Gods and were meant for their exclusive use only] called 'Balaa' and 'Ati Balaa' which helped those who possessed them to overcome hunger and weakness (weariness, tiredness) respectively (25).

तत उत्तीर्य गङ्गां ते ताटकावनमागमन्।
विश्वामित्रस्तदा प्राह रामं सत्यपराक्रमम्॥२६॥
अत्रास्ति ताटका नाम राक्षसी कामरूपिणी।
बाधते लोकमखिलं जहि तामविचारयन्॥२७॥
तथेति धनुरादाय सगुणं रघुनन्दनः।
टङ्कारमकरोत्तेन शब्देनापूरयद्वनम्॥२८॥

26-28. Thence, they crossed river Ganges and arrived at the woods called 'Tataka forest'. Sage Vishwamitra said to the truly brave, valorous and victorious Sri Ram (26), 'A demoness named Tadka who is able to assume any form of her choice stays here. She tyrannises and torments all the inhabitants of this place; you must slay her without any second thoughts' (27). Raghunandan (Sri Ram) said 'Yes', strung his bow and pulled it. The twang sound emanating from it reverberated in the whole forest (28).

तच्छ्रुत्वासहमाना सा ताटका घोररूपिणी।
क्रोधसमूर्च्छिता राममभिदुद्राव मेघवत्॥२९॥
तामेकेन शरेणाशु ताडयामास वक्षसि।
पपात विपिने घोरा वमन्ती रुधिरं बहु॥३०॥

29-30. Hearing that fierce twang sound and unable to tolerate it, the ferocious and terrible looking Tadka became mad with anger. She rushed forward towards Sri Ram like a huge dark bank of (doomsday) cloud (29). Immediately he (Sri Ram) shot an arrow aimed at her bosom at which that horrible demoness vomited/spitted a lot of blood and fell down on the ground in the forest (30).

ततोऽतिसुन्दरी यक्षी सर्वाभरणभूषिता।
शापात्पिशाचतां प्राप्ता मुक्ता रामप्रसादतः॥३१॥
नत्वां रामं परिक्रम्य गता रामाज्ञया दिवम्॥३२॥

31-32. Then Tadka, who had earlier been turned into a demoness due to a curse, was immediately liberated from it due to the munificence, grace and kindness of Sri Ram and reverted back to her original form of a fully decorated Yakshini (a demi Goddess) adorned by various ornaments. Thereafter, she circumambulated Sri Ram, bowed before him in obeisance and went to the heavens by his permission (31-32).

ततोऽतिहृष्टः परिरभ्य रामं मूर्धन्यवाघ्राय विचिन्त्य किञ्चित्।
सर्वास्त्रजालं सरहस्यमन्त्रं प्रीत्याभिरामाय ददौ मुनीन्द्रः॥३३॥

33. Then being most thrilled and exhilarated with joy, sage Vishwamitra embraced Sri Ram, smelt his head (as a token of love and affection) and after due thought and consideration, he gave (i.e., divulged the secret art of; or revealed) to Sri Ram all the arms and armaments along with their operational secret (i.e., methods of using them) as well as the various Mantras associated with them (to invoke them and make them effective) (33).

* __ * __ * __ *

Baal Kand — Canto 5

Vanquishing Marich and Subahu; liberation of Ahilya

श्रीमहादेव उवाच

तत्र कामाश्रमे रम्ये कानने मुनिसङ्कले।
उषित्वा रजनीमेकां प्रभाते प्रस्थिताः शनैः॥१॥
सिद्धाश्रमं गताः सर्वे सिद्धचारणसेवितम्।
विश्वामित्रेण संदिष्टा मुनयस्तन्निवासिनः॥२॥
पूजां च महतीं चक्रू रामलक्ष्मणयोर्दुतम्।
श्रीरामः कौशिकं प्राह मुने दीक्षां प्रविश्यताम्॥३॥
दर्शयस्व महाभाग कुतस्तो राक्षसाधमौ।
तथेत्युक्त्वा मुनिर्यष्टुमारेभे मुनिभिः सह॥४॥

1-4. Lord Shiva said, 'Oh Parvati! Thereafter, both the brothers along with sage Vishwamitra spent the night in the forest called 'Kamashram' which was inhabited by sages and hermits. At the crack of dawn they proceeded from there slowly onwards on their journey (1). They next arrived at 'Siddhashram' which was served by Siddhas (mystics; attained and expert ones) and gypsies. The resident hermits and sages of the place, on the instructions of sage Vishwamitra (2), swiftly welcomed and worshipped Sri Ram and Laxman. After that, Sri Ram advised Kaushik (Vishwamitra) thus—'Oh sage! Engage yourself in your religious rituals (i.e., fire sacrifice) (3). And show us where those evil demons are'. Saying 'all right', the sage started the performance of his fire sacrifice accompanied by other sages and seers (4).

मध्याह्ने ददृशाते तौ राक्षसौ कामरूपिणौ।
मारीचश्च सुबाहुश्च वर्षन्तौ रुधिरास्थिनी॥५॥
रामोऽपि धनुरादाय द्वौ वाणौ सन्दधे सुधीः।
आकर्णान्तं समाकृष्य विससर्ज तयोः पृथक्॥६॥

5-6. At about noon, those two demons called Marich and Subahu, who had the special ability to assume any form they wished, were seen raining blood and bones (on the sacrificial fire pit) (5). The wise and intelligent Sri Ram took two arrows and mounted them on

his bow, pulled the string right up to his ears and shot the arrows separately at those two demons (6).

तयोरेकस्तु मारीचं भ्रामयञ्छतयोजनम्।
पातयामास जलधौ तदद्भुतमिवाभवत्॥७॥
द्वितीयोऽग्निमयो बाणः सुबाहुमजयत्क्षणात्।
अपरे लक्ष्मणेनाशु हतास्तदनुयायिनः॥८॥

7-8. One of the arrows spun Marich (like a top) in the sky and threw (flung) him hundreds of miles away in the ocean. This was a stupendous and most astonishing feat (7). The second arrow which was tipped with fire burnt Subahu to ashes in a second, while the rest of the demons were instantly killed by Laxman (8).

पुष्पौघैराकिरन्देवा राघवं सहलक्ष्मणम्।
देवदुन्दुभयो नेदुस्तुष्टुवुः सिद्धचारणाः॥९॥
विश्वामित्रस्तु संपूज्य पूजार्हं रघुनन्दनम्।
अङ्गेविवेश्य चालिङ्ग्य भक्त्या वाष्पाकुलेक्षणः॥१०॥
भोजयित्वा सह भ्रात्रा रामं पक्वफलादिभिः।
पुराणवाक्यैर्मधुरैर्निनाय दिवसत्रयम्॥११॥

9-11. The Gods showered flowers on Laxman and Raghav (Sri Ram), sounded their kettle drums and trumpets while the Siddhas (mystics) and bards began to sing their praises and glories in honour of Sri Ram (9). Sage Vishwamitra duly worshipped Raghunandan (Sri Ram) with great reverence, lifted him affectionately onto his laps and embraced him to his bosom with eyes filled with tears of love, affection and devotion. [The sage was overwhelmed with affection and surging devotion; his fatherly emotions spilled over from his heart, and he felt extremely privileged, lucky and exhilarant.] (10). Then, he offered ripe fruits to Sri Ram and Laxman, told them stories from the Purans and other scriptures, and in this way three cheerful days passed (11).

चतुर्थेऽहनि संप्राप्ते कौशिको राममब्रवीत्।
राम राम महायज्ञं दुष्टं गच्छामहे वयम्॥१२॥
विदेहराजनगरे जनकस्य महात्मनः।
तत्र माहश्चरं चापमस्ति न्यस्तं पिनाकिना॥१३॥
द्रक्ष्यसि त्वं महासत्त्वं पूज्यसे जनकेन च।
इत्युक्त्वा मुनिभिस्ताभ्यां ययौ गङ्गासमीपगम्॥१४॥
गौतमस्याश्रमं पुण्यं यत्राहल्यास्थिता तपः।
दिव्यपुष्पफलोपेतपादपैः परिवेष्टितम्॥१५॥

12-15. On the fourth day, Kaushik (Vishwamitra) told Sri Ram, 'Oh Sri Ram! We shall go to Janakpur to see a great 'Yagya' (a ceremonial, religious get together) (12). There is a very huge (and formidable) bow called Pinak belonging to Lord Shiva kept there (13). You shall see that strong and sturdy bow and king Janak shall duly welcome and show

respect and honour to you'. Having said so, sage Vishwamitra along with other sages, Sri Ram and Laxman came to the hermitage of the most exalted sage Gautam near the river Ganges. It was full of (literally, surrounded by) trees bearing divine and holy fruits, and Ahilya was doing severe penances and austerities (Tapa) there (14-15).

मृगपक्षिगणैर्हीनं नानाजन्तुविवर्जितम्।
 दृष्ट्वोवाच मुनिं श्रीमान् रामो राजीवलोचनः॥१६॥
 कस्यैतदाश्रमपदं भाति भास्वच्छुभं महत्।
 पत्रपुष्पफलैर्युक्तं जन्तुभिः परिवर्जितम्॥१७॥
 आह्लादयति मे चेतो भगवन् ब्रूहि तत्त्वतः॥१८॥

16-18. Seeing that hermitage devoid of any animals, birds or any other type of living creature (i.e., life), the lotus-eyed Sri Ram asked the sage (16), 'Whose hermitage is this which is endowed with leaves, flowers and fruits but totally lacking in any living being, and which appears intrinsically to be very beautiful, attractive and pure (divine)? Oh Lord, seeing it, my mind and intellect seems to be very delighted, enchanted and pleased; so please tell me all about it' (17-18).

श्रीविश्वामित्र उवाच

शृणु राम पुरा वृत्तं गौतमो लोकविश्रुतः।
 सर्वधर्मभृतां श्रेष्ठस्तपसाराधयन् हरिम्॥१९॥
 तस्मै ब्रह्मा ददौ कन्यामहल्यां लोकसुन्दरीम्।
 ब्रह्मचर्येण सन्तुष्टः शुश्रूषणपरायणाम्॥२०॥
 तया सार्धमिहावात्सीद्वीतमस्तपतां वरः।
 शक्रस्तु तां धर्षयितुमन्तरं प्रेप्सुरन्वहम्॥२१॥

19-21. Sage Vishwamitra replied, 'Oh Sri Ram, listen to the earlier history of this hermitage. The world famous, most exalted and religious minded pious sage Gautam used to live here and worshipped Sri Hari (Vishnu) by offering austerities and penances to him (19). Pleased by his celibacy and austerities, Brahma gave him a girl name Ahilya—who was the most beautiful in the world and very diligent and sincere in her duties—to serve him (20). Gautam, who was most proficient in penances and austerities, stayed here with Ahilya. On the other hand, the Lord of Gods, Indra, was infatuated by her bewitching beauty, charm and glamour. He coveted her lasciviously and was on the lookout for an opportunity to have sex with her (21).

कदाचिन्मुनिवेषेण गौतमे निर्गते गृहात्।
 धर्षयित्वाथ निरगात्त्वरितं मुनिरप्यगात्॥२२॥
 दृष्ट्वा यान्तं स्वरूपेण मुनिः परमकोपनः।
 पप्रच्छ कस्त्वं दुष्टात्मन् मम रूपधरोऽधमः॥२३॥
 सत्यं ब्रूहि न चेद्भस्म करिष्यामि न संशयः।
 सोऽब्रवीद्देवराजोऽहं पाहि मां कामकिङ्करम्॥२४॥

22-24. Once, when sage Gautam had gone out of the hermitage, he assumed a form of

the sage, had intercourse with her and left in a hurry. But the sage also came there at that moment (22). Seeing him fleeing from there disguised as himself, Gautam became furious, and most angrily demanded—'Oh you wicked soul! Oh you lowly and depraved evil rascal! Who are you to have disguised yourself as me (or, have assumed my form)? (23). Tell me the truth—otherwise I shall reduce you to ashes immediately. Do not doubt about it'. Then Indra, caught on the back foot, said, 'Oh Lord! I am Indra, but I was overcome with lust and passion. Save me (or have mercy on me) (24).

कृतं जुगुप्सितं कर्म मया कुत्सितचेतसा।
गौतमः क्रोधताम्राक्षः शशाप दिविजाधिपम्॥२५॥
योनिलम्पट दुष्टात्मन्सहस्रभगवान्भव।
शप्त्वा तं देवराजानं प्रविश्य स्वाश्रमं द्रुतम्॥२६॥
दृष्ट्वाहल्यां वेपमानां प्राञ्जलिं गौतमोऽब्रवीत्।
दुष्टे त्वं तिष्ठ दुर्वृत्ते शिलायामाश्रमे मम॥२७॥

25-27. This sinful one has done a very heinous, ignoble and reprehensible deed'. Then Gautam's eyes turned red with anger and he cursed Indra (25), 'Oh you wicked, pervert soul! You are infatuated (attracted) to a vagina, so let your body have hundred holes'. Having cursed the king of Gods, the sage entered his hermitage to find Ahilya completely taken aback and shaking with fear, and was standing with folded hands. Seeing her, Gautam said, 'Oh you wicked one! You should live in my Ashram as a lifeless stone (or rock) (26-27).

निराहारा दिवारात्रं तपः परममास्थिता।
आतपानिलवर्षादिसहिष्णुः परमेश्वरम्॥२८॥
ध्यायन्ती राममेकाग्रमनसा हृदि संस्थितम्।
नानाजनतुविहीनोऽयमाश्रमो मे भविष्यति॥२९॥

28-29. Perform Tapa (severe austerities and penances) here night and day without food, coping with the sun, wind and rain, and concentrate on Sri Ram who resides in your heart. From now onwards, this Ashram of mine shall be devoid of all living creatures (and shall become desolate for all practical purposes) (28-29).

एवं वर्षसहस्रेषु ह्यनेकेषु गतेषु च।
रामो दाशरथिः श्रीमानागमिष्यति सानुजः॥३०॥
यदा त्वदाश्रयशिलां पादाभ्यामाक्रमिष्यति।
तदैव धूतपापा त्वं रामं संपूज्य भक्तिः॥३१॥
परिक्रम्य नमस्कृत्य स्तुत्वा शापाद्विमोक्ष्यसे।
पूर्ववन्मम शुश्रूषां करिष्यसि यथासुखम्॥३२॥

30-32. After the passage of many thousand years, Dasrath's son Sri Ram along with his brother Laxman shall come here (30). When he (Sri Ram) will put his feet on the stone (rock) which shall be your form (or refuge) till that moment, you will be freed from your sins and consequences of your misdemeanours. You shall then worship Sri Ram with due reverence and devotion (31), circumambulate him, bow before him to pay your obei-

sance, praise and honour him, and thereby get yourself absolved of this curse. Thereafter, you shall again be able to serve me most happily as you had been doing till today' (32).

इत्युक्त्वा गौतमः प्रागाद्धिमवन्तं नगोत्तमम्।
तदाद्यहल्या भूतानामदृश्या स्वाश्रमे शुभे॥३३॥
तव पादरजःस्पर्शं कांक्षते पवनाशना।
आस्तेऽद्यापि रघुश्रेष्ठ तपो दुष्करमास्थिता॥३४॥

33-34. Saying thus, the most exalted sage Gautam went to the Himalaya which is the best amongst the mountains. Oh the best in the clan of Raghu (i.e., Sri Ram)! Ever since that day, Ahilya has survived eating air and doing severe penances with the hope that one day you would touch her with your holy feet. She has lived without any contact with any living creature for all this long while in this auspicious but desolate hermitage (33-34).

पावयस्व मुनेर्भार्यामहल्यां ब्रह्मणः सुताम्।
इत्युक्त्वा राघवं हस्ते गृहीत्वा मुनिपुङ्गवः॥३५॥
दर्शयामास चाहल्यामुग्रेण तपसा स्थिताम्।
रामः शिलां पदा स्पृष्ट्वा तां चापश्यत्तपोधनाम्॥३६॥

35-36. Now you should provide liberation to the daughter of Brahma and the wife of Gautam, namely Ahilya'. Saying this, sage Vishwamitra held Raghav (Sri Ram) by his hand and showed him Ahilya who was steeped and engrossed in doing severe penances and austerities. Then Sri Ram touched that stone (rock) with his holy feet¹ and looked at Ahilya who was engaged in deep contemplation and penances² (35-36).

1. रामः शिलां पदां स्पृष्ट्वा 2. तां चापश्यत्तपोधनाम्

ननाम राघवोऽहल्यां रामोऽहमिति चाब्रवीत्।
ततो दृष्ट्वा रघुश्रेष्ठं पीतकौशेयवाससम्॥३७॥
चतुर्भुजं शङ्खचक्रगदापङ्कजधारिणम्।
धनुर्बाणधरं रामं लक्ष्मणेन समन्वितम्॥३८॥
स्मितवक्त्रं पद्मनेत्रं श्रीवत्साङ्कितवक्षसम्।
नीलमाणिक्यसङ्काशं द्योतयन्तं दिशो दश॥३९॥

37-39. Seeing her, Raghav (Sri Ram) said 'I am Ram' and bowed before her respectfully. Then Ahilya looked at the one who was the best in Raghu's clan (Sri Ram) and was wearing a silk Pitambar (37). His four arms were adorned by a conch, discus, mace and lotus respectively, a bow and arrow were slung on his shoulders and he was accompanied by Laxman (38). His face had a bewitching smile, eyes were like lotus flowers and the chest was adorned by the foot print of sage Brighu. All the 10 directions of the world were being lighted (illuminated) by the radiance and glow effusing from his dark complexioned form (image, body) which resembled a 'Neel Mani' (a blue gem—sapphire) (39).

दृष्ट्वा रामं रमानाथं हर्षविस्फारितेक्षणा।
गौतमस्य वचः स्मृत्वा ज्ञात्वा नारायणं वरम्॥४०॥

संपूज्य विधिवद्राममर्घ्यादिभिरनिन्दिता।
 हर्षाश्रुजलनेत्रान्ता दण्डवत्प्रणिपत्य सा॥४१॥
 उत्थाय च पुनर्दृष्ट्वा रामं राजीवलोचनम्।
 पुलकाङ्कितसर्वाङ्गा गिरा गद्गदयैलत॥४२॥

40-42. Seeing the Lord of Laxmi [Ramanath is one of the names of Lord Vishnu; literally meaning the Lord of Laxmi], Sri Ram, the eyes of Ahilya lit up with joy and delight, and she recalled the words of sage Gautam. Recognising (or realising) that he (Sri Ram) was Lord Narayan (Vishnu) himself (40), that un-blemished and faultless lady worshipped and adored him by offering oblations etc., and prostrated before him with eyes welling up with tears of extreme joy, thanksgiving and happiness (41). Then she stood up, and seeing the lotus-eyed Sri Ram, her whole body was thrilled, and she began to praise him and sing his glories as follows (42)—

अहल्योवाच

अहो कृतार्थास्मि जगन्निवास ते पादाब्जसंलग्नरजः कणादहम्।
 स्पृशामि यत्पञ्चजशङ्करादिभिर्विमृग्यते रन्धितमानसैः सदा॥४३॥

43. Ahilya said, 'Oh the abode (refuge, shelter) of this whole world (creation)! I have become highly obliged, fortunate and privileged by having got the touch of the dust of your feet. Oh! It is a matter of great luck that I am touching those holy feet of yours which are the subject matter of constant contemplation and enquiry by Lords Brahma and Shiva themselves (43).

अहो विचित्रं तव राम चेष्टितं मनुष्यभावेन विमोहितं जगत्।
 चलस्यजस्त्रं चरणादिवर्जितः सम्पूर्ण आनन्दमयोऽतिमायिकः॥४४॥

44. Oh Sri Ram! Your maveric sports and deceptive playful activities are very mysteries and strange¹; the whole world is in thrall and under the delusionary spell of your human-like behaviour². You are an embodiment of complete bliss, peace and tranquility³, and are empowered with the illusion-creating, magical powers⁴ because inspite of being without a feet, you always keep on moving⁵ (44).

1. अहो विचित्रं तव राम चेष्टितं 2. मनुष्य भावेन विमोहितं जगत् 3. आनन्दमयो 4. ऽतिमायिकं 5. चलस्यजस्त्रं चरणादिवर्जितं

यत्पादपङ्कजपरागपवित्रगात्रा भागीरथी भवविरिञ्चिमुखान्पुनाति।
 साक्षात्स एव मम दृग्विषयो यदास्ते किं वर्ण्यते मम पुराकृतभागधेयम्॥४५॥

45. He, the nectar of whose holy feet purifies (or endows with purity, sanctity) the waters of river Ganges (Bhagirathi)¹ which in turn becomes potent enough to purify (or make holy, or wash the sins of) even Shiva, Brahma and other Lords of the universe²—today the same feet have become the object (of adoration and reverential viewing) of my eyes. (I feel so honoured, obliged, privileged and exhilarated that) I do not know how to describe my past good deeds (and their effects)? (45).

1. यत्पादपङ्कजपरागपवित्रगात्रा भागीरथी 2. भवविरिञ्चिमुखान्पुनाति

मर्त्यावतारे मनुजाकृतिं हरिं रामाभिधेयं रमणीयदेहिनम्।
धनुर्धरं पञ्चविशाललोचनं भजामि नित्यं न परान्भजिष्ये॥४६॥

46. I worship and constantly remember (or meditate upon) Sri Ram who bears a bow, is lotus-eyed, and has incarnated (revealed) himself in a human form in this mortal world. Except him, I do not wish to worship, adore, honour or meditate upon anyone else (46).

यत्पादपङ्कजरजः श्रुतिभिर्विमृग्यं यन्नाभिपङ्कजभवः कमलासनश्च।
यन्नामसारसिको भगवान्पुनरस्ति रामचन्द्रमनिशं हृदि भावयामि॥४७॥

47. I contemplate and meditate upon Sri Ram the dust of whose lotus-like feet are much sought after even by the Vedas. Even Brahma has manifested himself from the lotus emerging from his navel, and Lord Shiva is intoxicated by, and is an admirer of, the nectar of his holy name (47).

यस्यावतारचरितानि विरिञ्चिलोके गायनित नारदमुखा भवपञ्जाद्याः
आनन्दजाश्रुपरिषिक्तकुचागसीमा वागीश्वरी च तमहं शरणं प्रपद्ये॥४८॥

48. I take refuge (shelter) at the holy feet of the Lord. The worldly activities (i.e., playful sports) which he undertook during his incarnation are being constantly sung and lauded in the heavens by sage Narad and other celestial sages, Brahma, Shiva and other Lords of Gods as well as by Saraswati (the goddess of knowledge and wisdom) whose bosom is wet by tears of exhilaration, extreme joy and bliss flowing down from her eyes (48).

सोऽयं परात्मा पुरुषः पुराण एकः स्वयं ज्योतिरनन्त आद्यः।
मायातनुं लोकविमोहनीयां धत्ते परानुग्रह एष रामः॥४९॥

49. The same (as described above) ancient, supreme, absolute Soul is Sri Ram who is referred to by the Purans (or, who has been extolled by the Purans) as the Parmatma¹, has most graciously, kindly and to show his profound munificence, magnanimity and benediction on this world², assumed a delusionary, captivating form (image) which enthralls and holds the world³ in its spell inspite of his being self-luminescent, eternal and endless⁴, and of being the very initial cause of all that exists⁵ (49).

1. पुरुषः पुराण परात्मा सोऽयं 2. परानुग्रह एष रामः 3. मायातनुं लोकविमोहनीयां 4. एकः स्वयं ज्योतिरनन्त 5. आद्यः

अयं हि विश्वोद्भवसंयमानामेकः स्वमायागुणविम्बितो यः।
विरिञ्चिविष्ण्वीश्वरनामभेदान् धत्ते स्वतन्त्रः परिपूर्ण आत्मा॥५०॥

50. You are the independent and all-complete (self sustained) soul¹ who assumes the form of Brahma, Vishnu and Shiva² and all other forms by the help of your delusionary powers³ (qualities, prowess) for the purpose of creation, sustenance and dissolution of this world (creation)⁴ (50).

1. स्वतन्त्रः परिपूर्ण आत्मा 2. विरिञ्चिविष्ण्वीश्वरनाम 3. स्वमायागुणविम्बितो 4. विश्वोद्भवसंयमानामेकः

नमोऽस्तु ते राम तवाङ्घ्रिपङ्कजं श्रिया धृतं वक्षसि लालितं प्रियात्।
आक्रान्तमेकेन जगत्त्रयं पुरा ध्येयं मुनीन्द्रैरभिमानवर्जितैः॥५१॥

51. Oh Sri Ram! I bow and pay my obeisance to your holy lotus-feet which are affectionately served and adored by Laxmi by keeping them on her bosom, which had in an

earlier time (during the dwarf mendicant incarnation to vanquish Bali) measured the 3 worlds (Triloki) by a single step, and which are constantly meditated upon by sages, hermits and seers (51).

जगतामादिभूतस्त्वं जगत्त्वं जगदाश्रयः।
 सर्वभूतेष्वसंयुक्त एको भाति भवान्परः॥५२॥
 ओंकारवाच्यस्त्वं राम वाचामविषयः पुमान्।
 वाच्यावाचकभेदेन भवानेव जगन्मयः॥५३॥

52-53. Oh Lord! You are the primordial cause of, the embodiment of and the only shelter of the world. In spite of that, you are distinct from all the creatures, and is radiant with the glow of matchless supreme Brahman of whom you are an image (52). Oh Sri Ram! You are the eternal sound of the divine word 'OM' and are the invisible, unmanifest supreme Purush (macrocosmic soul) represented by the divine, cosmic voice encrypted in that word 'OM'. Oh Lord, in the form of the word and its various connotations, you represent the entire creation (i.e., or living creatures who are deemed to be alive because they have, inter-alia, the power to speak and hear) (53).

[Note :- For the concept of the word OM, see Uttar Kand, Canto 5, verse 51.]

कार्यकारणकर्तृत्वफलसाधनभेदतः।
 एको विभासि राम त्वं मायया बहुरूपया॥५४॥
 त्वन्मायामोहितधियस्त्वां न जानन्ति तत्त्वतः।
 मानुषं त्वाभिमन्यन्ते मायिनं परमेश्वरम्॥५५॥

54-55. Oh Sri Ram! You yourself manifest (i.e., appear, reveal) in multifarious forms¹ by the help (aid) of your multi-faceted delusionary powers (Maya)² creating or doing various deeds, becoming reasons/causes for those duties/imperatives/obligations, their results/rewards/fruits as well as resources/aids/instruments required to fulfil them or carry them out³ (54). Those people whose mind, intellect and discriminatory powers are held in thrall by your delusionary powers⁴ can never realise (or come to know) their real, truthful nature and form⁵. Those idiots and block-heads think that you—who are the Lord of all delusions and is the supreme Soul and Lord—are an ordinary human being⁶ (55).

1. बहुरूपया 2. रामत्वं मायया भेदतः 3. कार्यकारणकर्तृत्वफलसाधनं 4. त्वन्मायामोहित 5. न जानन्ति तत्त्वतः 6. मानुषं त्वाभिमन्यन्ते मायिनं परमेश्वरम्

आकाशवत्त्वं सर्वत्र बहिरन्तर्गतोऽमलः।
 असङ्गो ह्यचलो नित्यः शुद्धो बुद्धः सदव्ययः॥५६॥
 योषिन्मूढाहमज्ञा ते तत्त्वं जाने कथं विभो।
 तस्मात्ते शतशो राम नमस्कुर्यामिन्यधीः॥५७॥

56-57. You are present both inside and outside of the space or sky, in all that exist¹, are pure/faultless², detached/dispassionate³, unwavering/stable/uniform/constant⁴, eternal/without a beginning or end⁵, most pure and holy⁶, wise/acclaimed/self-realised/attained one, an embodiment/image of truth⁷, and are imperishable/unchanging⁸ (56). Oh Vibho (विभो =

omnipresent, all-pervading, magnanimous, eternal, powerful one)! What do I know (or how can I understand) of the pure, essential nature or form, or true, elementary essence of you because I am an ignorant and a dud woman? Hence, Oh Sri Ram, I only bow my head (in obeisance, worship, adoration and deep reverence) hundreds of times with the highest and most sincere devotion, humility, dedication and submission⁹ for you (57).

1. आकाशवत्त्वं सर्वत्र बहिरन्तर्गतो 2. ऽमलः 3. असङ्ग 4. ह्यचलो 5. नित्यः 6. शुद्धो 7. बुद्धः 8. सदव्ययः 9. तस्मात्ते नमस्कुर्यामिनन्यधीः

देव मे यत्र कुत्रापि स्थिताया अपि सर्वदा।
त्वत्पादकमले सक्ता भक्तिरेव सदास्तु मे॥५८॥
नमस्ते पुरुषाध्यक्ष नमस्ते भक्तवत्सल।
नमस्तेऽस्तु हृषीकेश नारायण नमोऽस्तु ते॥५९॥

58-59. Oh Lord! Wherever I stay, let me have eternal dedication, admiration and devotion in your lotus-like feet (58). Oh the master or Lord of men (पुरुषाध्यक्ष = Purushadhyaksha)! I bow before you. Oh the lover and benefactor of devotees! I bow my head before you with folded hands. Oh Rishikesh (Vishnu)! I bow before you. Oh Narayan (Vishnu)! I bow my head repeatedly before you (59).

भवभयहरमेकं भानुकोटिप्रकाशं करधृतशरचापं कालमेघावभासम्।
कनकरुचिरवस्त्रं रत्नवत्कुण्डलाढ्यं कमल विशदनेत्रं सानुजंराममीडे॥६०॥

60. I sing the praises, honours and glories of Sri Ram— along with his younger brother Laxman— who is the only one to remove the fears of this world¹, is splendid and brilliant like crores of suns², who bears a bow and an arrow in his lotus-like hands³, has a radiance (complexion) like a dark (rain bearing) cloud⁴, is wearing a magnificent yellow garment (robe) which is coloured like gold⁵, is adorned by ear-rings studded with jewels and gems⁶, and who has beautiful, enchanting broad eyes which are like the petals of a lotus flower⁷ (60).

1. भवभयहरमेकं 2. भानुकोटिप्रकाशं 3. करधृतशरचापं 4. कालमेघावभासम् 5. कनकरुचिरवस्त्रं 6. रत्नवत्कुण्डलाढ्यं 7. कमल विशद नेत्र

स्तुत्वैवं पुरुषं साक्षाद्राघवं पुरतः स्थितम्।
परिक्रम्य प्रणम्याशु सानुज्ञाता ययौ पतिम्॥६१॥
अहल्यया कृतं स्तोत्रं यः पठेद्भक्तिसंयुतः।
स मुच्यतेऽखिलैः पापैः परं ब्रह्माधिगच्छति॥६२॥

61-62. In this manner, she (Ahilya) sang the glories, honours and praises of the supreme Soul (Lord Ram) himself standing in front of her, went round him (circumambulated), praised and honoured him, and then took his permission to go to her husband's (Gautam's) place (61). Those people who read this Stotra (sacred hymns sung in honour of the Lord God) composed and sung by Ahilya shall be liberated (freed) from all their sins (and their effects) and attain the most exalted stature of oneness with the Lord (or attain emancipation and salvation of their souls) (62).

पुत्राद्यर्थे पठेद्भक्त्या रामं हृदि निधाय च ।
 संवत्सरेण लभते वन्ध्या अपि सुपुत्रकम् ॥६३॥
 सर्वान्कामानवाप्नोति रामचन्द्रप्रसादतः ॥६४॥

63-64. Even a barren woman who recites this Stotra with due devotion, faith and conviction with Sri Ram enshrined in her heart and with a desire to have a son, shall be blessed by an excellent son within a year. Besides it, all her desires can be fulfilled by the grace, benediction and munificence of Sri Ram (63-64).

ब्रह्मघ्नो गुरुतल्पगोऽपि पुरुषः स्तेयी सुरापोऽपि वा
 मातृभ्रातृविहिंसकोऽपि सततं भोगैकबद्धातुरः ।
 नित्यं स्तोत्रमिदं जपन् रघुपतिं भक्त्या हृदिस्थं स्मरन्
 ध्यायन्मुक्तिमुपैति किं पुनरसौ स्वाचारयुक्तो नरः ॥६५॥

65. Even they who are the slayers of Brahmins, have sexual relationship with the wife of their Guru (moral preceptor, teacher), are thieves, are drunkards, are cruel towards their parents and brothers and are constantly engrossed in gratification of the sense organs (worldly pleasures), can have liberation from the shackles of this mundane world (i.e., achieve emancipation and salvation) by daily (constantly, persistently) remembering, concentrating, meditating and contemplating upon Sri Ram who resides in their hearts as well as by reciting this Stotra sung by Ahilya. If this (salvation and emancipation) can be achieved by such (wicked, evil, pervert) persons, what to say of those who are righteous, noble and upright (i.e., there is no doubt or confusion about their emancipation and salvation) (65).

*__*__*__*

Baal Kand — Canto 6

The bow breaking ceremony and Sri Ram's marriage

सूत उवाच

विश्वामित्रोऽथ तं प्राह राघवं सहलक्षणम् ।
 गच्छामो वत्स मिथिलां जनकेनाभिपालिताम् ॥१॥
 दृष्ट्वा क्रतुवरं पश्चादयोध्यां गन्तुमर्हसि ।
 इत्युक्त्वा प्रययौ गङ्गामुत्तर्तुं सहराघवः ।
 तस्मिन्काले नाविकेन निषिद्धो रघुनन्दनः ॥२॥

1-2. Sage Sut said—'Thereafter, sage Vishwamitra said to Raghav (Sri Ram) and Laxman, 'Son, now we shall go visit the city of Mithila which is nourished (looked after, sustained) by a king named Janak (1). After seeing the Yagya ceremony (a special religious sacrifice) performed by him, you can go back to Ayodhya'. Saying thus, he came to the banks of river Ganges to cross it along with Sri Ram (and Laxman). There, the boatman stopped Raghunandan (Sri Ram) from setting foot on his boat (2).

नाविक वाच

क्षालयामि तव पादपङ्कजं नाथ दारुदृषदोः किमन्तरम्।
मानुषीकरणचूर्णमस्ति ते पादयोरिति कथा प्रथीयसी॥३॥

3. The boatman said, 'Oh Lord! It is well known that your feet has some magical dust that can make (an inanimate object into) a human being. (Just recently, you had transformed a rock into a woman) What is the difference between a stone and wood (of which this boat is made of)? Hence, before you step in my boat, I will wash your feet (to ensure that my wooden boat is not turned into a lady) (3).

पादाम्बुजं ते विमलं हि कृत्वा पश्चात्परं तीरमहं नयामि।
नोचेत्तरी सद्युवती मलेन स्याच्चेद्विभो विद्धि कुटुम्बहानिः॥४॥

4. In this way, after getting your feet cleansed (or washing off the dust from it), I shall take you across the river (Ganges). Otherwise, oh Lord, if the boat turns into a beautiful woman by the touch of the dust of your feet, then the very livelihood of my family shall be snatched away from me' (4).

इत्युक्त्वा क्षालितौ पादौ परं तीरं ततो गताः।
कौशिको रघुनाथेन सहितो मिथिलां ययौ॥५॥
विदेहस्य पुरं प्रातर्ऋषिवाटं समाविशत्।
प्राप्तं कौशिकमाकर्ण्य जनकोऽतिमुदान्वितः॥६॥
पूजाद्रव्याणि सङ्गृह्य सोपाध्यायः समाययौ।
दण्डवत्प्रणिपत्यार्थं पूजयामास कौशिकम्॥७॥

5-7. Saying this, Kewat (the boatman) washed his feet and then took him across the river. From there, sage Vishwamitra, accompanied by Sri Ram and Laxman, proceeded to Mithilapuri (Janakpur). At the crack of dawn, they arrived at Videh Nagar (Janakpur) and halted at the place earmarked for ascetics, sages and hermits. At that time, hearing the news of the arrival of sage Vishwamitra, king Janak felt extremely delighted (6), and taking necessary items for worship and welcome, he came there along with his royal priest (Shatanand), prostrated before the most exalted sage Vishwamitra and honoured him (7).

पप्रच्छ राघवौ दृष्ट्वा सर्वलक्षणसंयुतौ।
द्योतयन्तौ दिशः सर्वाश्चन्द्रसूर्याविवापरौ॥८॥
कस्यैतौ नरशार्दूलौ पुत्रौ देवसुतोपमौ।
मनः प्रीतिकरौ मेऽद्य नरनारायणाविव॥९॥

8-9. Then seeing those two princes of Raghu's clan (Sri Ram and Laxman) who lighted-up (illuminated) all the directions with their radiant glow like a second (duplicate, parallel) brilliant and splendorous sun as well as the magnificent and enchanting moon respectively, he asked (8), 'Who are these to lions (or tigers—नरशार्दूल) who resemble the sons of Gods (देवसुत)? They kindle (ignite) affection in my heart as if they were 'Nar' and 'Narayan' themselves' (9).

प्रत्युवाच मुनिः प्रीतो हर्षयन् जनकं तदा।
 पुत्रौ दशरथस्यैतौ भ्रातरौ रामलक्ष्मणौ।१०॥
 मखसंरक्षणार्थाय मयानीतौ पितुः पुरात्।
 आगच्छन् राघवो मार्गे ताटकां विश्वघातिनीम्।११॥

10-11. Then sage Vishwamitra made Janak feel delighted and exhilarated by saying, 'These two brothers Sri Ram and Laxman are the sons of Dasrath, the king of Kaushal (Ayodhya) (10). I have brought them from Ayodhya to protect my fire sacrifice (from being defiled by demons). While on the way, the most valorous and valiant Raghav (Sri Ram) has slayed Tadka, who was terrorising this world, by a single arrow at my instructions (11).

शरेणैकेन हतवान्नोदितो मेऽतिविक्रमः।
 ततो ममाश्रमं गत्वा मम यज्ञविहिंसकान्।१२॥
 सुबाहुप्रमुखान् हत्वा मारीचं सागरेऽक्षिपत्।
 ततो गङ्गातटे पुण्ये गौतमस्याश्रमं शुभम्।१३॥
 गत्वा तत्र शिलारूपा गौतमस्य वधूः स्थिता।
 पादपङ्कजसंस्पर्शात्कृता मानुषरूपिणी।१४॥

12-14. Thereafter, having reached my hermitage, he had killed Subahu and other demons who had been desecrating my fire sacrifice, and threw (flung) Marich far off into the ocean (hundreds of miles away). After that, he came to the holy and pure hermitage of the great sage Gautam on the banks of river Ganges (12-13). There he saw Gautam's wife in the form of a stone (rock) and turned her back into a divine form by merely touching her with his lotus-like feet (14).

दृष्ट्वाहल्यां नमस्कृत्य तया सम्यक्प्रपूजितः।
 इदानीं द्रष्टुकामस्ते गृहे माहेश्वरं धनुः।१५॥
 पूजितं राजभिः सर्वैर्दृष्टमित्यनुशुश्रुवे।
 अतो दर्शय राजेन्द्र शैवं चापमनुत्तमम्।
 दृष्ट्वायोध्यां जिगमिषुः पितरं द्रष्टुमिच्छति।१६॥

15-16. Seeing Ahilya, he (Sri Ram) paid his respect to her (by bowing before her) and then accepted her offerings of worships and prayers. Presently, he has come here to have a look at Shiva's bow (15). I have heard that the bow is highly revered and worshipped at your place, and all the kings have already seen it. Therefore, oh king, show that bow of Lord Shiva to them (Sri Ram and Laxman) because they wish to return to their parents at Ayodhya soon after having seen it' (16).

इत्युक्तो मुनिना राजा पूजार्हाविति पूजया।
 पूजयामास धर्मज्ञो विधिदृष्टेन कर्मणा।१७॥

जनक उवाच

ततः सम्प्रेषयामास मन्त्रिणं बुद्धिमत्तरम्।
 शीघ्रमानय विश्वेशचापं रामाय दर्शय।१८॥

17-18. When sage Vishwamitra had said so, the most righteous king Janak duly honoured

and worshipped Sri Ram and Laxman considering (or regarding) them to be worthy of it (i.e., adoration, worship, honour, reverence and obeisance) (17). Then he sent his wise minister with the instruction that he should bring the bow of Vishweshwar (literally, the Lord of the universe, i.e., Lord Shiva) soon and show it to Sri Ram (18).

ततो गते मन्त्रिवरे राजा कौशिकमब्रवीत्।
यदि रामो धनुर्धृत्वा कोट्यामारोपयेद्गुणम्॥१९॥
तदा मयात्मजा सीता दीयते राघवाय हि।
तथेति कौशिकोऽप्याह रामं संवीक्ष्य सस्मितम्॥२०॥

19-20. When the minister had gone, the king said to Vishwamitra, 'If Sri Ram can lift the bow and string it (19), I will surely marry my daughter Sita to him'. Then sage Vishwamitra glanced at Sri Ram and smilingly replied, 'all right, so be it' (20).

शीघ्रं दर्शय चापाग्रं रामायामिततेजसे।
एवं ब्रुवति मौनीश आगताश्चापवाहकाः॥२१॥
चापं गृहीत्वा बलिनः पञ्चसाहस्रसङ्ख्यकाः।
घण्टाशतसमायुक्तं मणिबज्रादिभूषितम्॥२२॥

21-22. 'Oh king! Show that excellent bow to Sri Ram, who has measureless splendour, brilliance and glory, very soon'. As soon as the sage had said so, five thousand most strong carriers brought that excellent, huge bow there. Hundreds of bells were tied to it and it was decorated with diamonds, gems and other jewels (21-22).

दर्शयामास रामाय मन्त्री मन्त्रयतां वरः।
दृष्ट्वा रामः प्रहृष्टात्मा बद्ध्वा परिकरं दृढम्॥२३॥
गृहीत्वा वामहस्तेन लीलया तोलयन् धनुः।
आरोपयामास गुणं पश्यत्स्वखिलराजसु॥२४॥

23-24. Then the minister of Janak, who was the best amongst his advisers, showed Sri Ram that bow. As soon as he saw it, the cheerful Sri Ram got ready (literally, tied the waist cloth tightly around his waist as a gesture of readiness; or rolled up his sleeves) and firmly held the bow with his left hand as if it was merely a sport (or play), and then stringed it even as all the assembled kings watched (23-24).

ईषदाकर्षयामास पाणिना दक्षिणेन सः।
बभञ्जाखिलहृत्सारो दिशः शब्देन पूरयन्॥२५॥
दिशश्च विदिशश्चैव स्वर्गं मर्त्यं रसातलम्।
पदद्भुतमभूत्तत्र देवानां दिवि पश्यताम्॥२६॥
आच्छादयन्तः कुसुमैर्देवाः स्तुतिभिरीडिरे।
देवदुन्दुभयो नेदुर्नृतश्चाप्सरोगणाः॥२७॥

25-27. Then he, who resides in and is most dear to the heart of all (i.e., Sri Ram), pulled that bow slightly with his right hand and broke it with a thunderous sound which reverberated (resonated, echoed) in all the ten directions of the world¹ (25). This sound echoed in lands near and far, in the heavens, the earth and the subterranean worlds². For the Gods

watching from their celestial abodes, this was like a very strange, mysterious and dramatic occurrence (26). The Gods covered him (Sri Ram) with a blanket of flowers falling in a torrent, sounded their trumpets and kettle-drums, and sang the glories and honours of the Lord while celestial female dancers broke into a spontaneous dance (27).

1. बभञ्जाखिलहृत्सारो दिशः शब्देन 2. दिशश्च, विदिशश्च, स्वर्ग, मर्त्य, रसातलम्

द्विधा भग्नं धनुर्दृष्ट्वा राजालिङ्ग्य रघूद्वहम्।
विस्मयं लेभिरे सीतामातरोऽनतः पुराजिरे ॥२८॥
सीता स्वर्णमयीं मालां गृहीत्वा दक्षिणे करे।
स्मितवक्त्रा स्वर्णवर्णा सर्वाभरणभूषिता ॥२९॥
मुक्ताहारैः कर्णपत्रैः क्वणच्चरणनूपुरा।
दुकूलपरिसंवीता वस्त्रान्तर्व्यञ्जितस्तनी ॥३०॥

28-30. Seeing that the bow has broken in two pieces, king Janak jubilantly embraced Sri Ram while the mothers of Sita (i.e., the various queens of Janak's royal household) who were present in the palace courtyard were extremely astonished at the event (28). After that, Sita who was fully decked up in colourful bridal gear and who had a complexion resembling gold, came there with a cheerful, enchanting but a low-profile shy smile on her face¹. She had a golden garland in her right hand² (29). She was adorned by a pearl necklace, ear-rings, tinkling and jingling anklets and other ornaments³ while her full bosoms were apparent behind the excellent 'Sari'⁴ (a body-wrapping seamless cloth worn by women in India) she wore (30).

1. स्मितवक्त्रा स्वर्णवर्णा सर्वाभरणभूषिता 2. स्वर्णमयीं मालां दक्षिणे करे 3. मुक्ताहारैः, कर्णपत्रैः, क्वणच्चरणनूपुरा
4. वस्त्रान्तर्व्यञ्जितस्तनी

रामस्योपरि निक्षिप्य स्यमाना मुदं ययौ।
ततो मुमुदिरे सर्वे राजदाराः स्वलङ्कृतम् ॥३१॥
गवाक्षजालरन्ध्रेभ्यो दृष्ट्वा लोकविमोहनम्।
ततोऽब्रवीन्मुनिं राजा सर्वशास्त्रविशारदः ॥३२॥

31-32. Smiling modestly, Sita put the garland on Sri Ram (i.e., around his neck) and felt glad and delighted at doing so. All the queens who watched that fully decorated and world-enchanting image of Sri Ram from the balconies and windows of the palace, felt extremely exhilarated at that moment. Then the king (Janak), who was an expert in all the Shastras (scriptures), said to sage Vishwamitra (31-32)—

भो कौशिक मुनिश्रेष्ठ पत्रं प्रेषय सत्वरम्।
राजा दशरथः शीघ्रमागच्छतु सपुत्रकः ॥३३॥
विवाहार्थं कुमारानां सदारः सहमन्त्रिभिः।
तथेति प्रेषयामास दूतांस्त्वरितविक्रमान् ॥३४॥

33-34. 'Oh the most exalted sage Kaushik (Vishwamitra)! You should send a letter of invitation to king Dasrath immediately. He should come to attend the marriage ceremony of the princes accompanied by his other sons, queens and ministers'. Then, Vishwamitra

replied 'all right' and send swift messengers with the errand (33-34).

ते गत्वा राजशार्दूलं रामश्रेयो न्यवेदयन्।
 श्रुत्वा रामकृतं राजा हर्षेण महताप्लुतः॥३५॥
 मिथिलागमनार्थाय त्वरयामास मन्त्रिणः।
 गच्छन्तु मिथिलां सर्वे गजाश्चरथपत्तयः॥३६॥

35-36. The messengers went to the lion-among-kings, Dasrath, and told him about the well beings of Sri Ram. Hearing about the strange and marvellous deeds done by Sri Ram, the king was submerged in extreme joy and delightedness (35). Then showing eagerness to proceed to Janakpur at the earliest, he instructed his ministers—'Accompanied by elephants, horses, chariots and footmen, everyone should proceed to Mithila (Janakpur) post-haste (36).

रथमानय मे शीघ्रं गच्छाम्यद्यैव मा चिरम्।
 वसिष्ठस्त्वग्रतो यातु सदारः सहितोऽग्निभिः॥३७॥
 राममातुः समादाय मुनिर्मे भगवान् गुरुः।
 एवं प्रस्थाप्य सकलं राजर्षिर्विपुलं रथम्॥३८॥
 महत्या सेनया सार्धमारुह्य त्वरितो ययौ।
 आगतं राघवं श्रुत्वा राजा हर्षसमाकुलः॥३९॥
 प्रत्युज्जगाम जनकः शतानन्दपुरोधसा।
 यथोक्तपूजया पूज्यं पूजयामास सत्कृतम्॥४०॥

37-40. Bring my chariot immediately too, don't delay, I shall embark on the journey today itself. Let my Guru Vashistha, who is the best among sages, accompanied by his wife Arundhati and the ritualistic (holy, religious) fires, proceed in the vanguard along with all the mothers of Sri Ram'. Having thus made every one proceed ahead of him, the exalted king (Dasrath) mounted a huge chariot and surrounded by the army, royal entourage and accompanied with pomp and pageantry, proceeded hurriedly towards Janakpur with great swiftness and agility. Hearing that Dasrath—who was like a Tilak (i.e., most prominent, exalted, famed, praise worthy) in Raghu's clan—has arrived, king Janak, accompanied by his priest Shatanand, joyfully went forward to receive him. He duly welcomed the praise worthy and honourable king (Dasrath) as per established traditions and worshipped him (37-40).

रामस्तु लक्ष्मणेनाशु ववन्दे चरणौ पितुः।
 ततो हृष्टो दशरथो रामं वचनमब्रवीत्॥४१॥
 दिष्ट्या पश्यामि ते राम मुखं फुल्लाम्बुजोपमम्।
 मुनेरनुग्रहात्सर्वं सम्पन्नं मम शोभनम्॥४२॥

41-42. Thereafter, Sri Ram along with Laxman bowed at the feet of his father. Feeling extremely exhilarated, Dasrath said to him (41), 'Oh Ram! It is very fortunate today that I am seeing your face which resembles a fully blooming lotus flower. By the grace and kindness of the honourable sage (Vishwamitra), I have been blessed with welfares and

fortunes in every respect' (42).

इत्युक्त्वाघ्राय मूर्धानमालिङ्ग्य च पुनः पुनः।
हर्षेण महताविष्टो ब्रह्मानन्दं गतो यथा॥४३॥
ततो जनकराजेन मन्दिरे सन्निवेशतः।
शोभने सर्वभोगाढ्ये सदारः ससुतः सुखी॥४४॥

43-44. Saying this, he (Dasrath) repeatedly embraced him (literally, clasped him to his bosom or heart), smelt his head (as a gesture of affection and love) and was subsequently drowned (submerged) in extreme bliss due to the exhilaration and happiness provided by the occasion (43). After that, Janak gave him, along with all other queens and princes, a befitting residence in a very beautiful and comfortable palace provided with all the materials and paraphernalias of worldly comforts (44).

ततः शुभे दिन लग्ने सुमुहूर्ते रघूत्तमम्।
आनयामास धर्मज्ञो रामं सभ्रातृकं तदा॥४५॥
रत्नस्तम्भसुविस्तारे सुविताने सुतोरणे।
मण्डपे सर्वशोभाढ्ये मुक्तापुष्पफलान्विते॥४६॥
वेदविद्भिः सुसमबाधे ब्राह्मणैः स्वर्णभूषितैः।
सुवासिनीभिः परितो निष्ककण्ठीभिरावृते॥४७॥
भेरीदुन्दुभिनिर्घोषैर्गीतनृत्यैः समाकुले।
दिव्यरत्नाञ्जिते स्वर्णपीठे रामं न्यवेशयत्॥४८॥

45-48. Then, when the day, time and Lagna (a special configuration of stars) were all auspicious and most favourable for the occasion, the most righteous king Janak called Sri Ram along with his other brothers (45). Then, in a large pavilion—which was endowed (provided) with all the possible magnificence and majesty, pomp and pageantry, which had gem-studded pillars, beautiful canopy, attractive and charming buntings, festoons, arches and gates, which was decorated with fruits and flowers made of pearls, and which was jam-packed with gold-bedecked Brahmins and was full of chaste women attired in beautiful attires—Sri Ram was made to sit on a divinely radiant, gem-studded throne by king Janak. At that moment, there was a tumultuous clamour and din created by various musical instruments such as trumpets and kettle drums as well as by various dances and felicitous songs and praises being sung (46-48).

वसिष्ठं कौशिकं चैव शतानन्दः पुरोहितः।
यथाक्रमं पूजयित्वा रामस्योभयपार्श्वयोः॥४९॥
स्थापयित्वा स तत्राग्निं ज्वालयित्वा यथाविधि।
सीतामानीय शोभाढ्यां नानारत्नविभूषिताम्॥५०॥
सभार्यो जनकः प्रायाद्रामं राजीवलोचनम्।
पादौ प्रक्षाल्य विधिवत्तदपो मूर्ध्न्यधारयत्॥५१॥

49-51. The high priest Shatanand worshipped sage Vashistha and Vishwamitra one by one and seated them on either side of Sri Ram (49). The holy fire was ceremoniously

kindled according to established traditions, and bringing along Sita—who was decorated with different varieties of jewels—as well as the queens, king Janak approached the lotus-eyed Sri Ram, washed his feet as per sanctioned procedure and put the washed water on his own head (50-51).

या धृता मूर्ध्नि शर्वेण ब्रह्मणा मुनिभिः सदा।
ततः सीतां करे धृत्वा साक्षतोदकपूर्वकम्॥५२॥
रामाय प्रददौ प्रीत्या पाणिग्रहविधानतः।
सीता कमलपत्राक्षी स्वर्णमुक्तादिभूषिता॥५३॥

52-53. This water (used to wash Sri Ram's feet) is so holy that it is always kept on the head (as a gesture of deep reverence, honour and respect) even by Shiva, Brahma and other sages and seers. Thereafter, he held the hands of Sita, performed the holy ritual of offering her formally in marriage to Sri Ram, and handed her over most affectionately, brimming over with joy and happiness, to him (52-53).

दीयते मे सुता तुभ्यं प्रीतो भव रघूत्तम।
इति प्रीतेन मनसा सीतां रामकरेऽर्पयन्॥५४॥
मुमोद जनको लक्ष्मीं क्षीराब्धिरिव विष्णवे।
उर्मिलां चौरसीं कन्यां लक्ष्मणाय ददौ मुदा॥५५॥

54-55. Then he said, 'Oh the best one in the clan of Raghu! I am offering (or giving charge of, handing over) gold and pearl bedecked, lotus-eyed daughter of mine named Sita to you. Be happy and joyful (and accept her gladly)'. In this way, having offered Sita in the lotus-like hands of Sri Ram with an exhilarated mind and heart (54), Janak was as overwhelmed in bliss and ecstasy as the ocean of milk had been after having offered Laxmi in the lotus-like hands of Lord Vishnu (at the time of the legendary churning of the ocean). Thereafter, he married off his daughter Urmila, who was born out of his wedlock (i.e., from his wife), to Laxman (55).

[Note :- Sita was not born from his wife, Sunaina. As per legend, she was found in a pitcher while Janak was ploughing the fields as per his certain vows and austerities.]

तथैव श्रुतिकीर्तिं च माण्डवीं भ्रातृकन्यके।
भरताय ददावेकां शत्रुघ्नायापरां ददौ॥५६॥
चत्वारो दारसम्पन्ना भ्रातरः शुभलक्षणाः।
विरेजुः प्रभया सर्वे लोकपाला इवापरे॥५७॥

56-57. At the same time, he gave the daughters of his brother, who were named Mandavi and Srut Kirti, to Bharat and Shatrughan respectively (56). As a result, all the four brothers—who were endowed with all the good characters and virtues—looked magnificent and glowed with their own radiance like duplicate or parallel Lokpals (custodians of the four directions of the world) (57).

ततोऽब्रवीद्वसिष्ठाय विश्वामित्राय मैथिलः।
जनकः स्वसुतोदन्तं नारदेनाभिभाषितम्॥५८॥

यज्ञभूमिविशुद्ध्यर्थं कर्षतो लाङ्गलेन मे।
सीतामुखात्समुत्पन्ना कन्यका शुभलक्षणा॥५९॥
तामद्राक्षमहं प्रीत्या पुत्रिकाभावभाविताम्।
अर्पिता प्रियभार्यायै शरच्चन्द्रनिभानना॥६०॥

58-60. After that, the Lord of Mithila, king Janak told sages Vashistha and Vishwamitra all that was disclosed to him previously about his daughter Sita by sage Narad (58). He said, 'Once, I was ploughing the field to purify it (or sanctify it) by doing penances for the purpose of performing a fire sacrifice. At that time, this auspicious and virtuous girl was produced (or emerged) from the front part of my plough. [Hence she was named Sita, literally meaning 'the front tip of the plough'] (59). When I saw her, a natural daughter-like affection arose in my heart for her, and so I brought and handed over that moon-faced infant girl to my wife (Sunaina) (60).

एकदा नारदोऽभ्यागाद्विविक्ते मयि संस्थिते।
रणयन्महतीं वीणां गायन्नारायणं विभुम्॥६१॥
पूजितः सुखमासीनो मामुवाच सुखान्वितः।
शृणुष्व वचनं गुह्यं तवाभ्युदयकारणम्॥६२॥

61-62. Once, when I was sitting alone, sage Narad came to me playing his Indian lute called 'Mahati' (महती) and singing the glories of Lord Narayan who is all pervading and omnipresent (61). After I had finished with the formality of welcoming and worshipping the sage, he sat down comfortably and said cheerfully, 'Oh King! Listen to this most secret clue to your welfare and auspiciousness (62).

परमात्मा हृषीकेशो भक्तानुग्रहकाम्यया।
देवकार्यार्थसिद्ध्यर्थं रावणस्य वधाय च॥६३॥
जातो राम इति ख्यातो मायामानुषवेषधृक्।
आस्ते दाशरथिर्भूत्वा चतुर्धा परमेश्वरः॥६४॥

63-64. Lord Vishnu (Rishikesh) has incarnated (revealed) himself and has become famous in an illusionary human form by the name of 'Ram' for the benefit of and to show munificence and benevolence on his devotees, to fulfil the job of the Gods and to slay the demon Ravana. That supreme Lord has manifested himself in four forms as sons of Dasrath and presently resides in the city of Ayodhya (63-64).

योगमायापि सीतेति जाता वै तव वेश्मनि।
अतस्त्वं राघवायैव देहि सीतां प्रयत्नतः॥६५॥
नान्येभ्यः पूर्वभार्यैषा रामस्य परमात्मनः।
इत्युक्त्वा प्रययौ देवगतिं देवमुनिस्तदा॥६६॥

65-66. Here, his delusionary powers and infinite cosmic energy called Dev Maya has manifested in your household as Sita. Hence, you should attempt to betrothal Sita to Sri Ram and no body else (i.e., you should endeavour to bring a union between the supreme Lord and his Maya)—because she has been his other half earlier also'. Saying this, the celestial sage

Narad went by the path of the sky (i.e., the celestial path leading to heaven) (65-66).

तदारभ्य मया सीता विष्णोर्लक्ष्मीर्विभव्यते।

कथं मया राघवाय दीयते जानकी शुभा॥६७॥

इति चिन्तासमाविष्टः कार्यमेकमचिन्तयम्।

मत्पितामहगेहे तु न्यासभूतमिदं धनुः॥६८॥

67-68. Ever since then, I have regarded this Sita as the consort of Lord Vishnu¹. Reflecting on how to give this auspicious and virtuous Janki (Sita) to Raghav (Sri Ram), I thought of a way out (67). In an earlier time, Lord Shiva had, after having reduced to ashes the demon Tripurasur, deposited this bow with my grandfather (for safe custody)² (68).

1. सीता विष्णोर्लक्ष्मीर्विभाव्यते 2. मत्पितामहगेहे तु न्यासभूतमिदं धनुः

ईश्वरेण पुरा क्षिप्तं पुरदाहादनन्तरम्।

धनुरेतत्पणं कार्यमिति चिन्त्य कृतं तथा॥६९॥

सीतापाणिग्रहार्थाय सर्वेषां माननाशनम्।

त्वत्प्रसादान्मुनिश्रेष्ठ रामो राजीवलोचनः॥७०॥

69-70. Inspired that I should make this bow—which is a vanquisher of haughtiness, pride, vanity and ego of all—as a bet (or condition) for marrying Sita, I went ahead and decided to implement it. Oh the most exalted sage (Vishwamitra)! By your grace, the lotus-eyed Sri Ram has come here to see that bow of Lord Shiva (70).

आगतोऽत्र धनुर्द्रष्टुं फलितो मे मनोरथः।

अद्य मे सफलं जन्म राम त्वां सह सीतया॥७१॥

एकासनस्थं पश्यामि भ्राजमानं रविं यथा।

त्वत्पादाम्बुधरो ब्रह्मा सृष्टिचक्रप्रवर्तकः॥७२॥

71-72. This has resulted in my vows being honoured (i.e., all my efforts have borne fruits). Oh Sri Ram! Today, my life has been fully rewarded (and I am feeling extremely privileged) that I behold you—who are as splendorous and radiant as the sun—and Sita seated together on the same throne¹. Brahma had embarked on (the project of) creating this universe (existence, creation) after having first put the holy water used to wash your divine feet on his head² (as a mark of greatest of reverence, honour and obeisance) (71-72).

1. राम त्वां सीता सह एकासनस्थं 2. त्वत्पादाम्बुधरो ब्रह्मा सृष्टिचक्रप्रवर्तकः

बलिस्त्वत्पादसलिलं घृत्वाभूद्विविजाधिपः।

त्वत्पादपांसुसंस्पर्शादहल्या भर्तृशापतः॥७३॥

सद्य एव विनिर्मुक्ता कोऽन्यस्त्वत्तोऽधिरक्षिता॥७४॥

73-74. By the glory and potential effect of the water used to wash your holy feet, Bali had obtained the honour and stature of Indra¹ (the king of Gods), and it was the touch of the dust of your holy feet which instantly liberated Ahilya from the curse cast upon her by her husband (Gautam)². Who else is a greater protector and

benefactor than you are? (73-74).

1. बलित्वपाद सलिलं धृत्वाभूद्विजाधिपः 2. त्वत्पादसंस्पर्शादहल्या भर्तृशापतः

यत्पादपङ्कजपरागसुरागयोगिवृन्दैर्जितं भवभयं जितकालचक्रैः।

यन्नामकीर्तनपरा जितदुःखशोका देवास्तमेव शरणं सततं प्रपद्ये॥७५॥

75. I constantly, abidingly and permanently accept your refuge (shelter)—the admiration, intoxication and enchantment of the nectar of whose lotus-like feet has enabled Yogis (ascetics), who have already conquered the 'Kal Chakra' (the vicious, endless cycle of birth and death), to also vanquish the fear of this delusionary, mundane world while the Gods obtain victory over sorrows, mournings, anguish and gloom of all kinds by being engrossed (or constantly involved) in reciting, chanting, singing and reflecting upon the glories of your holy name' (75).

इति स्तुत्वा नृपः प्रादाद्राघवाय महात्मने।

दीनाराणां कोटिशतं रथानामयुतं तदा॥७६॥

अश्वानां नियुतं प्रादाद्राजानां षट्शतं तथा।

पत्नीनां लक्षमेकं तु दासीनां त्रिशतं ददौ॥७७॥

76-77. Having thus lauded and sung Sri Ram's glories and praises, the king (Janak) gave him, as dowry, 100 crore [1 crore = 10 million] gold sovereigns, 10 thousand chariots, 10 lakh horses, 6 hundred elephants, 1 lakh footman (infantry; foot soldiers; servant) and 3 hundred maid servants (76-77).

दिव्याम्बराणि हारांश्च मुक्तारत्नमयोज्ज्वलान्।

सीतायै जनकः प्रादात्प्रीत्या दुहितृवत्सलः॥७८॥

वसिष्ठादीन्सुसंपूज्य भरतं लक्ष्मणं तथा।

पूजयित्वा यथान्यायं तथा दशरथं नृपम्॥७९॥

प्रस्थापयामास नृपो राजानं रघुसत्तमम्।

सीतामालिङ्ग्य रुदतीं मातरः साश्रुलोचनाः॥८०॥

78-80. Besides the above, the affectionate father gave his daughter Sita, with great love and full of fatherly emotions, many marvellous and majestic clothes/wearing apparels as well as bright and dazzling garlands/necklaces studded with pearls, gems and jewels (78). Then he worshipped and honoured sage Vashistha. After that, he duly honoured Bharat, Laxman, Sathrugan and king Dasrath by offerings of wealth and various gifts, and then bade farewell to the most exalted king Dasrath of Raghu's clan. The mothers clasped the weeping Sita to their bosoms, and advised her (79-80)—

श्वश्रूशुश्रूषणपरा नित्यं राममनुब्रता।

पातिव्रत्यमुपालम्ब्य तिष्ठ वत्से यथा सुखम्॥८१॥

81. 'Oh dear daughter! You must constantly and vigilantly serve your mother-in-laws, diligently follow Sri Ram, rely on the edicts, tenets and sanctified code of behaviour or conduct for a chaste and loyal wife (Pativrat Dharma = पतिव्रत धर्म) and live contentedly and happily' (81).

प्रयाणकाले रघुनन्दनस्य भेरीमृदङ्गानकतूर्यघोषः।

स्वर्वासिभेरीघनतूर्यशब्दैः संमूर्च्छितो भूतभयङ्करोऽभूत् ॥८२॥

82. At the time of Sri Ram's (i.e., the marriage party's) departure, there was a tumultuous, thunderous cacophony of musical instruments such as kettle drums (भेरी), timbrels (मृदङ्ग), drums (आनक) and bugles (तुरही) being played on the earth as well as of trumpets (भेरी), cymbals (घन), bugles (तूर्य) etc. in the sky by the Gods so much so that this din created fear among all the creatures (82).

* __ * __ * __ *

Baal Kand — Canto 7

Parashuram's episode

सूत उवाच

अथ गच्छति श्रीरामे मैथिलाद्योजनत्रयम्।

निमित्तान्यतिघोराणि ददर्श नृपसत्तमः ॥१॥

नत्वा वसिष्ठं पप्रच्छ किमिदं मुनिपुङ्गव।

निमित्तानीह दृश्यन्ते विषमाणि समन्ततः ॥२॥

1-2. Sage Sut said—'After about three Yojans [1 Yojan = 4, 8 or 16 miles according to different scales or schools of measurement; the most usual being a distance of 8 miles] from Mithila, the exalted king Dasrath saw severe inauspicious, horrible and frightening signs (omens) (1). He then bowed his head to sage Vashistha and enquired of him, 'Oh the most exalted sage! What is the reason that terrible and bad omens and signs are being observed in all the directions?' (2).

वसिष्ठस्तमथ प्राह भयमागामि सूच्यते।

पुनरप्यभयं तेऽद्य शीघ्रमेव भविष्यति ॥३॥

मृगाःप्रदक्षिणं यान्ति पश्य त्वां शुभसूचकाः।

इत्येवं वदतस्तस्य ववौ घोरतरोऽनिलः ॥४॥

मुष्णंश्चक्षूषि सर्वेषां पांसुवृष्टिभिरर्दयन्।

ततो ब्रजन्ददर्शाग्रे तेजोराशिमुपस्थितम् ॥५॥

3-5. Sage Vashistha (deciphered the indications portended by the various omens and) said, 'These bad omens are indicative of some very fearful event in the near future, but (simultaneously they also indicate that) soon thereafter there will be fearlessness (3) because look, auspicious animals (deer) which are heralds of auspiciousness and welfares are going towards (i.e., moving about) your right hand side'. No sooner had Vashistha said this than a very fierce wind started blowing (as if a storm was approaching) (4). So much dust was raised that everyone became blinded. Proceeding ahead, the party saw a radiantly illuminated icon standing in front of them (5).

कोटिसूर्यप्रतीकाशं विद्युत्पुञ्जसमप्रभम्।

तेजोराशिं ददर्शाथ जामदग्नयं प्रतापवान् ॥६॥

नीलमेघनिभं प्रांशुं जटामण्डलमण्डितम्।
 धनुःपरशुपाणिं च साक्षात्कालमिवान्तकम्॥७॥
 कार्तवीर्यान्तकं रामं दृप्तक्षत्रियमर्दनम्।
 प्राप्तं दशरथस्याग्रे कालमृत्युमिवापरम्॥८॥

6-8. Then they saw Parashuram coming towards them. He was as splendid as crores of suns¹, dazzling and brilliant as a source (point) of electric², most victorious, famous and valorous³, a treasury of radiance⁴, had a hue resembling blue clouds⁵, had a huge body⁶, a crown of matted hairs⁷, held a bow and an axe in his hands⁸, and resembled Kaal (death) himself⁹. He is famed as a destroyer of all creatures (6-7). They saw that Parsahuram—who was the slayer of ‘Kartavirya’¹⁰ and was the vanquisher of the haughtiness and pride of the arrogant and haughty Kshatriya clan¹¹, and who was like a parallel (or duplicate) Yam (the God of death)¹²—was standing in front of Dasrath (8).

1. कोटिसूर्यप्रतिकाशं 2. विद्युतपुञ्जसमप्रभम् 3. प्रतापवान् ददर्शाथ 4. तेजोराशिं 5. नीलमेघनिभं 6. प्रांशुं
 7. जटामण्डलमण्डितम् 8. धनुः परशुपाणिं 9. साक्षात्कालमिवान्तकम् 10. कार्तवीर्य 11. क्षत्रियमर्दनम्
 12. कालमृत्युमिवापरम्

तं दृष्ट्वा भयसन्नस्तो राजा दशरथस्तदा।
 अर्घ्यादिपूजां विस्मृत्य त्राहि त्राहीति चाब्रवीत्॥९॥
 दण्डवत्प्रणिपत्याह पुत्रप्राणं प्रयच्छ मे।
 इति ब्रुवन्तं राजानमनादृत्य रघूत्तमम्॥१०॥
 उवाच निष्ठुरं वाक्यं क्रोधात्प्रचलितेन्द्रियः।
 त्वं राम इति नाम्ना मे चरसि क्षत्रियाधम॥११॥

9-11. At that moment, king Dasrath became so scared that he forgot to worship, honour and welcome him, and instead pleaded for mercy—'Save me, save me', he cried (9). He prostrated before him and beseeched, 'Give me the alms (blessing) of my son's life (i.e., spare the life of my son)'. He (Parashuram) paid no attention to the pleadings of Dasrath, and seething with anger, he addressed the best in Raghu's clan (Sri Ram) in a stern and wrathful voice (10), 'Oh the most lowly and wicked Kshatriya! You have become as famous as my name ‘Ram’ and move about unhindered on this earth (11).

द्वन्द्वयुद्धं प्रयच्छाशु यदि त्वं क्षत्रियोऽसिवै।
 पुराणं जर्जरं चापं भङ्क्त्वा त्वं कथ्यसे मुधा॥१२॥
 अस्मिंस्तु वैष्णवे चाप आरोपयसि चेद्गुणम्।
 तदा युद्धं त्वया सार्धं करोमि रघुवंशज॥१३॥
 नो चेत्सर्वान्हनिष्यामि क्षत्रियान्तकरो ह्यहम्।
 इति ब्रुवति ववै तस्मिंश्चाल वसुधा भृशम्॥१४॥

12-14. So if you are a true Kshatriya, have a duel with me—you are getting yourself falsely praised by breaking a rusted, decrepit, old and decayed bow (12). Oh the one who has taken birth in the clan of Raghu! If you dare to string this ‘Vaishnav bow’ (the bow of Lord Vishnu), I shall fight a duel with you (13). Otherwise, I shall immediately kill

you all because it is my job (duty, habit, temperament, inclination) to slay the Kshatriya on this earth'. The earth repeatedly shook at these horrible words of Parshuram (14).

अन्धकारो बभूवाथ सर्वेषामपि चक्षुषाम्।
 रामो दाशरथिर्वीरो वीक्ष्य तं भार्गवं रुषा॥१५॥
 धनुराच्छिद्य तद्वस्तादारोप्य गुणमञ्जसा।
 तूणीराद्बाणमादाय संधायाकृष्य वीर्यवान्॥१६॥
 उवाच भार्गवं रामं शृणु ब्रह्मन्वचो मम।
 लक्ष्यं दर्शय बाणस्य ह्यमोघो मम सायकः॥१७॥

15-17. Darkness loomed in front of everyone's eyes. The brave son of Dasrath, Sri Ram looked fiercely (i.e., sternly) at Parashuram¹, snatched the said Vaishnav bow from his hand², strung it casually, pulled an arrow from his quiver³, mounted it on the bow, pulled the string⁴ and contemptuously asked Parashuram, 'Oh Brahmin! Listen to me. My arrow does not go in vain⁵. Show (tell) me a target for it immediately⁶ (15-17).

1. राम वीक्ष्य तं भार्गवं रुषा 2. धनुराच्छिद्य तद्वस्तादारोप्य 3. तूणीराद्बाणमादाय 4. संधायाकृष्य 5. बाणस्य ह्यमोघो मम 6. लक्ष्यं दर्शय

लोकान्पादयुगं वापि वद शीघ्रं ममाज्ञया।
 अयं लोकः परोवाथ त्वया गन्तुं न शक्यते॥१८॥
 एवं त्वं हि प्रकर्तव्यं वद शीघ्रं ममाज्ञया।
 एवं वदति श्रीरामे भार्गवो विकृताननः॥१९॥

18-19. Should I aim at the Lokas¹ (i.e., various worlds which you have conquered by virtue of your righteousness, penances, austerities and noble deeds) or at your feet²—out of these, I command you to show me one immediately. (I shall pierce it with this arrow and mind you—) You cannot go and hide or take shelter now either in this world or the next world³ (i.e., the terrestrial world and the heavens or the world of after-life) (18). Tell me what I shall do with you (or how shall I treat you, or deal with you) instantly'. Hearing such fearless, courageous and aggressive words of Sri Ram, Brighu's son Parashuram's face became sullen, dull and gloomy⁴ (i.e., he was totally taken aback and shell-shocked at Sri Ram's brave and fearless demeanours. Parashuram had never expected this and was ill prepared for this sudden turn of events) (19).

1. लोका 2. त्पादयुगं 3. अयं लोकः परोवाथ अन्तुं न शक्यते 4. भार्गवो विकृताननः

संस्मरन्पूर्ववृत्तान्तमिदं वचनमब्रवीत्।
 राम राम महाबाहो जाने त्वां परमेश्वरम्॥२०॥
 पुराणपुरुषं विष्णुं जगत्सर्गलयोद्भवम्।
 बाल्येऽहं तपसा विष्णुमाराधयितुमञ्जसा॥२१॥
 चक्रतीर्थं शुभं गत्वा तपसा विष्णुमन्वहम्।
 अतोषयं महात्मानं नारायणमनन्यधीः॥२२॥
 ततः प्रसन्नो देवेशः शङ्खचक्रगदाधरः।
 उवाच मां रघुश्रेष्ठ प्रसन्नमुखपङ्कज॥२३॥

20-23. Then, remembering the episode of an earlier time, he humbly submitted, 'Oh Sri

Ram! Oh the most brave and courageous one! I have now recognised you as the supreme Lord (Parmeshwar) (20). You are verily Lord Vishnu himself who is the very cause of creation, its sustenance and annihilation, and is the one who is famed in the Purans. During my childhood days, I wanted to please Lord Vishnu by way of Tapa (doing severe penances and austerities) (21) and reached 'Chakra Tirtha' (literally, a religious site with a circular pond). There, I involved myself in daily and regular Tapa with great devotion, faith, conviction and intensity which pleased Vishnu (22). Oh the best in the clan of Raghu (Sri Ram)! At that moment, the bearer of conch, discus and mace, blissful and cheerful Lord of Gods, Vishnu, said to me most happily (23)—

श्रीभगवानुवाच

उत्तिष्ठ पतसो ब्रह्मन्फलितं ते तपो महत्।
मच्चिदंशेन युक्तस्त्वं जहि हैहयपुङ्गवम्॥२४॥
कार्तवीर्यं पितृहणं यदर्थं तपसः श्रमः।
ततस्त्रिःसप्तकृत्वस्त्वं हत्वा क्षत्रियमण्डलम्॥२५॥

24-25. The Lord said, 'Oh Brahmin! Conclude (wind-up) your austerities; your efforts are successful. You shall be empowered with a fraction of me (i.e., by my potential powers). Slay Kartvirya who is the best in the clan of Haihay (हैहय) but is the killer of his own father and for which purpose you have done such severe penances and austerities (Tapa). After doing that, kill all the Kshatriyas on this earth twenty one times repeatedly (24-25).

कृत्स्नां भूमिं कश्यपाय दत्त्वा शान्तिमुपावह।
त्रेतामुखे दाशरथिर्भूत्वा रामोऽहमव्ययः॥२६॥
उत्पत्स्ये परया शक्त्या तदा द्रक्ष्यसि मां ततः।
मत्तेजः पुनरादास्ये त्वयि दत्तं मया पुरा॥२७॥
तदा तपश्चरँल्लोके तिष्ठ त्वं ब्रह्मणो दिनम्।
इत्युक्त्वान्तर्दधे देवस्तथा सर्वं कृतं मया॥२८॥

26-28. After that, hand the earth over to sage Kashyap. Be blessed with peace and tranquility. I—who am an indestructible and eternal supreme Soul—shall take birth (i.e., reveal or manifest myself as an incarnation) as 'Ram' in the household of Dasrath in Treta Yug (the 2nd era of the 4 era celestial cycle of creation and destruction) (26). At that time, you shall see me with my supreme power (i.e., my infinite cosmic energy in the form of Sita). At that moment, I shall take back from you those immense powers that I am bestowing upon you now (27). After that, till the end of the Kalpa [equivalent to roughly 432×10^6 years], you would do austerities and penances and stay on this earth' (28).

स एव विष्णुस्त्वं राम जातोऽसि ब्रह्मणार्थितः।
मयि स्थितं तु त्वत्तेजस्त्वयैव पुनराहृतम्॥२९॥
अद्य मे सफलं जन्म प्रतीतोऽसि मम प्रभो।
ब्रह्मादिभिरलभ्यस्त्वं प्रकृतेः पारगो मतः॥३०॥

त्वयि जन्मादिषड्भावा न सन्त्यज्ञानसंभवाः।

निर्विकारोऽसि पूर्णस्त्वं गमनादिविवर्जितः॥३१॥

29-31. Oh Sri Ram! You are the same Vishnu. You have taken birth on the prayers of Brahma. Your immense powers which were in me have been taken back by you today (29). Today, I consider my life as worthy and successful (i.e., I feel extremely fortunate and privileged) that I have recognised you (in your true form) more so because you are regarded as being inaccessible to even Brahma and other exalted ones as well as are beyond 'Nature' (30). You do not have ignorance-induced six faulty delusions such as birth etc. while you are free from wandering in the cycle of birth and death (or literally, the journey in various wombs). You are faultless, changeless and complete in all respects (31).

यथा जले फेनजालं घूमौ वह्नौ यथा त्वयि।

त्वदाधारा त्वद्विषया माया कार्यं सृजत्यहो॥३२॥

यावन्मायावृता लोकास्तावत्त्वां न विजानते।

अविचारितसिद्धैषाविद्या विद्याविरोधिनी॥३३॥

32-33. Ah! Maya (delusions), which is dependant on you and sustained by you, creates various types of strange and mysterious deeds/actions¹ which are like foam in water and smoke from the fire² (32). As long as a person is covered by (i.e., sheathed, engulfed, enveloped, surrounded, entangled by, under the spell of) Maya³, he cannot realise (understand, recognise) you and your true form⁴. This ignorance which is inimical (opposed) to knowledge, wisdom and discrimination powers exists only till the time no thought is given to it (i.e., your true form)⁵ (33).

1. त्वदाधारा माया कार्यं सृजत्यहो 2. यथा जले फेन जालं 3. यावन्मायावृता 4. लोकास्तावत्त्वां न विजानते
5. अविचारितसिद्धैषाविद्या विद्याविरोधिनी

अविद्याकृतदेहादिसङ्घाते प्रतिबिम्बिता।

चिच्छक्तिर्जीवल्लोकेऽस्मिन् जीव इत्यभिधीयते॥३४॥

यावद्देहमनःप्राणबुद्ध्यादिष्वभिमानवान्।

तावत्कर्तृत्वभोक्तृत्वसुखदुःखादिभाग्यवेत्॥३५॥

34-35. The reflection of the pure consciousness¹ obtained in the gross components such as the body etc.² is mistakenly called a Jiva³ (creature, an entity having life) in this mundane world. This misconception is due to ignorance⁴ (34). The Jiva undergoes sorrows and happiness⁵, the feeling of being a doer or enjoyer/sufferer from its deeds/actions⁶ only till the time it has pride and ego associated with its body, mind-intellect, life-force and intelligence etc.⁷ (35).

1. प्रतिबिम्बिता चिच्छक्तिर्जीव 2. देहादिसंघाते 3. जीव इत्यभिधीयते 4. अविद्याकृत 5. सुखदुःखादिभाग्यवेत्
6. तावत्कर्तृत्वभोक्तृत्व 7. यावद्देहमनः प्राणबुद्ध्यादिष्वभिमानवान्

आत्मनःसंसृतिर्नास्ति बुद्धेर्ज्ञानं न जातिविति।

अविवेकाद्द्वयं युङ्क्त्वा संसारीति प्रवर्तते॥३६॥

जडस्य चित्समायोगाच्चित्तं भूयाच्चित्तेस्तथा।

जडसङ्गाज्जडत्वं हि जलाग्न्योर्मेलनं यथा॥३७॥

36-37. In reality, the Atma (microcosmic soul of the Jiva) has no relevance to the fictitious world of birth and death¹ while the mind independently does not have discriminatory powers leading to wisdom, enlightenment and attainment or realisation of true knowledge of the 'self' (which is beyond logic and debates)². Out of delusions and ignorance, the Jiva (creature) combines these two (i.e., in conjunction with these two aspects) to consider itself as 'I belong to this world'³ and consequentially indulges in various deeds and actions⁴ (36). Even as contact between water and fire results in the former getting heated and the latter getting cooled, contact (i.e., union, interaction) between the inanimate (i.e., the mind-intellect)⁵ and the animate (i.e., the Atma, soul)⁶ results in the former getting affected (influenced) by the latter and vice-versa (37).

1. आत्मनः संसृतिर्नास्ति 2. बुद्धेर्ज्ञानं न जात्विति 3. अविवेकाद्वयं 4. संसारिति प्रवर्तते 5. जडस्य 6. चित्स

यावत्त्वत्पादभक्तानां सङ्गसौख्यं न विन्दति।

तावत्संसारदुःखौघान्न निवर्तेन्नरः सदा॥३८॥

तत्सङ्गलब्धया भक्त्या यदा त्वां समुपासते।

तदा माया शनैर्याति तानवं प्रतिपद्यते॥३९॥

38-39. Till the time a person does not enjoy a constant company of those who are devoted to your lotus-feet¹, he cannot get over the hordes of worldly sorrows, troubles, miseries and tribulations² (38). When he worships you with devotion which he has gradually acquired (absorbed) by constant, persistent, diligent contact with your ardent devotees³, this Maya (delusions, ignorance) of yours gradually, bit by bit, leaves him and becomes weak and diminutive over a period of time⁴ (39).

1. यावत्त्वत्पादभक्तानां सङ्गसौख्यं न 2. तावत्संसारदुःखौघान्न निवर्तेन्नरः 3. तत्सङ्गलब्धया भक्त्या त्वां समुपासते 4. माया शनैर्याति तानवं प्रतिपद्यते

ततस्त्वज्ज्ञानसम्पन्नः सद्गुरुस्तेन लभ्यते।

वाक्याज्ञानं गुरोर्लब्ध्वा त्वत्प्रसादाद्विमुच्यते॥४०॥

तस्मात्त्वद्भक्तिहीनानां कल्पकोटिशतैरपि।

न मुक्तिशङ्का विज्ञानशङ्का नैव सुखं तथा॥४१॥

40-41. Then that seeker finds a true teacher (a moral preceptor) who is rich with wisdom and is deeply steeped in the true knowledge pertaining to you¹. And having attained knowledge of the supreme truth or reality in the shape of 'Maha Vakyas'² (the eternal truths; the great sayings of the Vedas), he gets emancipation and salvation by your grace and kindness³ (40). Hence, those who are devoid of your devotion and dedication cannot expect to have, even by a remote chance⁴, either emancipation and salvation (Mukti = मुक्ति) or 'Brahma Gyan'⁵ (i.e., the knowledge of the true nature of the soul—that is, it is a microcosmic fraction of the vast macrocosmic supreme Soul) in millions of Kalpas⁶. [That is, almost eternally, perpetually, they will be entangled in the web of Maya and mundane world and its incumbent cycle of birth and death.] Further, this is why there is no chance

or scope of their ever having real, true happiness and bliss⁷ (41).

1. ज्ञानसम्पन्नः सद्गुरुस्तेन लभ्यते 2. वाक्यज्ञानं 3. त्वत्प्रसादाद्विमुच्यते 4. द्भक्तिहीनानां न मुक्ति 5. विज्ञान नैव 6. कल्पकोटि 7. सुखं तथा

[Note :- (1) The 4 Mahavakyas of the Vedas are the following :— (a) Pragnanam Brahm = Consciousness is Brahm. It is extracted from Aitreya Upanishad of Rig Veda. (b) Tat Twam Asi = That thou art. It is culled from Chhandogya Upanishad in Sam Veda. (c) Ayam Atma Brahm = This Self is Brahm. It is taken from Mandukya Upanishad of Atharva Veda. (d) Aham Brahm Asmi = I am Brahm. It appears in the Brihardyanarkya Upanishad of Yajur Veda. The meaning of these 4 Mahavakyas are as follows :— (a) The one and the same consciousness acts has the common substrata for both the macrocosm and microcosm. (b) That infinite all-pervading truth is the consciousness in you (i.e., the Jiva or the creature). (c) The Atma, which forms the very core, inner-self of a Jiva and forms its core personality, is the same as the universally prevalent supreme, absolute consciousness called the Brahm. (See also Uttar Kand, Canto 5, verse no. 27 and its footnote). (d) The consciousness factor within the precincts of the creature's inner-self is the same as the supreme consciousness which is the Brahm. As a natural, corollary, therefore, the Jiva becomes synonymous with the Brahm. (See Uttar Kand, Canto 5, verse nos. 47, 51).

(2) Emphasis is laid on attainment of the Lord's true knowledge by the path of Bhakti (pure, ardent, uncorrupted, dedicated devotion) as opposed to Gyan (reliance on knowledge, logic, intelligence, scriptural debates etc.). A simple illustration which can stand scientific verification is given as follows :— Suppose there are two rooms—A and B. The inner walls of room no. A have been painted in glossy, aluminium white while that of room no. B with coal-tar (dark, gloomy). In the absence of any source of light i.e., in absolute darkness, both the rooms appear equally dark—the colour of their walls cannot be seen. Here darkness is ignorance, delusions and hallucinations generated by Maya which prevents us from discerning the good (white) from the bad (dark wall).

Now, suppose a candle (representing wisdom, knowledge, discrimination faculty, intellect) is lit in the centre of both the rooms. Room no. A shines brightly because the glossy white walls reflect all the light falling on it (it is basic physics) while room no. B appears gloomy and dark, except for the area immediately surrounding the candle, because the coal-tar black paint on the wall absorbs all the light falling on it and none is reflected back. Even if a 100 watt bulb is lit in room no. B it will be no match for a mere 25 watt bulb in room no. A. This amply illustrates that inspite of the light of wisdom and knowledge being kindled (ignited) in our hearts, if we do not remove all the evils, vices, perverseness and other dark gloomy characters from ourselves, we would still remain not much better than total darkness of ignorance. To remove the dark colour, we ought to white wash the walls of room no. B with several coats of white paint—and with each coat, the darkness proportionately abets and brightness shines through. Likewise, Bhakti (devotion)

and repeated/constant recitation of Sri Ram's holy name acts as that layer of paint and removes all the tarnish from our inner-selves. It is only then that bliss shines through. The pure consciousness which is the soul is inherently enlightened and wise like the burning candle. But its light cannot light our innerself unless we clean the inner-walls from the thick coat of soot symbolising evils, vices, perverseness, turpitudes, sins, misdemeanours etc. covering it which tend to suppress the brilliance of the soul. This can only be removed by Bhakti or dedication and devotion. It is then that the pure consciousness lights up our whole innerself. In other words, Bhakti is a medium to enhance the brilliance of the pure conscious soul which is the same as the Brahm. This latter is *enlightenment*—or awareness of the truth.

The reader is advised to go through the full text of the chapter called Ram Gita of Uttar Kand, Canto 5 to fully grasp the in-depth meaning of the metaphysical implications and philosophical aspects of Adhyatma Ramayan which are most comprehensively explained in it with the aid of various diagrams, charts, elaborate notes etc. A thorough understanding will help the reader to understand the text of the Ramayan better.]

अतस्त्वत्पादयुगले भक्तिर्मे जन्मजन्मनि।
 स्यात्त्वद्भक्तिमतां सङ्गोऽविद्या याभ्यां विनश्यति॥४२॥
 लोके त्वद्भक्तिनिरतास्त्वद्धर्मामृतवर्षिणः।
 पुनन्ति लोकमखिलं किं पुनःस्वकुलोद्भवान्॥४३॥

42-43. Therefore, my only wish/desire is to have devotion and worship in your two holy feet and I should have company of your devotees for all my births and ages to come, because ignorance can be eliminated by these two ways (methods) only (42). In this world, those who are steadfastly vigilant and eager towards your devotion, adoration and worship as well as in showering (i.e., preaching, spreading) the nectar-like rain of the righteous, noble and upright path shown by you which is called Dharma—such persons not only purify and redeem the whole world at large but also those born in their own clan. There is no doubt about it (43).

नमोऽस्तु जगतां नाथ नमस्ते भक्तिभावन।
 नमः कारुणिकानन्त रामचन्द्र नमोऽस्तु ते॥४४॥
 देव यद्यत्कृतं पुण्यं मया लोकजिगीषया।
 तत्सर्वं तव बाणाय भूयाद्राम नमोऽस्तु ते॥४५॥

44-45. Oh Lord of the world (जगतां)! I bow before you in reverence and adoration. Oh the one who loves devotion (भक्तिभावन)! I bow before you to pay my obeisance. Oh the merciful, compassionate one! Oh the one without an end (i.e., the eternal one)! I bow before you in reverence. Oh Sri Ramchandra! I repeatedly bow before you to pay my respects and deep regards (44). Oh Lord! Whatever righteous and noble deeds that I have done with the object of attaining the world symbolising righteousness, nobility, good virtues and deeds—let all those worlds be the target of your arrow (see verse no. 15-18).

Oh Sri Ram! I submit myself before you with a bowed head' (45).

ततः प्रसन्नो भगवान् श्रीरामः करुणामयः।
 प्रसन्नोऽस्मि तव ब्रह्मन्यत्ते मनसि वर्तते॥४६॥
 दास्ये तदखिलं कामं मा कुरुष्वत्र संशयम्।
 ततः प्रीतेन मनसा भार्गवो राममब्रवीत्॥४७॥

46-47. Then the most merciful and compassionate Lord Ram became pleased with him and said, 'Oh Brahmin! I am pleased. I shall fulfil all the wishes of your heart; do not doubt it'. At this assurance, Parashuram was happy and he said to Sri Ram (46-47)—

यदि मेऽनुग्रहो राम तवास्ति मधुसूदन।
 त्वद्भक्तसङ्गस्त्वत्पादे दृढा भक्तिः सदास्तु मे॥४८॥
 स्तोत्रमेतत्पठेद्यस्तु भक्तिहीनोऽपि सर्वदा।
 तवद्भक्तिस्तस्य विज्ञानं भूयादन्ते स्मृतिस्तव॥४९॥

48-49. 'Oh Madhusudan (i.e., most beautiful, charming, attractive, enchanting = मधुसूदन) Sri Ram! If you are pleased with me, let me have constant communion with your devotees and have strong, steadfast and unwavering devotion, faith, dedication and conviction for your holy lotus-like feet (48). Besides this, if any non-believer or one who is devoid of devotion, faith, conviction, dedication and worship (towards/for you) reads or recites this Stotra, let him be blessed with your devotion and faith, have endearment and affection for you, let him become enlightened, realised and a wise one, and let him remember you at the end (i.e., at the time of his death)' (49).

तथेति राघवेणोक्तः परिक्रम्य प्रणम्य तम्।
 पूजितस्तदनुज्ञातो महेन्द्राचलमन्वगात्॥५०॥
 राजा दशरथो हृष्टो रामं मृतमिवागतम्।
 आलिङ्ग्यालिङ्ग्य हर्षेण नेत्राभ्यां जलमुत्सृजत्॥५१॥

50-51. Thereafter, when Sri Ram assured him by saying 'It shall be so', Parashuram reverentially circumambulated him and bowed his head to him, and after being worshipped and honoured himself by Sri Ram in return, he proceeded to Mt. Mahendra (50). King Dasrath thought that Sri Ram has returned back from the jaws of death. He enthusiastically and full of thrill embraced Sri Ram repeatedly and rained tears of relief, joy and exhilaration from his eyes (51).

[Note :-The meeting place with Parashuram was during the marriage ceremony at Janakpur according to Tulsidas' Ram Charit Manas and not en-route to Ayodhya.]

ततः प्रीतेन मनसा स्वस्थचित्तः पुरं ययौ।
 रामलक्ष्मणशत्रुघ्नभरता देवसंमिताः।
 स्वां स्वां भार्यामुपादाय रेमिरे स्वस्वमन्दिरे॥५२॥
 मातापितृभ्यां संहृष्टो रामः सीतासमन्वितः।
 रेमे वैकुण्ठेभवने श्रिया सह यथा हरिः॥५३॥

52-53. After that, all of them (i.e., the marriage party) arrived at Ayodhya with a delighted

and cheerful mind. There, Sri Ram, Laxman, Bharat and Shatrughan began enjoying their conjugal lives with their respective spouses in palaces which were like the abode of Gods (i.e., were as majestic and comfortable as those of Gods) (52). Along with Sita, Sri Ram enhanced the happiness of his parents and lived cheerfully just like Lord Vishnu resides with Laxmi in his abode called Vaikuntha (53).

युधजिन्नाम कैकेयीभ्राता भरतमातुलः।
 भरतं नेतुमागच्छत्स्वराज्यं प्रीतिसंयुतः॥५४॥
 प्रेषयामास भरतं राजा स्नेहसमन्वितः।
 शत्रुघ्नं चापि संपूज्य युधजितमरिन्दमः॥५५॥

54-55. During that period, Kaikeyi's brother and maternal uncle of Bharat named Yudhajit came there (at Ayodhya) to take Bharat lovingly to his place (54). The king (Dasrath), who was a vanquisher of enemies, welcomed and duly honoured Yudhajit, and at his affectionate request, he sent Bharat and Shatrughan with him (55).

कौसल्या शुशुभे देवी रामेण सह सीतया।
 देवमातेव पौलोम्या शच्या शक्रेण शोभना॥५६॥

56. Mother Kaushalya looked as magnificent and adorable in the company of Sri Ram and Sita as Aditi, the mother of Gods, looks along with Shachi, the daughter of Pulom, and Indra, the king of Gods (56).

साकेते लोकनाथप्रथितगुणगणो लोकसङ्गीतकीर्तिः
 श्रीरामः सीतयास्तेऽखिलजननिकरानन्दसन्दोहमूर्तिः
 नित्यश्रीर्निर्विकारो निरवधिविभवो नित्यमायानिरासो
 मायाकार्यानुसारी मनुज इव सदा भाति देवोऽखिलेशः॥५७॥

57. He—whose glorious virtues and good characters are famed with Brahma and other Lokpals (custodians of the world), whose glories, fames and accomplishments are lauded and sung in all the worlds, who is an embodiment of happiness, bliss, peace and tranquility of all humans put together (i.e., the whole humanity), who is eternal and changeless, is a treasury of majesty, radiance, renown and glory, who is faultless and without blemishes, and who, though being beyond delusions, still follows the delusionary deeds and actions, and behaves and appears as if he were an ordinary person—that all encompassing Lord Ram took up residence in Ayodhya (Saket) accompanied by his divine consort Sita (57).

Ayodhya Kand — Canto 1

Sage Narad meets Sri Ram

श्रीमहादेव उवाच

एकदा सुखमासीनं रामं स्वान्तःपुराजिरे।
 सर्वाभरणसंपन्नं रत्नसिंहासने स्थितम्॥१॥
 नीलोत्पलदलश्यामं कौस्तुभामुक्तकन्धरम्।
 सीतया रत्नदण्डेन चामरेणाथ वीजितम्॥२॥
 विनोदयन्तं ताम्बूलचर्वणादिभिरादरात्।
 नारदोऽवतरद्द्रष्टुमम्बराद्यत्र राघवः॥३॥

1-3. Lord Shiva said to Parvati—'Oh Parvati! One day—when Sri Ram, fully decked up (adorned) by all types of ornaments, was sitting comfortably and happily on a jewel-studded throne in the palace courtyard (1) while Sita was swaying the whisk with a jewel-studded handle on the blue-and-dark-hued (i.e., complexioned) Sri Ram adorned with a 'Kaustav Mani' (कौस्तुभ मणी = a jewel worn by Vishnu on his chest) (2) and who was enjoying betel leaves with various spices offered to him most respectfully (by his attendants)—the celestial sage Narad descended from the sky to see (meet) him (3).

शुद्धस्फटिकसङ्काशः शरच्चन्द्र इवामलः।
 अतर्कितमुपायातो नारदो दिव्यदर्शनः॥४॥
 तं दृष्ट्वा सहसोत्थाय रामः प्रीत्या कृताञ्जलिः।
 ननाम शिरसा भूमौ सीतया सह भक्तिमान्॥५॥

4-5. Seeing Narad—who was pure, clean and with a glaze (radiance) like that of a Sfatik Mani (a gem made of crystal or quartz) and divinely pure like a full moon of a winter night, and who was an image of divinity and spirituality—come suddenly and unannounced, Sri Ram stood up. Accompanied by Sita, he reverentially and affectionately welcomed the sage with folded hands, and placed their heads on the ground (as a token of great respect and humility) before him (4-5).

उवाच नारदं रामः प्रीत्या परमया युतः।
 संसारिणां मुनिश्रेष्ठ दुर्लभं तव दर्शनम्।
 अस्माकं विष्यासक्तचेतसां नितरां मुने॥६॥
 अवाप्तं मे पूर्वजन्मकृतपुण्यमहोदयैः।
 संसारिणापि हि मुने लभ्यते सत्समागमः॥७॥
 अतस्त्वद्दर्शनादेव कृतार्थोऽस्मि मुनीश्वर।
 किं कार्यं ते मया कार्यं ब्रूहि तत्करवाणि भोः॥८॥

6-8. Sri Ram then addressed Narad in affectionate terms—'Oh the most exalted sage! For worldly people like us who are ever engrossed in the pursuit of gratification of the sense organs and attached to the materialistic world, having your Darshan (divine holy viewing or meeting) is most difficult or a rare event. Oh Sage! It is by the emergence of the

good effects (results) of my past noble, virtuous, righteous deeds that I have been able to have your Darshan, because when righteousness makes its presence felt, even worldly people have a chance to get communion with saints (6-7). Hence, Oh sage, I have been greatly honoured and feel privileged at having your divine Darshan; now tell me what I shall do for you so that I can fulfil your wishes' (8).

अथ तं नारदोऽप्याह राघवं भक्तवत्सलम्।

किं मोहयसि मां राम वाक्यैर्लोकानुसारिभिः॥९॥

संसार्यहमिति प्रोक्तं सत्यमेतत्त्वया विभो।

जगतामादिभूता या सा माया गृहिणी तव॥१०॥

9-10. Then sage Narad said to Raghav (Sri Ram) who is compassionate towards his devotees—'Oh Sri Ram! Why do you create delusions (deception) for me by speaking words like an ordinary human being (9). Oh Vibho¹ (omnipresent, all-pervading, magnanimous, eternal and all powerful Lord—Sri Ram)! Your words that you are like an ordinary human are appropriate on the surface, so it seems, because the primordial cosmic energy (or delusionary powers²) which is the cause of all creation, is your consort³ (housewife, i.e., Sita). [That is, it is your simplicity and lack of arrogance that you speak such humble words] (10).

1. विभो 2. माया 3. गृहिणी

त्वत्सन्निकर्षाज्जायन्ते तस्यां ब्रह्मादयः प्रजाः।

त्वदाश्रया सदा भाति माया या त्रिगुणात्मिका॥११॥

सूतेऽजस्रं शुक्लकृष्णलोहिताः सर्वदा प्रजाः।

लोकत्रयमहागेहे गृहस्थस्त्वमुदाहृतः॥१२॥

11-12. Oh Lord! Merely by your contact (or closeness with you), that eternal, supreme, cosmic energy which is also called your delusionary powers or Maya creates Brahma and all other subjects (creatures)¹ of this creation. That Maya—which has the three qualities of Satwa (truthful, righteous, virtuous and noble qualities), Raj (enjoyment and pleasures of the sensual world) and Tam (pervertness, evils, vices, base, mean qualities)²—is experienced or perceived only by virtue of her dependence on you, and produces white (fair complexioned³), red (or copper coloured⁴) and dark complexioned⁵ creatures or subjects respectively who are classified into these three categories according to their characters, qualities and virtues. You are called the householder of this great, vast, macrocosmic household⁶ called the 'world' (literally, the entire universe consisting of the three worlds—celestial, terrestrial, subterranean) (11-12).

1. ब्रह्मादयाः प्रजाः 2. त्रिगुणात्मिका 3. शुक्ल 4. लोहितः 5. कृष्ण 6. गृहस्थस्त्वमुदाहृतः

[Note :- The 'white complexioned' are the upper class of people in society—the Satwic people. The 'copper coloured' are the Rajsic class—the middle rung people in the society. The 'dark or black complexioned' are the ignorant Tamsic class of people, the lowest rung of society. See also (a) Ayodhya Kand, Canto 5, verse nos. 13-15; (b) Aranya Kand, Canto 2, verse nos. 20-27.]

त्वं विष्णुर्जानकी लक्ष्मीः शिवस्त्वं जानकी शिवा।
 ब्रह्मा त्वं जानकी वाणी सूर्यस्त्वं जानकी प्रभा॥१३॥
 भवान् शशाङ्कः सीता तु रोहिणी शुभलक्षणा।
 शक्रस्त्वमेव पौलोमी सीता स्वाहानलो भवान्॥१४॥

13-14. You are Lord Vishnu while Janki (Sita) is Laxmi¹; you are Shiva while Janki is Parvati²; you are Brahma while Janki is Saraswati³; and you are the Sun while Janki is its radiance and splendour⁴ (13). You are the Moon while Sita is the chaste and virtuous Rohini⁵; You are Indra while Sita is Shachi⁶, the daughter of Pulom; and you are the Fire God while Sita is 'Swaha'⁷ (offerings made to the sacrificial fire) (14).

1. त्वां विष्णुर्जानकी लक्ष्मीं 2. शिवस्त्वं जानकी शिवा 3. ब्रह्मा त्वं जानकी वाणी 4. सूर्यस्त्वं जानकी प्रभा 5. शशाङ्कः सीता रोहिणी 6. शक्रस्त्वमेव पौलोमी सीता 7. स्वाहानलो भवान्

यमस्त्वं कालरूपश्च सीता संयमिनी प्रभो।
 निर्ऋतिस्त्वं जगन्नाथ तामसी जानकी शुभा॥१५॥
 राम त्वमेव वरुणो भार्गवी जानकी शुभा।
 वायुस्त्वं राम सीता तु सदागतिरितीरिता॥१६॥

15-16. Oh Lord! You are like the death God 'Yam' for all (the creation) while Sita is 'Sanyam'¹ (meaning restraint, self control). Oh Lord of the world! You are benignant but detached/dispassionate² while the auspicious Sita is the malignant aspect (passions, delusions, hallucinations) personified³ (15). You are Varun (the Lord of water; the Sun) while the good charactered Janki is Varuni⁴ (his consort); you are Vayu (wind) while Sita is Sadaagati⁵ (literally, one who is constantly on the move or is ever changing) (16).

1. यमस्त्वं कालरूपश्च सीता संयमिनी 2. निर्ऋतिस्त्वं जगन्नाथ 3. तामसी जानकी 4. त्वमेव वरुणो भार्गवी जानकी 5. वायुस्त्वं राम सीता तु सदागति

कुबेरस्त्वं राम सीता सर्वसंपत्प्रकीर्तिता।
 रुद्राणी जानकी प्रोक्ता रुद्रस्त्वं लोकनाशकृत्॥१७॥
 लोके स्त्रीवाचकं यावत्तत्सर्वं जानकी शुभा।
 पुंनामवाचकं यावत्तत्सर्वं त्वं हि राघव॥१८॥
 तस्माल्लोकत्रये देव युवाभ्यां नास्ति किञ्चन॥१९॥

17-19. Oh Sri Ram! You are Kuber and Sita represents all his wealth, prosperity and fame¹; you are Rudra, the one who wrathfully slays (annihilates) the world while the auspicious Sita is called Rudrani² (17). Oh Raghav (Sri Ram)! Verily, whatever is masculine³ in this creation is represented by you while the feminine aspect⁴ is denoted by Sita. Hence, oh Lord, nothing in this world exists which is not one or the other aspect of either of you (18-19).

1. कुबेरस्त्वं राम सीता सर्वसम्पत्प्रकीर्तिता 2. रुद्राणी जानकी रुद्रस्त्वं 3. पुंनामवाचकं त्वं 4. स्त्रीवाचकं यावत्तत्सर्वं जानकी

त्वदाभासोदिताज्ञानमव्याकृतमितीर्यते ।
 तस्मान्महांस्ततः सूत्रं लिङ्गं सर्वात्मकं ततः॥२०॥

अहङ्कारश्च बुद्धिश्च पञ्चप्राणेन्द्रियाणि च।

लिङ्गमित्युच्यते प्राज्ञैर्जन्ममृत्युमुखादिमत् ॥२१॥

20-21. Ignorance¹ arising out of the shadow of your halo and radiance² is known as the indiscernible, undefined, unverifiable aspect of you³ (or, ignorance symbolises the dark shadow cast by you). Out of it arises the element of importance (greatness, grandeur and ego⁴) which in turn creates ‘Sutratma’⁵ (the invisible microcosmic subtle body called Hiranyagarbha), and the latter produces the mortal body⁶ called ‘Ling-Deha’ consisting of various sense organs (i.e., the myriad creatures of this world) (20). [Describing what is ‘Ling-Deha’, Narad elucidates further—] The various permutations and combinations or assorted collection of ‘Ahankar’⁷ (pride, vanity, hypocrisy, haughtiness, arrogance), ‘Buddhi’⁸ (intelligent doubting, debates, logic, arguments, questioning), ‘Panchpran’⁹ (the 5 vital life winds) and the 10 ‘Indris’¹⁰ are collectively called ‘Ling-Deh’¹¹ having the attributes of and characterised by birth, death, sorrows and happiness by the wise and learned people (Prag Jan)¹² (21).

1. अज्ञान 2. त्वदाभासोदिता 3. मत्याकृतमितीर्यते 4. तस्मान्महांस्ततः 5. सूत्रं 6. लिङ्ग 7. अहंकार 8. बुद्धिश्च 9. पंचप्राणे 10. इन्द्रिय 11. लिङ्गमित्युच्यते 12. प्राज्ञजनः

[Note :- (i) The 5 vital wind forces of life are the following—(a) Pran (the vital air that sustains life); (b) Apan (the wind that passes through the anus); (c) Samaan (balancing forces of life); (d) Vyan (the vital air which pervades throughout the body and the mind); (e) Uddan (the air/wind which rises up in the throat, e.g., belching). (ii) The 10 sense organs are—5 organs of perception such as ears, nose, tongue, eyes, skin and 5 organs of action such as mouth, hand, leg, organs of excretion and organs of reproduction. See also Uttar Kand, Canto 5, verse nos. 28-34.]

स एवं जीवसंज्ञश्च लोके भाति जगन्मयः।

अवाच्यानाद्यविद्यैव कारणोपाधिरुच्यते ॥२२॥

स्थूलं सूक्ष्मं कारणाख्यमुपाधित्रितयं चितेः।

एतैर्विशिष्टो जीवः स्याद्वियुक्तः परमेश्वरः ॥२३॥

22-23. The pure consciousness, when it is engrossed in this deceptive world and falsely identifies its pure self with this gross body, is called a Jiva (a creature)¹. Ignorance which has no end or beginning and which cannot be described by words² is the cause and attribute or characteristic feature of this thing called Jiva (creature) (22). Pure, unadulterated consciousness has only three states—physical (gross³), microscopic (subtle⁴) and cause (origin⁵). When this consciousness is equipped with these three attributes or characters, it is known as Jiva (creature⁶), and when it is free from these 3 elements it is famed as ‘Parmeshwar’ (the supreme Soul⁷) (23).

1. जीवसंज्ञश्च 2. अवाच्यानाद्यविद्यैव 3. स्थूलं 4. सूक्ष्मं 5. कारणाख्यमुपाधि 6. जीवः 7. परमेश्वर

जाग्रत्स्वप्नसुषुप्त्याख्या संसृतिर्या प्रवर्तते।

तस्या विलक्षणः साक्षी चिन्मात्रस्त्वं रघूत्तम ॥२४॥

त्वत्त वं जगज्जातं त्वयि सर्वं प्रतिष्ठितम्।

त्वय्येव लीयते कृत्स्नं तस्मात्त्वं सर्वकारणम्॥२५॥

24-25. Oh the best in the clan of Raghu (Sri Ram)! You are stranger to (i.e., are beyond and superior to, exception to and separate from, stupendously marvellous as compared to) the three types of creation that consists of the waking state, the dreaming state and the deep sleep state of consciousness¹. You are simply a conscious witness to these three states of existence (24). This whole visible/invisible creation has risen from you, is sustained by you and merges (coalesces) back into you. That is why you are the cause (the essence, reality, elementary position, the truth) of all that exists² (25).

1. जाग्रत्स्वप्नसुषुप्त्याख्या 2. तस्मात्त्वं सर्वकारणम्

रज्जावहिमिवात्मानं जीवं ज्ञात्वा भयं भवेत्।

पराम्माहमिति ज्ञात्वा भयदुःखैर्विमुच्यते॥२६॥

चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्ध्यः।

त्वया यस्मात्प्रकाश्यन्ते सर्वस्यात्मा ततो भवान्॥२७॥

26-27. Even as the illusion of a snake in a rope creates mortal fear of it, the misleading belief (i.e., deceptive and erroneous thought) that this 'Jiva' (creature with a physical body) is 'me' (as in verses 20-23) creates false fear in a person. Otherwise, when he realises that he is the 'Parmatma' (the macrocosmic, supreme Soul itself in a microcosmic form), he is liberated from all fears and sorrows associated with this mundane, delusionary world. This realisation removes the veils of deception and illusions sheathing (enveloping, covering) his discrimination faculty, intellect, mind and wisdom, and is called enlightenment (26). Since you reside inside the body of all in the form of a divine spark of light of pure, divine and sublime consciousness and illuminate¹ their mind-intellect complex, therefore it is you who is their soul i.e., the life-giving force, or the real/truthful identity, or Atma which is the pure consciousness² called the true 'self' (27).

1. चिन्मात्रज्योतिषा सर्वः 2. त्वया यस्मात्प्रकाश्यन्ते सर्वस्यात्मा ततो

अज्ञानान्यस्यते सर्वं त्वयि रज्जौ भुजङ्गवत्।

त्वज्ज्ञानाल्लीयते सर्वं तस्माज्ज्ञानं सदाभ्यसेत्॥२८॥

त्वत्पादभक्तियुक्तानां विज्ञानं भवति क्रमात्।

तस्मात्त्वद्भक्तियुक्ता ये मुक्तिभाजस्त एव हि॥२९॥

28-29. Like the illusion of a serpent (or the imagination of a serpent) in a rope, the whole world is imagined to be present in you due to ignorance. Hence, when the true nature of your being is realised and understood, this illusionary and deceptive imagination also vanishes. That is why a seeker should practice 'Gyan' (pursuit of the truth, the essential, basic, elementary nature of existence, its cause and effect, its origin and end based on analysis and sound thinking, not distracted by illusionary or misleading inputs; acquisition of wisdom and insight) (28). Only those persons who are endowed (possessed) with the attribute of your dedicated devotion can expect to achieve true knowledge (Gyan). Hence,

those who are possessed of your Bhakti can only expect to have deliverance and salvation. [See footnote to Baal Kand — Canto 7, verse no. 40-41.] (29).

अहंत्वद्भक्तभक्तानां तद्भक्तानां च किङ्करः।
अतो मामनुगृह्णीष्व मोहयस्व न मां प्रभो॥३०॥
त्वन्नाभिकमलोत्पन्नो ब्रह्मा मे जनकः प्रभो।
अतस्तवाहं पौत्रोऽस्मि भक्तं मां पाहि राघव॥३१॥

30-31. Oh Lord! I am a servant (follower) of those who are, in turn, devotees (followers) of those who follow your (true, sincere, ardent, diligent, unwavering and realised) other devotees. [That is, I am a 4th rung devotee.] So, please do not cast your delusions on me, but show munificence and benevolence instead (30). Oh Lord! Brahma, who was born on a divine lotus which had emerged from your navel, is my father—hence, I am your grandson. So, oh Raghav (Sri Ram), you should save and protect me, who am your devotee (and relative)' (31).

[Note :- verse nos. 10-31 can be called 'Narad Gita' or the gospel of Narad. See also Aranya Kand, Canto 3, verse nos. 20-33.]

इत्युक्त्वा बहुशो नत्वा स्वानन्दाश्रुपरिप्लुतः।
उवाच वचनं राम ब्रह्मणा नोदितोऽस्म्यहम्॥३२॥
रावणस्य वधार्थाय जातोऽसि रघुसत्तम।
इदानीं राज्यरक्षार्थं पिता त्वामभिषेक्ष्यति॥३३॥

32-33. Saying so and repeatedly bowing his head in reverence, Narad's eyes were filled with tears of joy and exhilaration. He said, 'Oh the best in the clan of Raghu (Sri Ram)! Lord Brahma has sent me to you. You have incarnated (i.e., revealed yourself) with the express purpose of slaying the demon Ravana, but now your father Dasrath wants to anoint you as prince regent to take charge of the administration of the kingdom (32-33).

यदि राज्याभिसंसक्तो रावणं न हनिष्यसि।
प्रतिज्ञा ते कृता राम भूभारहरणाय वै॥३४॥
तत्सत्यं कुरु राजेन्द्र सत्यसंधस्त्वमेव हि।
श्रुत्वैतद्भदितं रामो नारदं प्राह सस्मितम्॥३५॥

34-35. Oh Sri Ram! Once being enthroned and engrossed in the work of the kingdom, you will not be able to slay Ravana. What will happen to your promise that you had made to the Gods about removing the burden of the earth by slaying Ravana? (34). So, oh King of kings! Make your promise come true because you are steadfast and unwavering in truthfulness'. Hearing these words of sage Narad, Sri Ram smiled and said (35)—

शृणु नारद मे किञ्चिद्विद्यतेऽविदितं क्वचित्।
प्रतिज्ञातं च यत्पूर्वं करिष्ये तन्न संशयः॥३६॥
किन्तु कालानुरोधेन तत्तत्प्राग्बन्धसंक्षयात्।
हरिष्ये सर्वभूभारं क्रमेणासुरमुण्डलम्॥३७॥

रावणस्य विनाशार्थं श्रो गन्ता दण्डकाननम्।

चतुर्दश समास्तत्र ह्युषित्वा मुनिवेषधृक्॥३८॥

36-38. 'Oh Narad, listen. Is there anything about which I don't know? I shall without doubt fulfil all that I have promised earlier (36). But it has to be gradual—I shall progressively slay the demons one by one as their destiny ordains (or, in other words, as the good or bad effects of their past deeds come to an end), and I shall thereby remove the burden of the earth (37). In order to kill Ravana, I shall proceed to the Dandkaranya forest tomorrow and shall live there disguised as a hermit for the next 14 years (38).

सीतामिषेण तं दुष्टं सकुलं नाशयाम्यहम्।

एवं रामे प्रतिज्ञाते नारदः प्रमुमोद ह॥३९॥

प्रदक्षिणत्रयं कृत्वा दण्डवत्प्रणिपत्य तम्।

अनुज्ञातश्च रामेण ययौ देवगतिं मुनिः॥४०॥

39-40. I shall destroy that wicked fellow along with his entire clan on the excuse of Sita's abduction'. Narad was extremely pleased and exhilarated by Sri Ram making such a vow (39). After that, he circumambulated Sri Ram three times, prostrated before him, and obtaining his permission, he departed by the path of the sky to the abode of Gods (40).

संवादं पठति शृणोति संस्मरेद्वा यो नित्यं मुनिवररामयोः स भक्त्या।

संप्राप्नोत्यमरसुदुर्लभं विमोक्षं कैवल्यं विरतिपुरःसरं क्रमेण॥४१॥

41. That person who devotionally, diligently, sincerely and with due reverence, faith, conviction and belief reads, hears or remembers daily this dialogue between sage Narad and Sri Ram, gains detachment and renunciation from this mundane, delusionary, entrapping world and attains that supreme and only truthful stature called 'Moksha' (deliverance of the soul from this mundane, delusionary world; emancipation and salvation), a stature which is most difficult even for the Gods to attain or achieve (41).

* __*__*__*

Ayodhya Kand — Canto 2

Preparation for crowning of Sri Ram and conversation between him
and sage Vashistha; Manthara incites Kaikeyi

श्रीमहादेव उवाच

अथ राजा दशरथः कदाचिद्रहसि स्थितः।

वसिष्ठं स्वकुलाचार्यमाहूयेदमभाषत॥१॥

भगवन् राममखिलाः प्रशंसन्ति मुहुर्मुहुः।

पौराश्च निगमा वृद्धा मन्त्रिणश्च विशेषतः॥२॥

ततः सर्वगुणोपेतं रामं राजीवलोचनम्।

ज्येष्ठं राज्येऽभिषेक्ष्यामि वृद्धोऽहंमुनिपुङ्गव॥३॥

1-3. Lord Shiva said—'One day, while sitting alone, king Dasrath called his clan's priest, Guru Vashistha and said (1)—'Oh Bhagwan (i.e., oh respected, revered one)! All the

citizens, the elderly ones who are well versed in the Vedas (i.e., are learned) and the ministers praise Sri Ram repeatedly (2). So, oh the most exalted sage, it is my thought (wish) that since I have become old, I should put my eldest son, the lotus-eyed Sri Ram, who possesses all good characters and virtues, on the throne (3).

भरतो मातुलं द्रष्टुं गतः शत्रुघ्नसंयुक्तः।
अभिषेक्ष्ये श्व एवाशु भवांस्तच्चानुमोदताम्॥४॥
सम्भाराः सम्भ्रियन्तां च गच्छ मन्त्रय राघवम्।
उच्छ्रीयन्तां पताकाश्च नानावर्णाः समन्ततः॥५॥

4-5. At this time, Bharat and Shatrughan have gone to pay a visit to their maternal uncle's place, but still I want to anoint Sri Ram on the throne tomorrow itself. Give me your consent on this matter (4). Oh the best among sages! You should make arrangements for collecting all the paraphernalias required for the purpose of his anointment and should go to Raghav (Sri Ram) and advise him accordingly. Multi coloured flags and buntings should be put up in the city in all the directions (to celebrate the occasion) (5).

तोरणानि विचित्राणि स्वर्णमुक्तामयानि वै।
आहूय मन्त्रिणं राजा सुमन्त्रं मन्त्रिसत्तमम्॥६॥
आज्ञापयति यद्यत्त्वां मुनिस्तत्तत्समानय।
यौवराज्येऽभिषेक्ष्यामि श्वोभूते रघुनन्दनम्॥७॥

6-7. Besides that, golden and pearl bedecked festoons and hangings of various hues, shapes and sizes should be tied everywhere'. Then, the king summoned the best among his ministers, Sumantra, and informed him that he would anoint Raghunandan (Sri Ram) as the prince-regent the next day, and ordered him to collect all the accoutrements for that ceremony as decreed (advised, prescribed) by sage Vashistha (6-7).

तथेति हर्षात्स मुनिं किं करोमीत्यभाषत।
तमुवाच महातेजा वसिष्ठो ज्ञानिनां वरः॥८॥
श्वःप्रभातेमध्यकक्षे कन्यकाः स्वर्णभूषिताः।
तिष्ठन्तु षोडश गजः स्वर्णरत्नादिभूषितः॥९॥
चतुर्दनतः समायातु ऐरावतकुलोद्भवः।
नानातीर्थोदकैः पूर्णाः स्वर्णकुम्भाः सहस्रशः॥१०॥

8-10. Saying 'all right', Sumantra gladly asked sage Vashistha what was to be done. Then the sage, who was the best among the wise, learned ones and most brilliant in knowledge, said to him (8), 'Tomorrow morning, sixteen virgin girls fully decorated with golden ornaments should be stationed at the central gate of the palace, and a four-tusked elephant which has the pedigree of Erawat elephant should be fully decorated with jewels etc. and placed similarly alongside them (the girls) at the gate. Thousands of golden pitchers full of holy waters from different pilgrim cities should be collected (9-10).

स्थाप्यन्तां नववैयाघ्रचर्माणि त्रीणि चानय।
श्वेतच्छत्रं रत्नदण्डं मुक्तामणिविराजितम्॥११॥

दिव्यमाल्यानि वस्त्राणि दिव्यान्याभरणानि च।
 मुनयः सत्कृतास्तत्र तिष्ठन्तु कुशपाणयः॥१२॥
 नर्तक्यो वारमुख्याश्च गायका वेणुकास्तथा।
 नानावादित्रकुशला वादयन्तु नृपाङ्गणे॥१३॥

11-13. Bring three new tiger skins and a parasol (ceremonial umbrella) with a gem-studded handle and embellished with 'Mukta Mani' (a type of pearl) (11). Numerous magnificent and beautiful garlands, clothes/garments/robes and ornaments should be brought and kept ready, while many sages and seers, who had been duly honoured previously, should be ready with the 'Kush' (a type of grass or reed used in religious rituals) in hand at the anointment site (12). Numerous female dancers¹, chief female singers², courtesans³, expert musicians and players of the Indian lute⁴ who are present in the city should commence singing, dancing and playing their various musical instruments in the royal forecourt forthwith (13).

1. नर्तक्यो 2. मुख्याश्च गायका 3. वेणुकास्तथा 4. नानावादित्रकुशला

हस्त्यश्वरथपादाता बहिस्तिष्ठन्तु सायुधाः।
 नगरे यानि तिष्ठन्ति देवतायतनानि च॥१४॥
 तेषु प्रवर्ततां पूजा नानाबलिभिरावृता।
 राजानः शीघ्रमायान्तु नानोपायनपाणयः॥१५॥

14-15. Outside the coronation arena where the anointment ceremony would be held, the four wings of the army—viz elephants, horses, chariots and foot soldiers—should be fully armed and be at the ready. In all the temples in the city, the presiding deities should be worshipped with necessary sacrifices and offerings while all the kings should come soon with various gifts and tributes' (14-15).

इत्यादिश्य मुनिः श्रीमान् सुमन्त्रं नृपमन्त्रिणम्।
 स्वयं जगाम भवनं राघवस्यातिशोभनम्॥१६॥
 रथमारुह्य भगवान्वसिष्ठो मुनिसत्तमः।
 त्रीणी कक्षाण्यतिक्रम्य रथात्क्षितिमवातरत्॥१७॥

16-17. Having commanded the royal minister Sumantra as above (verse nos. 8-15), sage Vashistha himself proceeded to the palace of Raghav (Sri Ram) (16). The most exalted sage mounted a chariot and crossed the first three gates of the palace and then dismounted (17).

अन्तः प्रविश्य भवनं स्वाचार्यत्वादवारितः।
 गुरुमागतमाज्ञाय रामस्तूर्णं कृताञ्जलिः॥१८॥
 प्रत्युद्गम्य नमस्कृत्य दण्डवद् भक्तिसंयुतः।
 स्वर्णपात्रेण पानीयमानिनायाशु जानकी॥१९॥

18-19. Since he was the chief priest, he went straight unopposed inside the palace. Seeing that his Guru has arrived, Sri Ram immediately stood up to welcome him with folded hands and prostrated before him with reverence. Just at that time, Janki (Sita) brought water in a golden pot (18-19).

रत्नासने समावेश्य पादौ प्रक्षाल्य भक्तिः।
तदपः शिरसा घृत्वा सीतया सह राघवः॥२०॥
धन्योऽस्मीत्यब्रवीद्रामस्तव पादाम्बुधारणात्।
श्रीरामेणैवमुक्तस्तु प्रहसन्मुनिरब्रवीत्॥२१॥

20-21. Then Raghav (Sri Ram) seated him on a jewel-studded throne and washed his feet, and putting that washed water on his head along with Sita, said, 'Oh sage! I feel very privileged by putting the water used to wash your feet on my head'. When Sri Ram said this, sage Vashistha smiled and replied (20-21)—

त्वत्पादसलिलं घृत्वा धन्योऽभूद्विरिजापतिः।
ब्रह्मापि मत्पिता ते हि पादतीर्थहताशुभः॥२२॥
इदानीं भाषसे यत्त्वं लोकानामुपदेशकृत्।
जानामित्वां परात्मानं लक्ष्म्या संजातमीश्वरम्॥२३॥

22-23. 'Oh Sri Ram! Lord Shiva, the husband of Parvati, had felt highly grateful, fortunate and privileged by keeping the water used to wash your feet¹ on his head (a reference to river Ganges) while my own father had become freed of all sins and misdemeanours by drinking it (22). Just in order to show the world what treatment should be meted out to one's Guru, you are talking in this manner (verse nos. 20-21). I know it fully well that you are a manifestation of Lord Vishnu, who is Parmatma (supreme being or supreme Soul²), along with Laxmi³ (23).

1. त्वत्पादसलिलं 2. परात्मानं 3. लक्ष्म्या संजातमीश्वरम्

देवकार्यार्थसिद्ध्यर्थं भक्तानां भक्तिसिद्धये।
रावणस्य वधार्थाय जातं जानामि राघव॥२४॥
तथापि देवकार्यार्थं गुह्यं नोद्घाटयाम्यहम्।
यथा त्वं मायया सर्वं करोषि रघुनन्दन॥२५॥
तथैवानुविधास्येऽहं शिष्यस्त्वं गुरुरप्यहम्।
गुरुगुरूणां त्वं देव पितृणां त्वं पितामहः॥२६॥

24-26. Oh Raghav (Sri Ram)! I know it that you have made an incarnation with the object of doing the job of the Gods¹, to make successful the devotion of your devotees² and to slay Ravana³ (24) though I should not have divulged this secret to ensure success in the fulfillment of the objects of the Gods (because Ravana should not get a hint that you are not an ordinary prince). Oh Raghunandan (Sri Ram)! Even as you will behave like an ordinary prince using your illusionary/deceptive powers called Maya, I too shall treat you as my disciple and myself as your Guru (so that the secret is maintained). But, oh God, in reality, you are the true Guru of all the gurus put together⁴ and the great grandfather of all the ancestors⁵ (25-26).

1. देवकार्यार्थसिद्ध्यर्थं 2. वक्तानां भवितुमिच्छये 3. रावणस्य वधार्थाय 4. गुरुगुरूणां 5. पितृणां त्वं पितामहं

अन्तर्यामी जगद्यात्रावाहकस्त्वमगोचरः।
शुद्धसत्त्वमयं देहं घृत्वा स्वाधीनसम्भवम्॥२७॥

मनुष्य इव लोकेऽस्मिन् भासि त्वं योगमयया।
पौरोहित्यमहं जाने विगर्ह्य दूष्यजीवनम्॥२८॥

27-28. You are wise and omniscient as much as you know the internal thoughts of all¹, are the one who has established the codes of behaviour in this world, and are not the subject of (discussion, debate or comprehension by) the mind, intellect and speech. You have assumed this pure, truthful (i.e., divine, sinless, uncorrupted) body² and appear to be a human out of your own free will. I know that the profession (or vocation) of being a priest³ is most lowly, abhorable, detestable, contemptible, corrupt, shameful and ignoble means of livelihood⁴ (27-28).

1. अन्तर्यामी 2. शुद्धसत्त्वमयं देहं 3. पौरोहित्यमहं 4. दूष्यजीवनम्

इक्ष्वाकूणां कुले रामः परमात्मा जनिष्यते।
इति ज्ञातं मया पूर्वं ब्रह्मणा कथितं पुरा॥२९॥
ततोऽहमाशया राम तव सम्बन्धकाक्षया।
अकार्षं गर्हितमपि तवाचार्यत्वसिद्धये॥३०॥

29-30. In spite of this reprehensible job and ignominy associated with such a profession, when I came to learn from Lord Brahma in some previous time that the Parmatma (the supreme Lord) shall take an incarnation and reveal himself in the clan of king Ikshwaku (29), then oh Sri Ram, in order to establish a personal relationship with you, I accepted this contemptible, shameful and hateful post of being a priest and decided to become the chief priest of your clan (30).

ततो मनोरथो मेऽद्य फलितो रघुनन्दन।
त्वदधीना महामाया सर्वलोकैकमोहिनी॥३१॥
मां यथा मोहयेन्नैव तथा कुरु रघूद्वह।
गुरुनिष्कृतिकामस्त्वं यदि देहेतदेव मे॥३२॥

31-32. Oh Raghunandan (Sri Ram)! Today, my wishes have been fulfilled. If, now, you wish to absolve (free) yourself from the moral debt of a Guru (moral preceptor), then give me the assurance that your 'Maha Maya' (the great delusionary power = सर्वलोकैकमोहिनी—which can keep the whole world enthralled) which remains under your command should never ever cast its spell on me (i.e., I should be free from it) (31-32).

प्रसङ्गात्सर्वमप्युक्तं न वाच्यं कुत्रचिन्मया।
राज्ञा दशरथेनाहं प्रेषितोऽस्मि रघूद्वह॥३३॥
त्वामामन्त्रयितुं राज्ये श्वोऽभिषेक्ष्यति राघव।
अद्य त्वं सीतया सार्धमुपवासं यथाविधि॥३४॥
कृत्वा शुचिर्भूमिशायी भव राम जितेन्द्रियः।
गच्छामि राजसान्निध्यं त्वं तु प्रातर्गमिष्यसि॥३५॥

33-35. I have said these things just by the way because the subject arose, otherwise I shall never say such things anywhere else again. Oh Raghav (Sri Ram)! King Dasrath has requested me to convey to you the news that he wishes to appoint you to the throne (as

prince regent) tomorrow. To prepare for it, you should fast along with Sita and sleep on the floor exercising self restraint and observing purity of thought. Now I shall proceed back to the king; you present yourself tomorrow morning at the venue' (33-35).

इत्युक्त्वा रथमारुह्य ययौ राजगुरुर्दुतम्।
 रामोऽपि लक्ष्मणं दृष्ट्वा प्रहसन्निदमब्रवीत्॥३६॥
 सौमित्रे यौवराज्ये मे श्वोऽभिषेको भविष्यति।
 निमित्तमात्रमेवाहं कर्ता भोक्ता त्वमेव हि॥३७॥
 मम त्वं हि वहिःप्राणो नात्र कार्या विचारणा।
 ततो वसिष्ठेन यथा भाषितं तत्तथाकरोत्॥३८॥

36-38. Saying thus, the royal priest mounted his chariot and went immediately from there. Then Sri Ram looked at Laxman and smilingly said (36) 'Oh the son of Sumitra (Laxman)! Tomorrow, I shall be anointed as a prince regent, but I shall be only a token, a passive prince regent, for all the deeds and their rewards shall be done and enjoyed by you (37) because my external being (literally, my active part) is you. There is nothing to think twice or doubt much about it any further'. After that Sri Ram did what sage Vashistha had advised him to do (as in verses nos. 33-35) (38).

वसिष्ठोऽपि नृपं गत्वा कृतं सर्वं न्यवेदयत्।
 वसिष्ठस्य पुरो राज्ञा ह्युक्तं रामाभिषेचनम्॥३९॥
 यदा तदैव नगरे श्रुत्वा कश्चित्पुमान् जगौ।
 कौसल्यायै राममात्रे सुमित्रायै तथैव च॥४०॥

39-40. Here, sage Vashistha went straight to the king and told him everything. At the time when Dasrath was first instructing Vashistha about his desires (as in verse no. 4), some courtier overheard it and the news spread like wildfire in the city, and he also informed Sri Ram's mother Kaushalya as well as Sumitra (39-40).

श्रुत्वा ते हर्षसम्पूर्णे ददतुर्हारमुत्तमम्।
 तस्मै ततः प्रीतमनाः कौसल्या पुत्रवत्सला॥४१॥
 लक्ष्मीं पर्यचरद्देवीं रामस्यार्थप्रसिद्धये।
 सत्यवादी दशरथः करोत्येव प्रतिश्रुतम्॥४२॥
 कैकेयीवशगः किन्तु कामुकः किं करिष्यति।
 इति व्याकुलचित्ता सा दुर्गा देवीमपूजयत्॥४३॥

41-43. When the two heard it, they rewarded the messenger with a most beautiful and priceless garland (or necklace). After that Kaushalya, who loved her son very dearly, worshipped Laxmi for the welfare and success of Sri Ram. Kaushalya wondered, 'Dasrath is true to his words and it is famous and renowned about him that he keeps his vows (41-42), but at the same time, he is lustful and infatuated with Kaikeyi. In this condition, will he be able to fulfil his vows and keep his words?' Worried by these gloomy thoughts, she started offering worship to Goddess Durga (to help overcome this great hurdle) (43).

एतस्मिन्नन्तरे देवा देवीं वाणीमचोदन्।
 गच्छ देवि भुवो लोकमयोध्यायां प्रयत्नतः॥४४॥
 रामाभिषेकविघ्नार्थं यतस्व ब्रह्मवाक्यतः।
 मन्थरां प्रविशस्वादौ कैकेयीं च ततः परम्॥४५॥
 ततो विघ्ने समुत्पन्ने पुनरेहि दिवं शुभे।
 तथेत्युक्त्वा तथा चक्रे प्रविवेशाथ मन्थराम्॥४६॥

44-46. Just at that time, the Gods prayed and pleaded with Saraswati (the goddess of speech and intelligence), 'Oh goddess! You should go to Ayodhya in the terrestrial world (44). There, on the command of Lord Brahma, you should make necessary arrangements (or do something) so that an obstacle (i.e., a hurdle, or a spanner in the wheel, so to say) is created in the anointment of Sri Ram on the throne of Ayodhya. At first you enter and pollute the mind and intellect of Manthra (the haunch back maid of Kaikeyi) and next Kaikeyi (to corrupt her discrimination faculty and wisdom) (45). Oh the auspicious one! Having thus created an hindrance, an obstacle in Sri Ram's anointment, you should come back to the heavens'. At this, Saraswati said 'all right' and did as she was told. She entered Manthra's mind first (46).

सापि कुब्जा त्रिवक्रा तु प्रासादाग्रमथारुहत्।
 नगरं परितो दृष्ट्वा सर्वतः समलङ्कृतम्॥४७॥
 नानातोरणसम्बाधं पताकाभिरलङ्कृतम्।
 सर्वोत्सवसमायुक्तं विस्मिता पुनरागमत्॥४८॥

47-48. Manthra, who was bent in the body at three places and was a haunch back, strode atop the terrace of the palace and saw that the city had been decorated from all sides (47). There were different types of festoons, buntings tied here and there, multicoloured flags and banners were fluttering everywhere, and festivities were apparent. Seeing this, she was astonished and came down (48).

धात्रीं पप्रच्छ मातः किं नगरं समलङ्कृतम्।
 नानोत्सवसमायुक्ता कौसल्या चातिहर्षिता॥४९॥
 ददाति विप्रमुख्येभ्यो वस्त्राणि विविधानि च।
 तामुवाच तदा धात्री रामचन्द्राभिषेचनम्॥५०॥
 श्रो भविष्यति तेनाद्य सर्वतोऽलङ्कृतं पुरम्।
 तच्छ्रुत्वा त्वरितं गत्वा कैकेयीं वाक्यमब्रवीत्॥५१॥

49-51. She asked a junior maid servant (or a palace nurse, 'Dhatri' = धात्री), 'Oh mother! Why has the city been so decorated today, and why is queen Kaushalya celebrating most joyfully, and most cheerfully giving away various ornaments and garments to Brahmins?' The nurse (the old maid) replied, 'Tomorrow, Sri Ram would be anointed on the throne; this is the reason why the city has been decorated from all sides'. As soon as Manthra heard it, she went to her mistress Kaikeyi (49-51).

पर्यङ्कस्थां विशालाक्षीमेकानते पर्यवस्थिताम्।
किं शेषे दुर्भगे मूढे महद्भयमुपस्थितम्॥५२॥
न जानीषेऽतिसौन्दर्यमानिनी मत्तगामिनी॥५३॥

52-53. Kaikeyi, who was endowed with broad eyes, was sitting alone on a bedstead. Manthra went to her and said, 'Oh you most unfortunate idiot. How do you (dare to) sleep—a grave trouble has come to you (52). Oh the one with a majestic gait! You are very proud of your beauty, that is why you are not concerned about anything (53).

रामस्यानुग्रहाद्राज्ञः श्वोऽभिषेको भविष्यति।
तच्छ्रुत्वा सहसोत्थाय कैकेयी प्रियवादिनी॥५४॥
तस्यै दिव्यं ददौ स्वर्णनूपुरं रत्नभूषितम्।
हर्षस्थाने किमिति मे कथ्यते भयमागतम्॥५५॥

54-55. By the grace of the king (Dasrath), Sri Ram is being anointed on the throne of the kingdom tomorrow'. Hearing this, the soft-spoken Kaikeyi stood up joyfully with a start (54) and gave her a jewel-studded golden anklet, and exclaimed, 'Oh you! This is a very happy news for me. How come you call it the appearance (or onset) of troubles for me? (55).

भरतादधिको रामः प्रियकृन्मे प्रियंवदः।
कौसल्यां मां समं पश्यन् सदा शुश्रूषते हि माम्॥५६॥
रामाद्भयं किमापन्नं तव मूढे वदस्व मे।
तच्छ्रुत्वा विषसादाथ कुब्जाकारणवैरिणी॥५७॥
शृणु मद्बचनं देयि यथार्थं ते महद्भयम्।
त्वां तोषयन् सदा राजा प्रियवाक्यानि भाषते॥५८॥

56-58. Sri Ram is more dear to me, is my well-wisher and more soft-spoken as compared to Bharat. He treats me and Kaushalya equally and always serves (i.e., is obedient and faithful to) me (56). Oh you wretched fool! Tell me what fear have you got from Sri Ram?' Hearing this, Manthra—who had the nature of creating ill-will and animosity without any rhyme or reason (i.e., without any provocation), began lamenting (57) and said, 'Oh Devi! Listen to me. In actual fact, a grave danger has indeed emerged for you. The king has been always using pampering sweet words to keep you mollified and pleased, and has tried to dodge you by keeping you satisfied (58).

कामुकोऽतथ्यवादी च त्वां वाचा परितोषयन्।
कार्यं करोति तस्या वै राममातुः सुपुष्कलम्॥५९॥
मनस्येतन्निधायैव प्रेषयामास ते सुतम्।
भरतं मातुलकुले प्रेषयामास सानुजम्॥६०॥

59-60. He (Dasrath) is very lascivious and a liar; he only keeps you distracted (by his sweet talks) but does all that Sri Ram's mother (Kaushalya) wishes him to do (59). With this idea (of crowning Sri Ram) he has cleverly sent Bharat and Shatrughan to their uncle's place (at the behest of Kaushalya) (60).

सुमित्रायाः समीचीनं भविष्यति न संशयः।
 लक्ष्मणो राममन्वेति राज्यं सोऽनुभविष्यति॥६१॥
 भरतो राघवस्याग्रे किङ्करो वा भविष्यति।
 विवास्यते वा नगरात्प्राणैर्वा हाप्यतेऽचिरात्॥६२॥

61-62. In this episode, all will be well with Sumitra without any doubt about it, for Laxman follows Sri Ram. Hence, he shall enjoy the kingdom with him (61). But Bharat has to live either as a servant (or slave) of Sri Ram, or shall be exiled from the kingdom or might be assassinated (62).

त्वं तु दासीव कौसल्यां नित्यं परिचरिष्यसि।
 ततोऽपि मरणं श्रेयो यत्सपत्न्याः पराभवः॥६३॥
 अतः शीघ्रं यतस्वाद्य भरतस्याभिषेचने।
 रामस्य वनवासार्थं वर्षाणि नव पञ्च च॥६४॥

63-64. And you will always have to serve Kaushalya like a maid-servant. It is better to die than to be subjected to such humiliation at the hands of one's rival (in this case, a co-wife) (63). Therefore, you should immediately try for Bharat's coronation (i.e., anointment as prince regent) and 14 years of exile for Sri Ram in the forest (64).

ततो रूढोऽभये पुत्रस्तव राज्ञि भविष्यति।
 उपायं ते प्रवक्ष्यामि पूर्वमेव सुनिश्चितम्॥६५॥
 पुरा देवासुरे युद्धे राजा दशरथः स्वयम्।
 इन्द्रेण याचितो धन्वी सहायार्थं महारथः॥६६॥

65-66. If this happens to materialise, your son Bharat shall mount the throne without any obstacle in his path. To achieve this, I shall tell you a trick that I've already thought of (i.e., planned) before hand (65). In ancient times, during the legendary Gods-demons confrontation (the war resultant from the churning of the ocean and fight for the nectar or Amrit), Indra himself had approached king Dasrath—who is an expert archer and most brave and courageous in war—for help against the demons (66).

जगाम सेनया सार्धं त्वया सह शुभानने।
 युद्धं प्रकुर्वतस्तस्य राक्षसैः सह धन्विनः॥६७॥
 तदाक्षकीलो न्यपतच्छिन्नस्तस्य न वेद सः।
 त्वं तु हस्तं समावेश्य कीलरन्ध्रेऽतिधैर्यतः॥६८॥

67-68. Oh the beautiful faced one! At that time, he had gone there to help the Gods, and had taken you along with him. When the expert archer king was engaged in fierce battle with the demons, a nail from the wheel of his chariot broke and fell off without him being aware of it. Then you had thrust your hands most courageously in the hole left by the nail (67-68).

स्थितवत्यसितापाङ्गि पतिप्राणपरीप्सया।
 ततो हत्वासुरान्सर्वान् ददर्श त्वामरिन्दमः॥६९॥

आश्चर्यं परमं लेभे त्वामालिङ्ग्य मुदान्वितः।

वृणीष्व यत्ते मनसि वाञ्छितं वरदोऽस्म्यहम्॥७०॥

69-70. And oh the dark complexioned one! You had remained in that position for a long time to save the life of your husband (because had the wheel dismantled from the axle, the chariot would have toppled on its side, killing the king). When all the demons had been killed, the vanquisher of enemies that Dasrath was, saw you (in that position, with your hands thrust in the wheel) (69). He was overcome with astounding astonishment and jubilantly embraced you, saying, 'I want to give you a boon. Ask whatever you desire (70).

वरद्वयं वृणीष्व त्वमेवं राजावदत्स्वयम्।

त्वयोक्तो वरदो राजन्यदि दत्तं वरद्वयम्॥७१॥

त्वय्येव तिष्ठतु चिरं न्यासभूतं ममानघ।

यदा मेऽवसरो भूयात्तदा देहि वरद्वयम्॥७२॥

71-72. You can ask for two boons (or promises) now.' At this, you had replied, 'Oh Anagh (sinless, pure, majestic = ममानघ) king! If you indeed wish to give me two boons (71), then you should keep it pending as a credit on my behalf; when the time comes, you should redeem them to me' (72).

तथेत्युक्त्वा स्वयं राजा मन्दिरं व्रज सुव्रते।

त्वत्तः श्रुतं मया पूर्वमिदानीं स्मृतिमागतम्॥७३॥

अतः शीघ्रं प्रविश्याद्य क्रोधागारं रुषान्विता।

विमुच्य सर्वाभरणं सर्वतो विनिकीर्य च।

भूमावेव शयाना त्वं तूष्णीमातिष्ठ भामिनि॥७४॥

यावत्सत्यं प्रतिज्ञाय राजाभीष्टं करोति ते।

श्रुत्वा त्रिवक्रयोक्तं तत्तदा केकयनन्दिनी॥७५॥

तथ्यमेवाखिलं मेने दुःसङ्गाहितविभ्रमा।

तामाह कैकेयी दुष्टा कुतस्ते बुद्धिरीदृशी॥७६॥

73-76. Acceding to your request by saying 'all right', the king said—'Oh the one who is steadfast in your vows (i.e., duties, responsibilities)! [Note :-As a loyal wife, you had lived up to your marriage vows by putting your life in danger to save me.] Now let's go home'. Oh queen, I have heard about this episode from yourself; I happen to remember it now (73). So, you should hastily go to the 'Kop Bhavan' (literally, a palace earmarked for the queens to show their anger) wrathfully, remove all your ornaments and scatter them everywhere, and till the time the king does not make a stern vow to fulfil your desires, you should remain spreadeagled on the floor' (74-75). Hearing the words of the haunch back Manthra, who was deformed (bent, twisted) at three places (त्रिवक्र), the wicked Kaikeyi—whose intellect, wisdom and discrimination was corrupted by the maligning effect of bad company—regarded Manthra's advise as correct and beneficial for her welfare. She said to her, 'From where have you got such wisdom? (76)

एवं त्वां बुद्धिसम्पन्नां न जाने वक्रसुन्दरि।
 भरतो यदि राजा मे भविष्यति सुतः प्रियः॥७७॥
 ग्रमान् शतं प्रदास्यामि मम त्वं प्राणवल्लभा।
 इत्युक्त्वा कोपभवनं प्रविश्य सहसा रुषा॥७८॥

77-78. Oh deformed beauty! I did not know that you are so intelligent and wise. If my son Bharat becomes a king, I shall reward you with 100 villages. You are dearer to me like my own life'. Saying this, Kaikeyi went to the Kop Bhavan seething with anger and vengeance (77-78).

विमुच्य सर्वाभरणं परिकीर्य समन्ततः।
 भूमौ शयाना मलिना मलिनाम्बरधारिणी॥७९॥
 प्रोवाच शृणु मे कुब्जे यावद्रामो वनं व्रजेत्।
 प्राणांस्त्यक्ष्येऽथ वा वक्रे शयिष्ये तावदेव हि॥८०॥
 निश्चयं कुरु कल्याणि कल्याणं ते भविष्यति।
 इत्युक्त्वा प्रययौ कुब्जा गुहं सापि तथाकरोत्॥८१॥

79-81. She removed all her ornaments and scattered them around her, wore dirty and torn clothes, fell to the ground, and said, 'Oh haunch back (Manthra), listen! Till the time Sri Ram does not go to the forest, I shall remain in this position even if I have to die' (79-80). Advising her to do as was planned by saying 'You should do it without doubt and dithering (i.e., carry out the plan without yielding to any pressures or allurements)—this will surely result in your welfare', that haunch back (Manthra) went home, and Kaikeyi began implementing the plan (81).

धीरोऽत्यन्तदयान्वितोऽपि सगुणाचारान्वितो वाथवा
 नीतिज्ञो विधिवाददेशिकपरो विद्याविवेकोऽथवा।
 दुष्टानामतिपापभावितधियां सङ्गं सदा चेद्भजेत्तद्बुद्ध्या
 परिभावितो व्रजति तत् साम्यं क्रमेण स्फुटम्॥८२॥
 अतः सङ्गः परित्याज्यो दुष्टानां सर्वदैव हि।
 दुःसङ्गी च्यवते स्वार्थाद्यथेयं राजकन्यका॥८३॥

82-83. Verily, no matter how most courageous/fortitudinous, kind/merciful/compassionate, virtuous, righteous, noble, abider of law, diligent and steadfast towards his duties and responsibilities, devoted towards his Guru and full of wisdom, knowledge and intelligent a person is¹, if he has (or keeps) contact with wicked, evil, pervert and crooked persons², then surely (sooner or later) he would be influenced by their sinful intellect and influence, and gradually become one like them (82). This is why one should forsake the company of evil and wicked persons because by such company a person falls from his noble, exalted ideals and stature like this princess (Kaikeyi) (83).

1. धीरो, दयान्वितो, सगुणा, नीतिज्ञो, विधिवाददेशिकपरो, विद्या, विवेक 2. दुष्टानामतिपापभावित संग सदा चेद्भजे

Ayodhya Kand — Canto 3

King Dasrath accedes to Kaikeyi's demands

श्रीमहादेव उवाच

ततो दशरथो राजा रामाभ्युदयकारणात्।
 आदिश्य मन्त्रिप्रकृतीः सानन्दो गृहमाविशत्॥१॥
 तत्रादृष्ट्वा प्रियां राजा किमेतदति विह्वलः।
 या पुरा मन्दिरं तस्याः प्रविष्टे मयि शोभना॥२॥
 हसन्ती मामुपायाति सा किं नैवाद्य दृश्यते।
 इत्यात्मन्येव संचिन्त्य मनसातिविदूयता॥३॥
 पप्रच्छ दासीनिकरं कुतो वः स्वामिनी शुभा।
 नायाति मां यथापूर्वं मत्प्रिया प्रियदर्शना॥४॥

1-4. Lord Shiva said to Parvati—'After that, king Dasrath, having ordered the ministers and the citizens to do all auspicious deeds for the crowning (literally, ascent = अभ्युदय) of Sri Ram on the throne of the kingdom, proceeded to his private palace most cheerfully (1). Finding his dearest wife Kaikeyi absent from there, he became agitated and alarmed, and began to wonder, 'What is the reason that she—who used to smilingly welcome me as soon as I came here—is not seen anywhere today?' Being greatly bewildered and sorrowful in his heart at this (2-3), he asked the attendant maids, 'Where is your good charactered mistress today? Why has that beautiful-to-look-at beloved mistress not come before me as she always used to do?' (4).

ता ऊचुः क्रोधभवनं प्रविष्टा नैव विपुहे।
 कारणं तत्र देव त्वं गत्वा निश्चेतुमर्हसि॥५॥
 इत्युक्तो भयसन्नस्तो राजा तस्याः समीपगः।
 उपविश्य शनैर्देहं स्पृशन्वै पाणिनाब्रवीत्॥६॥
 किं शेषे वसुधापृष्ठे पर्यङ्कादीन् विहाय च।
 मां त्वं खेदयसे भीरु यतो मां नावभाषसे॥७॥

5-7. The maids/attendants replied, 'Oh Lord! The reason is not known, but today she has gone to the 'Kop Bhavan'. You can go there yourself and find out everything' (5). Hearing this answer from the maids/royal attendants, the king got scared and alarmed, and he went to her (Kaikeyi). He sat down besides her, caressed her slowly (i.e., fondly) and said (6), 'Oh you shy and timid (भीरु) one! Why have you left your bed and are lying on the floor? You do not speak to me; this causes perplexity and consternation to me (7).

अलङ्कारं परित्यज्य भूमौ मलिनवाससा।
 किमर्थं ब्रूहि सकलं विधास्ये तव वाञ्छितम्॥८॥
 को वा तवाहितं कर्ता नारी वा पुरुषोऽपि वा।
 स मे दण्ड्यश्च वध्यश्च भविष्यति न संशयः॥९॥

8-9. Why have you thrown away all your ornaments and lying on the floor in unkempt

and shabby clothes? Tell me what you wish; I shall fulfil it (8). Who has harmed you? Whether he is a man or a woman, he or she will be surely punished by me. Not only this, he can also be killed if you so desire (9).

ब्रूहि देवि यथा प्रीतिस्तदवश्यं ममाग्रतः।
 तदिदानीं साधयिष्ये सुदुर्लभमपि क्षणात्।१०॥
 जानासि त्वं मम स्वान्तं प्रियं मां स्ववशे स्थितम्।
 तथापि मां खेदयसे वृथा तव परिश्रमः।११॥
 ब्रूहि कं धनिनं कुर्यां दरिद्रं ते प्रियङ्करम्।
 धनिनं क्षणमात्रेण निर्धनं च तवाहितम्।१२॥

10-12. Oh Devi! [Literally meaning an exalted and praise worthy woman.] Whatever will make you happy, do tell me. Even though that work might be most difficult, I shall do it immediately now, without wasting a moment (10). You know my heart—I love you most dearly, and am under your command. In spite of that, you make me so sorrowful and regretful? You are trying in vain (11). Tell me, which pauper do you wish to be made rich and which rich person has annoyed you that you wish him to be made a pauper—I shall do it instantly (12).

ब्रूहि कं वा वधिष्यामि वधार्हो वा विमोक्ष्यते।
 किमत्र बहुनोक्तेन प्राणान्दास्यामि ते प्रिये।१३॥
 मम प्राणात्प्रियतरो रामो राजीवलोचनः।
 तस्योपरि शपे ब्रूहि त्वद्धितं तत्करोम्यहम्।१४॥

13-14. Tell me, which person—who should not be normally killed—do you wish to be slayed, or which person destined to be slayed be set free? Oh dear! What more can I say on this subject—I can give my life for, and to, you (13). The lotus-eyed Sri Ram is dearer to me than my life. I make a vow in his name that I shall do whatever will please you' (14).

इति ब्रुवाणं राजानं शपन्तं राघवोपरि।
 शनैर्विमृजय नेत्रे सा राजानं प्रत्यभाषत।१५॥
 यदि सत्यप्रतिज्ञोऽसि शपथं कुरुषे यदि।
 याच्चां मे सफलां कर्तुं शीघ्रमेव त्वमर्हसि।१६॥

15-16. When the king had made an oath in the name of Sri Ram, Kaikeyi slowly dried (wiped) her tears and said to him (15), 'If you are really steadfast and unwavering in your words of honour (i.e., your vows) and say this on oath, then you should fulfil all that I ask you now (16).

पूर्वं देवासुरे युद्धे मया त्वं परिरक्षितः।
 तदा वरद्वयं दत्तं त्वया मे तुष्टचेतसा।१७॥
 तद्द्वयं न्यासभूतं मे स्थापितं त्वयि सुब्रत।
 तत्रैकेन वरेणाशु भरतं मे प्रियं सुतम्।१८॥
 एभिः संभृतसंभारैर्यौवराज्येऽभिषेचय।
 अपरेण वरेणाशु रामो गच्छतु दण्डकान्।१९॥

17-19. In an earlier time, during the God-Demon war, I had saved your life. At that time

you were so pleased and happy with me that you had promised to give me two boons (17). So, oh the truthful one, I had kept those two boons pending with you as credit. Now, out of those two, first you must immediately anoint Bharat as prince-regent using the same paraphernalia collected for the purpose of anointment ceremony (of Sri Ram), and second, Sri Ram should proceed to the Dandak forest forthwith (18-19).

मुनिवेषधरः श्रीमान् जटावल्लभभूषणः।
चतुर्दश समास्तत्र कन्दमूलफलाशनः॥२०॥
पुनरायातु तस्यानते वने वा तिष्ठतु स्वयम्।
प्रभाते गच्छतु वनं रामो राजीवलोचनः॥२१॥
यदि किञ्चिद्विलम्बेत प्राणस्त्यक्ष्ये तवाग्रतः।
भव सत्यप्रतिज्ञस्त्वमेतदेव मम प्रियम्॥२२॥

20-22. There, Sri Ram [literally the gentleman Ram = श्रीमान् राम; Kaikeyi uses this word as a sarcastic remark.] should wear matted hairs and clothes made from bark of trees (the birch tree), subsist on food consisting of edible roots, stems and fruits, and live like a hermit for the next 14 years (20). After that period, if he wishes, he can come back to Ayodhya, or stay back in the forest. But the lotus-eyed Sri Ram should surely go to the forest tomorrow morning without fail (21). If there is any delay on this count, then I shall die (i.e., commit suicide) in front of you. You should live up to your reputations and vows, and be truthful. This is my only wish and requirement' (22).

श्रुत्वैतद्दारुणं वाक्यं कैकेय्या रोमहर्षणम्।
निपपात महीपालो वज्राहत इवाचलः॥२३॥
शनैरुन्मील्य नयने विमृज्य परया भिया।
दुःस्वप्नो वा मया दृष्टो ह्यथवा चित्तविभ्रमः॥२४॥

23-24. Hearing such stunningly shocking and stern words of Kaikeyi, Dasrath collapsed (crumbled) like a mountain hit (struck) by thunderbolt (23). Gradually he recovered himself, opened his eyes slowly, dried (wiped) his tears fearfully (भिया) and wondered—'Is it a nightmare, or am I hallucinating?' (24).

इत्यालोक्य पुरः पत्नीं व्याघ्रीमिव पुरःस्थिताम्।
किमिदं भाषसे भद्रे मम प्राणहरं वचः॥२५॥
रामः कमपराधं ते कृतवान्कमलेक्षणः।
ममाग्रे राघवगुणान्वर्णयस्यनिशं शुभान्॥२६॥
कौसल्यां मां समं पश्यन् शुश्रूषां कुरुते सदा।
इति ब्रुवन्ती त्वं पूर्वमिदानीं भाषसेऽन्यथा॥२७॥
राज्यं गृहाण पुत्राय रामस्तिष्ठतु मन्दिरे।
अनुगृह्णीष्व मां वामे रामान्नास्ति भयं तव॥२८॥

25-28. At that instant, seeing Kaikeyi sitting in front of him like a lioness, he said, 'Oh lady! What are these words that you speak which are capable of stealing my life (i.e., potent enough to kill me)? (25). What harm (or offence) has the lotus-eyed Sri Ram done

to you? You had always been praising Sri Ram's good character and nature before me day and night (26). You had earlier been saying that 'Ram treats me and Kaushalya alike, and always serves me'. Why then are you talking the opposite now? (27). You take the kingdom for your son (Bharat), but let Sri Ram stay here. Oh 'Vamme' (वामे = one who sits on the left—that is, a wife)! Have mercy on me; you have nothing to fear from Sri Ram' (28).

इत्युक्त्वाश्रुपरीताक्षः पादयोर्निपपात ह।
कैकेयी प्रत्युवाचेदं सापि रक्तान्तलोचना॥२९॥
राजेन्द्र किं त्वं भ्रान्तोऽसिउक्तं तद्भाषसेऽन्यथा।
मिथ्या करोषि चेत्स्वीयं भाषितं नरकोभवेत्॥३०॥

29-30. Saying this (or regretting thus), Dasrath fell at her feet, full of tears and pleading before her (like a supplicant). Then Kaikeyi glared at him sternly with red eyes (29), 'Oh king! Are you having delusions (or hallucinations) that you speak against your own vows (i.e., are speaking a lie). Remember, if you break your vows, you will have to suffer in hell (as well as ignominy of being a liar) (30).

वनं न गच्छेद्यदि रामचन्द्रः प्रभातकालेऽजिनचीरयुक्तः।
उद्बन्धनं वा विषभक्षणं वा कृत्वा मरिष्ये पुरतस्तवाहम्॥३१॥
सत्यप्रतिज्ञोऽहमितीह लोके विडम्बसे सर्वसभान्तरेषु।
रामोपरि त्वं शपथं च कृत्वा मिथ्याप्रतिज्ञो नरकं प्रयाहि॥३२॥

31-32. If Sri Ram does not proceed to the forest tomorrow morning itself attired in a deer skin and wearing apparels made of bark of trees (वलकल), I shall either hang myself or eat poison and kill myself in front of you (31). You deceive everyone in all the assemblies in the world by saying 'I am truthful to my words', but now you break a vow made on oath invoking Sri Ram—hence, you will have to go to hell' (32).

इत्युक्तः प्रिययादीनोमग्नो दुःखार्णवे नृपः।
मूर्च्छितः पतितो भूमौ विसंज्ञो मृतको यथा॥३३॥
एवं रात्रिर्गता तस्य दुःखात्संवत्सरोपमा।
अरुणोदयकाले तु वन्दिनो गायका जगुः॥३४॥

33-34. Hearing such stern and harsh words of his beloved, the king was submerged in an ocean of sorrows and miseries, and become so very agitated. He became unconscious, fainted and fell on the ground as if struck by death itself (33). In this way, that night seemed like a year for him because of extreme anguish, sorrow, regrets and gloom. Here, at the crack of dawn (as soon as the sun rose), singers and royal bards began singing laudatory songs outside the gates of the palace (34).

निवारयित्वा तान् सर्वान्कैकेयी रोषमास्थिता।
ततः प्रभातसमये मध्यकक्षमुपस्थिताः॥३५॥
ब्राह्मणाः क्षत्रिया वैश्या ऋषयः कन्यकास्तथा।
छत्रं च चामरं दिव्यं गजो वाजी तथैव च॥३६॥

35-36. But Kaikeyi had ordered them to stop the celebrations, and was sitting angrily and

vengefully. Meanwhile, all the necessary arrangements and accoutrements for the anointment ceremony such as the assembly of Brahmins and Kshatriyas, Vaishyas, sages/seers, virgin girls, majestic and grand ceremonial umbrellas, whisks, elephants, horses etc. were assembled and readied at the central gate (35-36).

अन्याश्च वारमुख्या याः पौरजानपदास्तथा।
वशिष्ठेन यथाज्ञप्तं तत्सर्वं तत्र संस्थितम्॥३७॥
स्त्रियो बालाश्च वृद्धाश्च रात्रौ निद्रां न लेभिरे।
कदा द्रक्ष्यामहे रामं पीतकौशेयवाससम्॥३८॥

37-38. Besides this, as per instructions of sage Vashistha, chief courtesans, denizens of the city as well as subjects of the kingdom (from the districts) were also present there (37). During the previous night, none—women, children, elderly—slept. Everyone was excited and jubilant at the prospect of watching Lord Ram dressed in a silk Pitambar (a body wrapping yellow silk garment) during the next day's ceremonies (38).

सर्वाभरणसम्पन्नं किरीटकटकोज्ज्वलम्।
कौस्तुभाभरणं श्यामं कन्दर्पशतसुन्दरम्॥३९॥
अभिषिक्तं समायातं गजारूढं स्मिताननम्।
श्वेतच्छत्रधरं तत्र लक्ष्मणं लक्षणान्वितम्॥४०॥
रामं कदा वा द्रक्ष्यामः प्रभातं वा कदा भवेत्।
इत्युत्सुकधियः सर्वे बभूवुः पुरवासिनः॥४१॥

39-41. (All the citizens wondered—) He, who shall be decorated by all the available ornaments, be adorned by a brilliant tiara and crown as well as a Kaustav Mani (a jewel worn by Lord Vishnu on his chest), has a beautiful dark radiant complexion which is akin to hundreds of Kamdeo-cupids taken together, and who shall have the white ceremonial umbrella held over his head by Laxman who is endowed with all the good characters and virtues—when shall we behold him atop an elephant, smiling sweetly, come for the anointment ceremony? When will that auspicious dawn occur? In this manner, the mind, heart and intellect of all the subjects of the kingdom were extremely eager and excited (39-41).

नेदानीमुत्थितो राजा किमर्थं चेति चिन्तयन्।
सुमन्तः शनकैः प्रायाद्यत्र राजावतिष्ठते॥४२॥
वर्धयन् जयशब्देन प्रणमन्शिरसा नृपम्।
अतिखिन्नं नृपं दृष्ट्वा कैकेयीं समपृच्छत्॥४३॥

42-43. About this time, the senior minister Sumantra wondered why the king had not got up from his sleep, and he went silently to the palace to enquire (42). Having reached there, he saluted the king saying 'Glory to you', and bowed before him. Seeing the king most remorseful and worried, he asked Kaikeyi (43)—

देवि कैकेयि वर्धस्व किं राजा दृश्यतेऽन्यथा।
तमाह कैकेयी राजा रात्रौ निद्रां न लब्धवान्॥४४॥

राम रामेति रामेति राममेवानुचिन्तयन्।
 प्रजागरेण वै राजा ह्रस्वस्थ इव लक्ष्यते।
 राममानय शीघ्रं त्वं राजा द्रष्टुमिहेच्छति॥४५॥

44-45. 'Oh Devi Kaikeyi! Bless you! Say, why is the king looking so disturbed, remorseful and perturbed?' At this, Kaikeyi replied, 'Today, the king did not get any sleep last night (44). The whole night he kept on repeating 'Ram, Ram' as if in a delirious trance. Since he kept awake, he looks little sick (ill at ease) today. The king wishes to see Sri Ram. Hence, you go and bring him here immediately' (45).

अश्रुत्वा राजवचनं कथं गच्छामि भामिनि।
 तच्छ्रुत्वा मन्त्रिणो वाक्यं राजा मन्त्रिणमब्रवीत्॥४६॥
 सुमन्त्र रामं द्रक्ष्यामि शीघ्रमानय सुन्दरम्।
 इत्युक्तस्त्वरितं गत्वा सुमन्त्रो राममन्दिरम्॥४७॥

46-47. 'Oh noble lady (भामिनि)! How can I go without the king's permission?' Hearing these words of the minister, the king said (46), 'Oh Sumantra! I want to see Sri Ram, who is an image of beauty and charm. Bring him here soon'. As soon as the king said so, Sumantra proceeded to the palace of Sri Ram (47).

अवारितः प्रविष्टोऽयं त्वरितं राममब्रवीत्।
 शीघ्रमागच्छ भद्रं ते राम राजीवलोचन॥४८॥
 पितुर्गेहं मया सार्धं राजा त्वां द्रष्टुमिच्छति।
 इत्युक्तो रथमारुह्य सम्भ्रमात्त्वरितो ययौ॥४९॥

48-49. He entered the palace without any objection (from the guards) and said to Sri Ram, 'Oh the lotus-eyed Sri Ram! Bless you with all welfares and auspiciousness. Accompany me soon to your father's place for the king wishes to meet (see) you'. Hearing this, Sri Ram appeared astonished, and he immediately mounted a chariot and headed for his father's palace (48-49).

रामः सारथिना सार्धं लक्ष्मणेन समन्वितः।
 मध्यकक्षे वशिष्ठादीन् पश्यन्नेव त्वरान्वितः॥५०॥
 पितुः समीपं सङ्गम्य ननाम चरणौ पितुः।
 राममालिङ्गितुं राजा समुत्थाय ससम्भ्रमः॥५१॥
 बाहू प्रसार्य रामेति दुःखान्मध्ये पपात ह।
 हाहेति रामस्तं शीघ्रमालिङ्ग्याङ्गे न्यवेशयत्॥५२॥

50-52. Accompanied by this charioteer and Laxman, Sri Ram showed his regards to sage Vashistha and others assembled at the central gate by merely bowing before them from a distance while still on the move, and hastily reached his father and bowed before his feet. At that moment, as soon as the king stood up and extended his arms eagerly to embrace Sri Ram, he stopped in the middle, muttered 'Ah Ram' and slumped down to the ground. Then Sri Ram lamented aloud in confusion and perplexity, saying 'Alas! Alas!!' and hurriedly embraced him, and picked him up onto his lap (50-52).

राजानं मूर्च्छितं दृष्ट्वा चुक्रुशुः सर्वयोषितः।
 किमर्थं रोदनमिति वशिष्ठोऽपि समाविशत्॥५३॥
 रामः पप्रच्छ किमिदं राज्ञो दुःखस्य कारणम्।
 एवं पृच्छति रामे सा कैकेयी राममब्रवीत्॥५४॥
 त्वमेव कारणं ह्यत्र राज्ञो दुःखोपशान्तये।
 किञ्चित्कार्यं त्वया राम कर्तव्यं नृपतेर्हितम्॥५५॥

53-55. Seeing the king in an unconscious state, all the women folk of the royal household began weeping and wailing. Wondering what was the cause of these loud wailings, sage Vashistha also reached there from the central gate (53). Sri Ram asked Kaikeyi, 'What is the reason for the king's great miseries and sorrows?' When thus asked, Kaikeyi replied (54), 'Oh Sri Ram! You are the cause of the king's agonies, and you will have to do something which pleases him in order to calm down his mental turmoil, contrition and anguish which is causing him so much distress (55).

कुरु सत्यप्रतिज्ञस्त्वं राजानं सत्यवादिनम्।
 राज्ञा वरद्वयं दत्तं मम सन्तुष्टचेतसा॥५६॥
 त्वदधीनं तु तत्सर्वं वक्तुं त्वां लज्जते नृपः।
 सत्यपाशेन सम्बद्धं पितरं त्रातुमर्हसि॥५७॥

56-57. You are steadfast in upholding truth and you should also make (i.e., help) the king stick to his vows. He has been pleased to give me two boons earlier (56). But the success (i.e., implementation) of those two boons are in your control (i.e., in your hands; it is only you who can help him to fulfil his vows). The king appears to hesitate (i.e., is reluctant) to tell them to you himself, but you should protect (free) your father who has been entangled in the snare created by this truth (i.e., he is in a great dilemma, and does not know what to do) (57).

पुत्रशब्देन चैतिद्ध नरकात्त्रायते पिता।
 रामस्योदितं श्रुत्वा शूलेनाभिहतो यथा॥५८॥
 व्यथितः कैकेयीं ग्राह किं मामेव प्रभाषसे।
 पित्रर्थे जीवितं दास्ये पिबेयं विषमुल्बणम्॥५९॥
 सीतां त्यक्ष्येऽथ कौसल्यां राज्यं चापि त्यजाम्यहम्।
 अनाज्ञप्तोऽपि कुरुते पितुः कार्यं स उत्तमः॥६०॥

58-60. Because the literal meaning of the word 'Putra' (son) is the one who protects his father from going to hell'. Hearing these words of Kaikeyi, Sri Ram was anguished and hurt as if virtually pierced by a sharp pointed instrument. He said, 'Oh mother! Why do you talk with me like this today? I can lay my life for my father, drink poison for him (58-59) so much so that I can leave (forsake) even Sita, Kaushalya and the kingdom for him. That son who fulfils the desires of his father even without receiving any express instructions from him is considered the best amongst sons (60).

उक्तः करोति यः पुत्रः स मध्यम उदाहृतः।
 उक्तोऽपि कुरुते नैव स पुत्रो मल उच्यते॥६१॥

अतः करोमि तत्सर्वं यन्मामहा पिता मम।
सत्यं सत्यं करोम्येव रामो द्विर्नाभिभाषते॥६२॥

61-62. That son who does anything only after he receives express orders from his father is considered medium, and that son who disobeys him is like excreta (61). Hence, whatever the father has ordered (wished for me to do), I shall definitely fulfil it, this is the truth. Ram never says dubious, doubtful things' (62).

इति रामप्रतिज्ञां सा श्रुत्वा वक्तुं प्रचक्रमे।
राम त्वदभिषेकार्थं संभाराः संभृताश्च ये॥६३॥
तैरेव भरतोऽवश्यमभिषेच्यः प्रियो मम।
अपरेण वरेणाशु चीरवासा जटाधरः॥६४॥
वनं प्रयाहि शीघ्रं त्वमद्यैव पितुराज्ञया।
चतुर्दश समास्तत्र वस मुन्यन्नभोजनः॥६५॥
एतदेव पितुस्तेऽद्य कार्यं त्वं कर्तुमर्हसि।
राजा तु लज्जते वक्तुं त्वामेवं रघुनन्दन॥६६॥

63-66. Hearing this determination of Sri Ram, Kaikeyi began to say thus—'Oh Ram! The necessary paraphernalias and accoutrements collected for the purpose of your anointment (63) should be used instead for my son (Bharat); this is my first boon that is to be fulfilled. According to the second boon (or promise of the king), you should regard it as an order from your father to accept garments/robes made from the bark of trees (birch tree = चीरवासा) and make your hairs into matted tress (जटाधर) and proceed forthwith to the forest, sustaining yourself on food befitting hermits and ascetics there for the next 14 years (64-65). That is all; this is the work of your father that you should do. But the king is reluctant (or hesitant) to say these things to you himself' (66).

श्रीराम उवाच

भरतस्यैव राज्यं स्यादहं गच्छामि दण्डकान्।
किन्तु राजा न वक्तीह मां न जोनऽत्र कारणम्॥६७॥
श्रुत्वैतद्रामवचनं दृष्ट्वा रामं पुरः स्थितम्।
प्राह राजा दशरथो दुःखितो दुःखितं वचः॥६८॥
स्त्रीजितं भ्रान्तहृदयमुन्मार्गपरिवर्तिनम्।
निगृह्य मां गृहाणेदं राज्यं पापं न तद्भवेत्॥६९॥

67-69. Sri Ram replied—'Oh mother! Let Bharat merrily enjoy the kingdom and I am going to the 'Dandakaranya forest' immediately. But I can't understand why the king does not tell this to me directly?' (67). Hearing these words of Sri Ram and seeing him sitting in front of him, the anguished and miserable king Dasrath said these most regretful and contrite words (68), 'Oh Ram! Take this kingdom forcefully from me who am under the spell (control) of a woman, under illusions or wrong impressions, am the follower of unrighteous, sinful path and am a sinful, unrighteous soul by willingly tying myself in shackles—you shall not be guilty of committing any sin or misdemeanour by doing so (69).

एवं चेदनुतं नेव मां स्पृशेद्रघुनन्दन।
 इत्युक्त्वा दुःखसन्तप्तो विललाप नृपस्तदा॥७०॥
 हा राम हा जगन्नाथ हा मम प्राणबल्लभ।
 मां विसृज्य कथं घोरं विपिनं गन्तुमर्हसि॥७१॥

70-71. Oh Raghunandan! I too shall be absolved by not saying a lie (or literally, lie shall not touch me) by doing so'. Saying thus, the king began to wail and lament (70). 'Oh Ram! Oh Lord of the world! Oh dear to my soul! How do you think it proper to go to the forest leaving me alone?' (71).

इति रामं समालिङ्ग्य मुक्तकण्ठो रुरोद ह।
 विमृज्ये नयने रामः पितुः सजलपाणिना॥७२॥
 आश्वासयामास नृपं शनैः स नयकोविदः।
 किमत्र दुःखेन विभो राज्यं शासतु मेऽनुजः॥७३॥

72-73. Saying this, he (Dasrath) clasped (embraced) Sri Ram to his bosom and wept bitterly, openly and profusely (मुक्तकण्ठो). Then Sri Ram took some water in his hands and washed the tears of his father (72). Sri Ram, who is an expert in probity and propriety, rules of conduct and sanctioned code of behaviour, ethics and morality, began to console him diplomatically slowly, soothingly. He said—'Oh Lord! If my younger brother Bharat rules the kingdom, what is there to be so sorrowful about it? (73).

अहं प्रतिज्ञां निस्तीर्य पुनर्यास्यामि ते पुरम्।
 राज्यात्कोटिगुणं सौख्यं मम राजन्वने सतः॥७४॥
 त्वत्सत्यपालनं देवकार्यं चापि भविष्यति।
 कैकेय्याश्च प्रियो राजन्वनवासो महागुणः॥७५॥

74-75. I too shall fulfil this vow and return back to you at Ayodhya. And oh king, while staying in the forest, I shall be enjoying happiness which would be millions of times greater than at Ayodhya (74). In this, your honour and truthfulness would be protected, the work of the Gods would be done and the welfare of Kaikeyi would also be ascertained. Hence, oh king, there is a lot of goodness and virtue in my staying in the forest (75).

इदानीं गन्तुमिच्छामि व्येतु मातुश्च हज्ज्वरः।
 सम्भाराश्चोपह्वीयन्तामभिषेकार्थमाहताः॥७६॥
 मातरं च समाश्वास्य अनुनीय च जानकीम्।
 आगत्य पादौ वन्दित्वा तव यास्ये सुखं वनम्॥७७॥

76-77. Now, I want to depart soon. Let the anguish of mother Kaikeyi be calmed down. Let the things assembled for my anointment be kept aside (76). After consoling mother Kaushalya and somehow explaining the situation to Janki (Sita), I shall come back soon, and after paying obeisance at your feet, I shall forthwith proceed to the forest' (77).

इत्युक्त्वा तु परिक्रम्य मातरं द्रष्टुमाययौ।
 कौसल्यापि हरेः पूजां कुरुते रामकारणात्॥७८॥

होमं च कारयामास ब्राह्मणेभ्यो ददौ धनम्।
ध्यायते विष्णुमेकाग्रमनसा मौनमास्थिता ॥७९॥

78-79. Saying so, he circumambulated his father and came to meet his mother (Kaushalya). At that time she was worshipping Lord Vishnu for the welfare and well-being of Sri Ram (78). She had already done the ritualistic fire sacrifice and had given a lot of wealth as charity to Brahmins, and was presently observing silence and was deeply concentrating on Lord Vishnu (i.e., was meditating) (79).

अन्तःस्थमेकं घनचित्प्रकाशं निरस्तसर्वातिशयस्वरूपम् ।
विष्णुं सदानन्दमयं हृदब्जे सा भावयन्ती न ददर्श रामम् ॥८०॥

80. Being deeply engrossed in meditating on Lord Vishnu—who is omnipresent and all-pervading, an embodiment of all powers (i.e., almighty), is splendorous and radiant, an embodiment of love and compassion, eternally all blissful and the Lord God—she could not see Sri Ram arrive there (80).

* __ * __ * __ *

Ayodhya Kand — Canto 4

Preparation of Sri Ram, Sita, Laxman for forest exile

श्रीमहादेव उवाच

ततः सुमित्रा दृष्ट्वैनं रामं राज्ञीं ससम्भ्रमा।
कौसल्यां बोधयामास रामोऽयं समुपस्थितः ॥१॥
श्रुत्वैव रामनामैषा बहिर्दृष्टिप्रवाहिता।
रामं दृष्ट्वा विशालाक्षमालिङ्ग्याङ्गे न्यवेशयत् ॥२॥
मूर्ध्न्यवघ्नाय पस्पर्शं गात्रं नीलोत्पलच्छवि।
भुङ्क्ष्व पुत्रेति च प्राह मिष्टमन्नं क्षुधार्दितः ॥३॥

1-3. Lord Shiva said—'Oh Parvati! Queen Sumitra, seeing Sri Ram standing, hesitantly woke Kaushalya from her trance like state and told her that he was waiting (1). As soon as she heard the name of Sri Ram, she became conscious of her surroundings (external world), saw the broad-eyed Sri Ram, embraced him and made him sit on her laps (2). She smelt his head (as a token of affection), caressed his dark complexioned body which resembled the hue of a blue lotus with her hand and said, 'Oh son! You should be hungry. Eat something sweet (i.e., any sweet-meat of your choice)' (3).

रामः प्राह न मे मातर्भोजनावसरः कुतः।
दण्डकागमने शीघ्रं मम कालोऽद्य निश्चितः ॥४॥
कैकेयीवरदानेन सत्यसन्धः पिता मम।
भरताय ददौ राज्यं ममाप्यारण्यमुत्तमम् ॥५॥
चतुर्दश समास्तात्र ह्युषित्वा मुनिवेषधृक्।
आगमिष्ये पुनः शीघ्रं न चिन्तां कर्तुमर्हसि ॥६॥

4-6. Sri Ram replied, 'Oh mother! I do not have time to eat because this time has been

fixed for me to proceed to Dandakaranya forest today (4). My most truthful and honourable father has promised mother Kaikeyi under oath to give the kingdom to Bharat and send me to exile in the forest (5). I shall live there for 14 years attired as a hermit, and thereafter I shall return as soon as possible. You should not worry at all' (6).

तच्छ्रुत्वा सहसोद्विग्ना मूर्च्छिता पुनरुत्थिता।
आह रामं सुदुःखार्ता दुःखसागरसम्प्लुता॥७॥
यदि राम वनं सत्यं यासि चेन्नय मामपि।
त्वद्विहीना क्षणार्द्धं वा जीवितं धारये कथम्॥८॥
यथा गौर्बालकं वत्सं त्यक्त्वा तिष्ठेन्न कुत्रचित्।
तथैव त्वां न शक्नोमि त्यक्तुं प्राणात्प्रियं सुतम्॥९॥

7-9. Hearing these shocking words spoken all of a sudden, Kaushalya fainted due to overwhelming sorrows and dismay. When she recovered consciousness, she sort of tossed up and down in the ocean of great sorrows and anguish, and said to Sri Ram (7), 'Oh Sri Ram! If you are really going to the forest, then take me along; how can I survive even for a fraction of a second without you (8). Even as a cow cannot live anywhere without her young calf, I too can't leave you, my dear son (9).

भरताय प्रसन्नश्चेद्राज्यं राजा प्रयच्छतु।
किमर्थं वनवासाय त्वामाज्ञापयति प्रियम्॥१०॥
कैकेय्या वरदो राजा सर्वस्वं वा प्रयच्छतु।
त्वया किमपराद्धं हि कैकेय्या वा नृपस्य वा॥११॥

10-11. If the king is pleased with Bharat, he should surely handover the kingdom to him. But why does he order you, dear son, to go to the forest? (10). By giving a boon to Kaikeyi, let the king give all that he has (possesses) to her (and we have no objection to it), but what harm have you done to either the king or to Kaikeyi? (11).

पिता गुरुर्यथा राम तवाहमधिका ततः।
पित्राऽऽज्ञप्तो वनं गन्तुं वारयेयमहं सुतम्॥१२॥
यदि गच्छसि मद्वाक्यमुल्लङ्घ्य नृपवाक्यतः।
तदा प्राणान्परित्यज्य गच्छामि यमसादनम्॥१३॥

12-13. Oh Ram! Even as your father is your Guru (i.e., revered and honourable), I too am of a greater importance to you (literally, a person of greater importance than your father = तवाहमधिका). If the father has told you to go to the forest, then I am stopping you (12). If you defy my words and go to the forest on the orders of your father, I shall leave my life (i.e., die) and go to hell (i.e., because I shall have committed suicide and will have violated the orders of my husband given to his righteous son) (13).

लक्ष्मणोऽपि ततः श्रुत्वा कौसल्यावचनं रुषा।
उवाच राघवं वीक्ष्य दहन्निव जगत्त्रयम्॥१४॥
उन्मत्तं भ्रान्तमनसं कैकेयीवशवर्तिनम्।
बद्ध्वा निहन्मि भरतं तब्दन्धून्मातुलानपि॥१५॥

अद्य पश्यन्तु मे शौर्यं लोकान्प्रदहतः पुरा।
राम त्वमभिषेकाय कुरु यत्नमरिन्दम॥१६॥

14-16. Then, hearing Kaushalya's words, Laxman looked at Sri Ram with fierce, stern eyes and spoke angrily as if to burn the 3 worlds by his wrath (14), 'I shall tie up the king who is mad and intoxicated, mislead and under delusions, and infatuated and under the spell of Kaikeyi. I shall kill Bharat along with his accomplice maternal uncle and other aides (15). Let them first see today my manhood which is virile and potent enough to burn and scorch all the Lokas like the fire emerging from the legendary dragon (Sheshnath). Oh Sri Ram, the vanquisher of enemies! You should prepare for the anointment (16).

धनुष्पाणिरहं तत्र निहन्यां विघ्नकारिणः।
इति ब्रुवन्तं सौमित्रिमालिङ्ग्य रघुनन्दनः॥१७॥
शूरोऽसि रघुशार्दूल ममात्यन्तहिते रतः।
जानामि सर्वं ते सत्यं किन्तु तत्समयो न हि॥१८॥

17-18. I shall kill all those, with a bow and arrow in my hands, who ever try to cause (or create) any hurdles in it (i.e., your anointment)'. When Laxman had said so, Raghunandan (Sri Ram) clasped him to his bosom and said to pacify him (17), 'Oh the best in Raghu's clan! You are very valorous and brave, and my greatest well-wisher. Whatever you say I know is true, but this is not the proper time for it (18).

यदिदं दृश्यते सर्वं राज्यं देहादिकं च यत्।
यदि सत्यं भवेत्तत्र आयासः सफलश्च ते॥१९॥
भोगा मेघवितानस्थविद्युल्लेखेव चञ्चलाः।
आयुरप्यग्निसनतप्तलोहस्थजलबिन्दुवत् ॥२०॥
यथा व्यालगलस्थोऽपि भेको दंशानपेक्षते।
तथा कालाहिना ग्रस्तो लोको भोगानशाश्वतान्॥२१॥

19-21. Your efforts would have been truly successful if this kingdom and the body etc. which are visible had been true (19). But these comforts¹ (enjoyments) of the world are like the transient² (temporary) lightening³ in the tent⁴ of (i.e., canopy, cover, shade represented by) the clouds⁵ whereas life⁶ is as momentary⁷ as a drop of water⁸ on a piece of iron made red hot with fire⁹ (20). Even as a frog greedily looks at a fly while itself lying in the mouth of a snake (who is ready to gobble it up, i.e., it is on the verge of death), the people too yearn rapaciously for the perishable, transient and temporary comforts and pleasures of this mundane, delusionary world¹⁰ inspite of being regularly devoured by the serpent representing Kaal (death)¹¹ (21).

1. भोगा 2. विद्युल्ले 3. चञ्चलाः 4. वितान 5. मेघ 6. आयु 7. जल बिन्दुवत् 8. रप्य 9. लोह अग्निसन्तप्त

10. भोगानशाश्वतान् 11. कालाहिना ग्रस्तो लोको

करोति दुःखेन हि कर्मतन्त्रं शरीरभोगार्थमहर्निशं नरः।
देहस्तु भिन्नः पुरुषात्समीक्ष्यते को वात्र भोगः पुरुषेण भुज्यते॥२२॥

पितृमातृसुतभ्रातृदारबन्धादिसङ्गमः ।

प्रपायामिव जन्तूनां नद्यां काष्ठौघवच्चलः॥२३॥

22-23. What a surprise that a man suffers so much and indulges in various deeds and actions day and night just for the pleasures of the sense organs of this body¹. If he simply realises (understands) that this body is different (i.e., a separate entity) from the soul (Atma)², then, say, how can he derive any enjoyment or pleasure from it? (22). The meeting (or contact, relationships) with father, mother, son, brother, wife, kins, relatives and friends are like those who assemble to drink water at a water-hut³ and are as temporary, illusive, transient or coincidental as a collection of sticks wobbling and tossing in the swift current of water in a river⁴ (23).

1. शरीरभोगार्थमहर्निशं 2. देहस्तु भिन्न 3. प्रपायामिव जन्तूनां 4. नद्यां काष्ठौघवच्चलः

छायेव लक्ष्मीश्चपला प्रतीता तारुण्यमम्बूर्मिवदध्रुवं च ।

स्वप्नोपमं स्त्रीसुखमायुरल्पं तथापि जन्तोरभिमान एषः॥२४॥

संसृतिः स्वप्नसदृशी सदा रोगादिसङ्कुला ।

गन्धर्वनगरप्रख्या मूढस्तामनुवर्तते॥२५॥

24-25. It is evident without any doubt that Laxmi (wealth, money, prosperity) is as transient, temporary and illusive as a shadow¹, youth is as perishable and short-lived as a wave in water², comfort of woman is as false and nightmarish as a dream³ and life is of most minimal (short⁴) duration—inspite of that, the creatures has great pride in them (24). This world is verily a collection of various diseases and torments (i.e., agonies, sorrows, troubles and tribulations)⁵ as well as false and illusive like a dream⁶ and a city of Gandharvas (celestial musicians)⁷—only foolish and ignorant ones⁸ regard it as true and follow it (i.e., indulge in it) (25).

1. छायेव 2. मम्बूर्मिवद ध्रुवं 3. स्त्री सुख स्वप्नोपमं 4. आयुरल्पं 5. रोगापिसङ्कुला 6. स्वप्नसदृश 7. गन्धर्वनगर—प्रख्या 8. मूढ

आयुष्यं क्षीयते यस्मादादित्यस्य गतागतैः ।

दृष्ट्वान्येषां जरामृत्यू कथञ्चिन्नैव बुध्यते॥२६॥

स एव दिवसः सैव रात्रिरित्येव मूढधीः ।

भोगाननुपतत्येव कालवेगं न पश्यति॥२७॥

26-27. The age (or life) is steadily decaying (i.e., wasting away, shortening, coming to an end)¹ with the rise and setting of the daily sun. Old age and death of others² is being observed by the creatures daily, but still the foolish ones do not wake up to the reality (26). The day and night follow the same pattern, but an ignorant fool pursues comforts and pleasures of the sense objects³ without observing the passage of Kaal (time, death). That is, he does not wake up to the fact that death is fast approaching (27).

1. आयुष्यं क्षीयते 2. जरामृत्यू 3. भोगाननुपतत्येव

प्रतिक्षणं क्षरत्येतदायुरामघटाम्बुवत् ।

सपत्ना इव रोगौघाः शरीरं प्रहरन्त्यहो॥२८॥

जरा व्याघ्रीव पुरतस्तर्जयन्त्यवतिष्ठते।

मृत्युः सहैव यात्येष समयं सम्प्रतीक्षते॥२९॥

28-29. Age (life) is decaying and wasting away every moment like water filled in an unripe clay pot (for it seeps out) while the hordes of various diseases are destroying the body gradually like so many enemies (28). Old age is menacingly standing in the front like a frightening, ferocious, cruel and savage lioness while death walks alongside it waiting for the opportune moment to strike (or pounce on the victim like a lioness does on its prey) (29).

देहेऽहंभावमापन्नो राजाहं लोकविश्रुतः।

इत्यस्मिन्मनुते जन्तुः कृमिविड्भस्मसंज्ञिते॥३०॥

त्वगस्थिमांसविण्मूत्रेतोरक्तादिसंयुतः ।

विकारी परिणामी च देह आत्मा कथं वद॥३१॥

यमास्थाय भवाँल्लोकं दग्धुमिच्छति लक्ष्मण।

देहाभिमानिनः सर्वे दोषाः प्रादुर्भवन्ति हि॥३२॥

30-32. Only those who have egoistic attachments with this body¹ consisting of nothing else but germs (or worms²), excreta³ and ash⁴, consider themselves as ‘I am a world famous king’⁵ (30). Oh Laxman! Think deeply and then say that the body relying upon (or using the medium of) which you wish to burn and scorch the world (see verse no. 16), and which is made up of skin, bones, flesh, excreta, urine, sperms/ova and blood etc.—how can that resultant evil, faulty and dirty/filthy⁶ body ever be Atma (soul; or pure self)? Oh brother! All faults arise (i.e., make their appearance) in a person who is proud of his (gross) body (31-32).

1. देहेऽहंभावमापन्नो 2. कृमि 3. विड् 4. भस्म 5. राजाहं 6. विकारी त्वगस्थिमांसविण्मूत्रेतोरक्तादि

देहोऽहमिति या बुद्धिरविद्या सा प्रकीर्तिता।

नाहं देहश्चिदात्मेति बुद्धिर्विद्येति भण्यते॥३३॥

अविद्या संसृतेर्हेतुर्विद्या तस्या निवर्तिका।

तस्माद्यत्नः सदाकार्यो विद्याभ्यासे मुमुक्षुभिः।

कामक्रोधादयस्तत्र शत्रवः शत्रुसूदन॥३४॥

33-34. The fallacious thinking that ‘I am the body’ (i.e., I am recognised by my physical body or my true identity is the gross body) is called ignorance¹ while the belief or realisation that ‘I am not the body, but the pure consciousness or soul’ is enlightenment, true knowledge and wisdom² (33). Ignorance and delusions are the cause of the world representing birth and death while wisdom, truthful knowledge and enlightenment frees or delivers³ one from it. Hence, the seekers of emancipation and salvation⁴ should strive to gain true wisdom, knowledge and enlightenment. Oh the vanquisher of enemies! Lust, greed, yearnings, anger⁵ etc. are the enemies⁶ that create obstacles (hindrances) in this path (34).

1. अविद्या 2. बुद्धिर्विद्येति 3. निवर्तिका 4. मुमुक्षुभिः 5. काम क्रोध 6. शत्रवः

तत्रापि क्रोध एवालं मोक्षविघ्नाय सर्वदा।

येनाविष्टः पुमान्हन्ति पितृभ्रातृसुहृत्सरवीन्॥३५॥

क्रोधमूलो मनस्तापः क्रोधः संसारबन्धनम्।
 धर्मक्षयकरः क्रोधस्तस्मात्क्रोधं परित्यज॥३६॥
 क्रोध एष महान् शत्रुस्तृष्णा वैतरणी नदी।
 सन्तोषो नन्दनवनं शान्तिरेव हि कामधुक्॥३७॥

35-37. Out of these, anger, wrath and maliciousness are sufficient to put an obstacle (i.e., a spanner in the wheel) in obtaining emancipation and salvation¹ because under its spell a person kills even his father, mother, dear one, brothers and friends² (35). The root cause of mental agitations and anguish, perplexity and vengeance is anger and maliciousness. It is anger that ties one to this mundane world³ and results in decay or destruction of Dharma (righteousness, probity, propriety, noble thoughts and conduct). Therefore, you should forsake anger (36). This anger/malice/wrath/vengeance is the great enemy, attachments/infatuations/yearnings⁴ is the legendary 'Vaitarni river', contentedness/placidity/satisfaction/desirelessness⁵ is the 'Nandan Van' (the forest in heaven marked by peace, tranquility, serenity, happiness and profusion), and peace/tranquility/serenity/bliss/calmness⁶ is the 'Kamdhenu cow' (the celestial cow of the Gods which is all wish fulfilling) (37).

1. क्रोध मोक्ष विघ्नाय सर्वदा 2. पुमाहन्ति पितृभ्रातृसुहृत्वस्त्रीन 3. संसारबन्धनम् 4. स्तृष्णा 5. सन्तोषो 6. शान्तिरेव
 [Note :- verse nos. 35-37 highlight the bad effect of anger.]

तस्माच्छान्तिं भजस्वाद्य शत्रुरेवं भवेन्न ते।
 देहेन्द्रियमनः प्राणबुद्ध्यादिभ्यो विलक्षणः॥३८॥
 आत्मा शुद्धः स्वयंज्योतिरविकारी निराकृतिः।
 यावद्देहेन्द्रियप्राणैर्भिन्नत्वं नात्मनो विदुः॥३९॥
 तावत्संसारदुःखौघैः पीड्यन्ते मृत्युसंयुताः।
 तस्मात्त्वं सर्वदा भिन्नमात्मानं हृदि भावय॥४०॥
 बुद्ध्यादिभ्यो बहिः सर्वमनुवर्तस्व मा खिदः।
 भुञ्जन्मरब्धमखिलं सुखं वा दुःखमेव वा॥४१॥

38-41. Hence, be at ease and calm down. By doing so, the enemy (in the form of anger) will not have any affect on you. The soul (Atma) is different and separate from the body, the sense organs, the mind, the vital winds and the intellect and discrimination faculty, and is pure, self illuminated¹, faultless², without any blemish or tarnish, and is an attributeless entity³. As long as a person does not realise or understand that the Atma (soul, pure consciousness, 'the real self') is different and distinct from the body, sense organs and vital winds⁴ etc., he remains tied (or entangled) to the snare of life and death, and consequentially suffer from hordes of worldly agonies and sorrows, torments and tribulations. Therefore, you must treat your soul (pure consciousness) as separate and distinct from your mind-intellect apparatus etc., follow this external world of deeds and actions with a behaviour consonant with this outlook, and bear (cope with) both the sorrows and joys—whatever you get as destined for you by your previous deeds⁵—with equanimity

and forbearance without having any mental anguish, contrition and regrets (i.e., any kind of mental tumult whatsoever) (38-41).

1. शुद्ध स्वयंज्योति 2. रविकारी 3. निराकृतिः 4. चावद्येहेन्द्रियप्राणौर्भिन्नत्वयं 5. भुञ्जन्प्रारब्धमखिलं

प्रवाहपतितं कार्यं कुर्वन्नपि न लिप्यसे।

बाह्ये सर्वत्र कर्तृत्वमावहन्नपि राघव॥४२॥

अन्तःशुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः।

एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा॥४३॥

42-43. Oh Raghav (Laxman)! If you continue to do deeds by your external sense organs as and when they present themselves before you requiring your attention as per the destined course of action (destiny), you still would not be bound in the shackles created by those deeds (42). Being internally, mentally free from infatuations, attachments and the sense of belonging, having no malice or ill-will towards anyone and having a pure, unbiased way of thinking¹, you shall not be indulgent, involved or attached with those actions or deeds that your body does². Contemplate in your heart³ on all that I have said and always keep it in your mind (43).

1. अन्तः शुद्धस्वभाव 2. लिप्यसे न 3. हृदि भावय

संसारदुःखैरखिलैर्बाध्यसे न कदाचन।

त्वमप्यम्ब मयाऽऽदिष्टं हृदि भावय नित्यदा॥४४॥

समागमं प्रतीक्षस्व न दुःखैः पीड्यसे चिरम्।

न सदैकत्र संवासः कर्ममार्गानुवर्तिनाम्॥४५॥

यथा प्रवाहपतितप्लवानां सरितां तथा।

चतुर्दशसमासङ्ख्या क्षणार्द्धमिव जायते॥४६॥

अनुमन्यस्व मामम्ब दुःखं सन्त्यज्य दूरतः।

एवं चेत्सुखसंवासो भविष्यति वने मम॥४७॥

44-47. By following this (my advise), you shall never be hindered (i.e., bogged or cowed down) by the various sorrows, agonies, troubles and tribulations of this mundane world'. Then he addressed his mother, 'Oh mother (Kaushalya)! You should also think over what I have said on a regular basis (i.e., persistently, constantly, daily)¹ (44) and wait for the time when I shall meet you again. You will not have sorrows and agonies for long. Creatures who are tied to the snare of their deeds and their incumbent rewards² cannot always expect to have co-existence³ (45)—even as boats without sails, which are floating down the swift currents of a river, do not always remain together. Oh mother! This seemingly long 14 year period will fly away as if it were only half of a moment. All of you remove your sorrows and lamentations, and give me permission to proceed to the forest. If you do so, I shall live happily (without any regrets and sense of guilt of being the cause of agonies and anguish to others) in the forest' (46-47).

1. हृदि भावया नित्यदा 2. कर्ममार्गानुवर्तिनाम् 3. संवासः

[Note :- verse nos. 18-44 can be called the gospel of Sri Ram for Laxman.]

इत्युक्त्वा दण्डवन्मातुः पादयोरपतच्चिरम्।
 उत्थाप्याङ्के समावेश्य आशीर्भिरभ्यनन्दयत् ॥४८॥
 सर्वे देवाः सगन्धर्वा ब्रह्मविष्णुशिवादयः।
 रक्षन्तु त्वां सदा यान्तं तिष्ठन्तं निद्रया युतम् ॥४९॥

48-49. Having said so, he (Sri Ram) lay on the feet of his mother, prostrated like a stick for a long time. After that, the mother lifted him and seated him on her laps, blessed and praised him (48). She said, 'Let Brahma, Vishnu, Shiva along with the Gandharvas (demi gods; celestial musicians) and all other Gods always protect you while you walk, sit or sleep (in the forest)' (49).

इति प्रस्थापयामास समालिङ्ग्य पुनः पुनः।
 लक्ष्मणोऽपि तदा रामं नत्वा हर्षाश्रुगद्गदः ॥५०॥
 आह राम ममान्तःस्थः संशयोऽयं त्वयाहतः।
 यास्यामि पृष्ठतो राम सेवां कर्तुं तदादिश ॥५१॥
 अनुगृह्णीष्व मां राम नोचेत्प्राणांस्त्यजाम्यहम्।
 तथेति राघवोऽप्याह लक्ष्मणं याहि माचिरम् ॥५२॥

50-52. In this way, clasping him repeatedly to her bosom, the mother bade farewell to Sri Ram (with a heavy heart). Then Laxman filled his eyes with tears of joy and exhilaration and said to him with a voice choked with emotions, 'Oh Sri Ram! You have removed all my internal doubts, confusions and indecisions. I shall now follow you to serve you (in the forest). Give me your consent for it (51). Show mercy and grace upon me; otherwise, I shall leave my body (i.e., die)'. Raghav (Sri Ram) replied to him, saying, 'All right, come along. Do not delay' (52).

प्रतस्थे तां समाधातुं गतः सीतापतिर्विभुः।
 आगतं पतिमालोक्य सीता सुस्मितभाषिणी ॥५३॥
 स्वर्णपात्रस्थसलिलैः पादौ प्रक्षाल्य भक्तितः।
 पप्रच्छ पतिमालोक्य देव किं सेनया विना ॥५४॥
 आगतोऽसि गतः कुत्र श्वेतच्छत्रं चे ते कुतः।
 वादित्राणि न वाद्यन्ते किरीटादिविवर्जितः ॥५५॥

53-55. After that the husband of Sita who is Vibho (i.e., omnipresent, almighty, magnanimous, eternal Lord Sri Ram = सीतापतिर्विभुः) proceeded to his own palace to comfort and explain the developments to her. Then Sita, who used to speak softly with a smile, saw her husband coming (53). She brought water in a golden pot and reverentially washed his feet, and asked him, 'Oh Lord! Why have you come alone without your army (i.e., royal escort)? (54). Where had you gone to in the morning? Where is your white ceremonial umbrella? Why have the musical instruments stopped playing, and why are you devoid of a crown, a tiara on your head and other ornaments befitting a prince? (55).

सामन्तराजसहितः सम्भ्रमन्नागतोऽसि किम्।
 इति स्म सीतया पृष्ठो रामः सस्मितमब्रवीत् ॥५६॥

राज्ञा मे दण्डकारण्ये राज्यं दत्तं शुभेऽखिलम्।
अतस्तत्पालनार्थाय शीघ्रं यास्यामि भामिनि॥५७॥

56-57. Why have you not come with regal pomp and pageantry along with other subordinate kings and ministers?' When Sita asked these questions, Sri Ram smiled and replied (56), 'Oh the auspicious, blessed one! The father has given me the entire kingdom of a place called 'Dandkaranya', so oh noble lady, I shall proceed soon to take charge (care) of it (57).

अद्यैव यास्यामि वनं त्वं तु श्वश्रूसमीपगा।
शुश्रूषां कुरु मे मातुर्न मिथ्यावादिनो वयम्॥५८॥
इति ब्रुवन्तं श्रीरामं सीता भीताब्रवीद्वचः।
किमर्थं वनराज्यं ते पित्रा दत्तं महात्मना॥५९॥

58-59. I shall go to the forest today; you should go to your mother-in-law and remain there serving her. I do not tell any lie (मिथ्यावादिनो वयम्)' (58). When Sri Ram had said so, Sita was scared and horrified. She fearfully asked him, 'Why has your great father given you the kingdom of a forest?' (59).

तामाह रामः कैकेय्यै राजा प्रीतो वरं ददौ।
भरताय ददौ राज्यं वनवासं ममानघे॥६०॥
चतुर्दश समास्तत्र वासो मे किल याचितः।
तया देव्या ददौ राजा सत्यवादी दयापरः॥६१॥

60-61. Sri Ram replied, 'Oh 'Anagh' (अनघ = sinless, pure, faultless one)! The king was pleased with Kaikeyi and gladly gave the reign of the kingdom to Bharat while exile to me by giving boons to her (60). The Devi (i.e., the honourable lady; Kaikeyi) had asked for 14 years of exile for me, so the truthful and compassionate king (सत्यवादी दयापरः राजा) had acceded to her wishes, and gave that boon to her (61).

अतः शीघ्रं गमिष्यामि मा विघ्नं कुरु भामिनि।
श्रुत्वा तद्रामबचनं जानकी प्रीतिसंयुता॥६२॥
अहमग्रे गमिष्यामि वनं पश्चात्त्वमेष्यसि।
इत्याह मां विना गन्तुं तव राघव नोचितम्॥६३॥

62-63. Hence, oh noble lady (i.e., my dear wife)! I shall go there soon. Do not create any obstacles in this'. Hearing these words from Sri Ram, Sita said most cheerfully, 'I shall go to the forest first; you come behind me. Oh Raghav (Sri Ram)! It is not proper for you to go to the forest leaving me behind' (62-63).

तामाह राघवः प्रीतः स्वप्रियां प्रियवादिनीम्।
कथं वनं त्वां नेष्येऽहं बहुव्याघ्रमृगाकुलम्॥६४॥
राक्षसा घोररूपाश्च सन्ति मानुषभोजिनः।
सिंहव्याघ्रवराहाश्च सञ्चरन्ति समन्ततः॥६५॥

64-65. Pleased with her response, Raghav (Sri Ram) then affectionately said to his be-

loved, soft spoken wife Janki (Sita), 'How can I take you along with me to a forest full of tigers and other wild animals (64). There, ferocious demons live who eat humans, while cruel and wild animals such as lion, tiger and boar roam about everywhere (65).

कट्वम्लफलमूलानि भोजनार्थं सुमध्यमे।
अपूपानि व्यञ्जनानि विद्यन्ते न कदाचन॥६६॥
काले काले फलं वापि विद्यते कुत्र सुन्दरि।
मार्गो न दृश्यते क्वापि शर्कराकण्टकान्वितः॥६७॥

66-67. Oh the one with a beautiful waist¹! For food, one gets only bitter and sour fruits and roots. Delicious eatables are never available there (66). Oh the beautiful one²! Those fruits are also always not available, they are found only occasionally. In that forest, the path is sometimes not visible (i.e., it is obscured) because it is covered by dust and thorns³ (67).

1. सुमध्यमे 2. सुन्दरि 3. शर्कराकण्टकान्वितः

गुहागह्वरसम्बाधं झिल्लीदंशादिभिर्युतम्।
एवं बहुविधं दोषं वनं दण्डकसंज्ञितम्॥६८॥
पादचारेण गन्तव्यं शीतवातातपादिमत्।
राक्षसादीन्वने दृष्ट्वा जीवितं हास्यसेऽचिरात्॥६९॥

68-69. That 'Dandkaranya' is full of such numerous faults¹ (or inconveniences). It has numerous caves and holes (as well as pits, trenches, grooves and deep furrows, chasms etc.)² in the ground, while it is replete with cobwebs and spike-like thorns and prickles³ (68). In such a forest, one has to walk on foot even during cold, wind and heat⁴. I doubt that you will die (of shock) on seeing the fierce and horrible image of demons etc⁵. in the forest (69).

1. बहुविधं दोषं 2. गुहागह्वर 3. झिल्लीदंशादि 4. पाद गन्तव्यं शीतवातातपादिमत 5. राक्षसादीन्वने

तस्माद्भद्रे गृहे तिष्ठ शीघ्रं द्रक्ष्यसि मां पुनः।
रामस्य वचनं श्रुत्वा सीता दुःखसमन्विता॥७०॥
प्रत्युवाच स्फुरद्वक्त्रा किञ्चित्कोपसमन्विता।
कथं मामिच्छसे त्यक्तुं धर्मपत्नीं प्रतिव्रताम्॥७१॥

70-71. Therefore, oh gentle lady, you should stay at home; you shall see me again very soon'. Hearing these words of Sri Ram, Sita became agitated and overwhelmed with sorrows (70) and said angrily¹, with a slight emotional quiver in her lips²—'Why do you want to leave this loyal and chaste wife of yours at home? (71).

1. किञ्चित्कोपसमन्विता 2. स्फुरद्वक्त्रा

त्वदनन्यामदोषां मां धर्मज्ञोऽसि दयापरः।
त्वत्समीपे स्थितां राम को वा मां धर्षयेद्वने॥७२॥
फलमूलादिकं यद्यत्तव भुक्तावशेषितिम्।
तदेवामृततुल्यं मे तेन तुष्टा रमाम्यहम्॥७३॥

त्वया सह चरन्त्या मे कुशाः काशाश्च कण्टकाः।

पुष्पास्तरणतुल्या मे भविष्यन्ति न संशयः॥७४॥

72-74. You are an expert in Dharma (righteousness, probity, propriety, noble conduct), and are merciful and compassionate¹. Why then do you wish to abandon your ardent devotee (follower, loyal) and chaste (faultless) wife who is without any stain or blemish²? Oh Sri Ram! Even in the forest, who can do any harm to me while you are with me? (72). Whatever fruits and roots will be left over after you've had them shall be like Amrit (nectar, sweet, tasty) for me. I shall be contented by them and live happily (i.e., I shall never complain) (73). While roaming with you, even the grass blades, reeds and thorns etc. shall be like a bed of flowers for me³—there is no doubt about it (74).

1. धर्मज्ञोऽसि दयापरः 2. त्वदनन्यामदोषां 3. पुष्पास्तरणतुल्या

अहं त्वा क्लेशये नैव भवेयं कार्यसाधिनी।

बाल्ये मां वीक्ष्य कश्चिद्वै ज्योतिःशास्त्रविशारदः॥७५॥

ग्राह ते विपिने वासः पत्या सह भविष्यति।

सत्यवादी द्विजो भूयाद्गमिष्यामि त्वया सह॥७६॥

75-76. I shall not give you any trouble of any kind. On the contrary, I shall be helpful in your endeavours/works. During my childhood days, an expert astrologer had prophesised that I shall live with my husband in the forest. Let those words of that Brahmin be truthful—I shall surely accompany you to the forest (75-76).

अन्यत्किञ्चित्प्रवक्ष्यामि श्रुत्वा मां नय काननम्।

रामायणानि बहुशः श्रुतानि बहुभिर्द्विजैः॥७७॥

सीतां विना वनं रामो गतः किं कुत्रचिद्बद।

अतस्त्वया गमिष्यामि सर्वथा त्वत्सहायिनी॥७८॥

77-78. There is one more thing I tell you—on hearing it, you would take me to the forest. You must have heard many Ramayans from the mouth of many learned Brahmins (77). Tell me, has Sri Ram gone to the forest without Sita in any of these versions of the Ramayana? Hence, I shall truly be your helper and companion, and will surely go along side you to the forest (78).

यदि गच्छसि मां त्यक्त्वा प्राणांस्त्यक्ष्यामि तेऽग्रतः।

इति तं निश्चयं ज्ञात्वा सीताया रघुनन्दनः॥७९॥

अब्रवीद्देवि गच्छ त्वं वनं शीघ्रं मया सह।

अरुन्धत्यै प्रयच्छाशु हारानाभरणानि च॥८०॥

79-80. If you go alone by abandoning me, then I shall leave my life (i.e., die; commit suicide) immediately in front of you'. Seeing such a firm determination of Sita, Raghunandan (Sri Ram) said, 'Oh Devi! Come along with me to the forest hastily; give these necklaces and other priceless ornaments to sage Vashistha's wife Arundhati (79-80).

ब्राह्मणेभ्यो धनं सर्वं दत्त्वा गच्छामहे वनम्।
 इत्युक्त्वा लक्ष्मणेनाशु द्विजानाहूय भक्तिः॥८१॥
 ददौ गवां वृन्दशतं धनानि वस्त्राणि दिव्यानि विभूषणानि।
 कुटुम्बवद्भ्यः श्रुतशीलवद्भ्यो मुदा द्विजेभ्यो रघुवंशकेतुः॥८२॥

81-82. We shall donate all our wealth to Brahmins and then go to the forest'. Saying so, he asked Laxman to call all the Brahmins (81). Raghukulketu (literally, a shining star in Raghu's clan; Sri Ram) gladly donated hundreds of cows, a lot of wealth, magnificent clothes, garments and ornaments to virtuous, expert Brahmin along with there relatives and kins (82).

अरुन्धत्यै ददौ सीता मुख्याभरणानि च।
 रामो मातुः सेवकेभ्यो ददौ धनमनेकधा॥८३॥
 स्वकानतःपुरवासिभ्यः सेवकेभ्यस्तथैव च।
 पौरजानपदेभ्यश्च ब्राह्मणेभ्यः सहस्रशः॥८४॥

83-84. Sita gave away her main ornaments to Arundhati while Sri Ram gave away a lot of wealth to the servants serving his mother (83). Similarly, he distributed a lot of alms to the servants of the royal household, denizens of the city, subjects of the realm and Brahmins (84).

[Note :- All of them had assembled to attend the anointment ceremony. Further, one feels that they should not have accepted Sri Ram and Sita's personal belongings, for the sight of those things should have torn their hearts asunder. But perhaps they accepted them as a fond memorabilia of their beloved Ram and Sita, which they would cherish during the long 14 years of wait. Certainly it was this factor and not the desire to grab whatever wealth and treasure came their way which motivated them.]

लक्ष्मणोऽपि सुमित्रां तु कौसल्यायै समर्पयत्।
 धनुष्पाणिः समागत्य रामस्याग्रे व्यवस्थितः॥८५॥
 रामः सीता लक्ष्मणश्च जग्मुः सर्वे नृपालयम्॥८६॥

85-86. On the other hand, Laxman put his mother Sumitra in the care of Kaushalya, took his bow in his hand and stood before Sri Ram (85). After that, Sri Ram, Sita and Laxman went to the king together (86).

श्रीरामः सह सीतया नृपपथे गच्छन् शनैः सानुजः
 पौरान् जानपदान्कुतूहलदृशः सानन्दमुद्रीक्षयन् ।
 श्यामः कामसहस्रसुन्दरवपुः कान्त्या दिशो भासयन्
 पादन्यासपवित्रिताखिलजगत् प्रापालयं तत्पितुः॥८७॥

87. Sri Ram—who was dark complexioned and as beauteous as thousands of Kamdeocupid—accompanied by Sita and younger brother Laxman went along slowly on the central avenue of the city, illuminating all the 10 directions with his splendour and brilliant radiance while the citizens and subjects of the kingdom watched him eagerly with affectionate curiosity and wonder while he purified the whole world (i.e., earth) by the touch of his holy feet while on his way to the palace of his father (87).

* __* __* __*

Ayodhya Kand — Canto 5

Sri Ram's forest exile

श्रीमहादेव उवाच

आयान्तं नागरा दृष्ट्वा मार्गे रामं सजानकिम्।
 लक्ष्मणेन समं वीक्ष्य ऊचुः सर्वे परस्परम्॥१॥
 कैकेय्या वरदानादि श्रुत्वा दुःखसमावृताः।
 बत राजा दशरथः सत्यसन्धं प्रियं सुतम्॥२॥
 स्त्रीहेतोरत्यजत्कामी तस्य सत्यवता कुतः।
 कैकेयी वा कथं दुष्टा रामं सत्यं प्रियङ्करम्॥३॥

1-3. Lord Shiva said to Parvati—'Watching Sri Ram coming down the road along with Janki (Sita) and Laxman, and having heard about the episode of Kaikeyi's boons, all the denizens of the city became extremely exasperated, sorrowful and agitated. They said to each other (1), 'Alas! King Dasrath was so enamoured by a woman and was under the spell of lust¹ that he had abandoned his most dear and truthfully righteous son (Sri Ram)². How can he (Dasrath) be called righteous and truthful³? And that wicked Kaikeyi—how come she gave forest exile to Sri Ram who is most truthful and affectionately benevolent towards all⁴? (2-3).

1. स्त्रीहेतोरत्यजत्कामी 2. सत्यसन्धं प्रियं सुतम् 3. सत्यवता कुतः 4. रामं सत्यं प्रियंकरम्

विवासयामास कथं क्रूरकर्मातिमूढधीः।
 हे जना नात्र व स्तव्यं गच्छामोऽद्यैव काननम्॥४॥
 यत्र रामः सभार्यश्च सानुजो गन्तुमिच्छति।
 पश्यन्तु जानकीं सर्वे पादचारेण गच्छतीम्॥५॥

4-5. Why has she become so cruel, pervert and mentally depraved? Oh companions (हे जना)! We must not stay here any longer; rather, we shall also go to the forest today, where Sri Ram wishes to go with his wife and younger brother. Just have a look—Sita is walking on foot today (4-5).

पुंभिः कदाचिद्दृष्ट्वा वा जानकी लोकसुन्दरी।
 सापि पादेन गच्छन्ती जनसङ्घेष्वनावृता॥६॥
 रामोऽपि पादचारेण गजाशवादिविवर्जितः।
 गच्छति द्रक्ष्यथ विभुं सर्वलोकैकसुन्दरम्॥७॥
 राक्षसी कैकेयीनाम्नी जाता सर्वविनाशिनी।
 रामस्यापि भवेद्दुःखं सीतायाः पादयानतः॥८॥

6-8. Alas! That Janki (Sita)—who is the most beautiful in the 3 Lokas (i.e., in the entire world) and who was rarely, if ever, seen by a male earlier—is walking in front of the crowd without any veil on her face (6). Look at Sri Ram too, who is the most charming and beautiful in all the worlds. He is also walking on foot today without any accompanying royal paraphernalias such as horses and elephants (7). This Kaikeyi is demoness in dis-

guise, who has taken birth to destroy (kill) all of us. Brothers! Even Sri Ram must be feeling greatly sorrowful and anguished by seeing Sita walk on foot (on the road, in front of the crowd) (8).

बलवान्विधिरेवात्र पुं प्रयत्नो हि दुर्बलः।
इति दुःखाकुले वृन्दे साधूनां मुनिपुङ्गवः॥९॥
अब्रवीद्दामदेवोऽथ साधूनां सङ्घमध्यगः।
मानुशोचथ रामं वा सीतां वा वच्मि तत्त्वतः॥१०॥

9-10. But what can be done? In this happening (we are helpless because) destiny is very powerful and cruel; a man's efforts are totally ineffectual or in vain against it'. Seeing the community of 'Sadhus' (saintly, wise, noble-hearted, righteous people) in such mental agony, distress and agitated, sage Vamdeo (i.e., Lord Shiva; or a sage of Vedic period with the same name said to the an incarnate of Shiva) came to them and consoled them—I shall make you aware of the reality. You should not worry about Sri Ram and Sita (9-10).

एष रामः परो विष्णुरादिनारायणः स्मृतः।
एषा सा जानकी लक्ष्मीर्योगमायेति विश्रुता॥११॥
असौ शेषस्तमन्वेति लक्ष्मणाख्यश्च साम्प्रतम्।
एष मायागुणैर्युक्तस्तत्तदाकारवानिव॥१२॥

11-12. This 'Ram' is not an ordinary person but the ancient Lord Vishnu¹ and this Janki (Sita) is Laxmi who is famed as the 'Yog Maya' (supreme power of delusion; the supreme cosmic infinite creative energy of the Lord which can be harnessed by the meditative process called Yoga—hence, called Yog Maya)² (11). Presently, the one who follows him in the person of Laxman is non other than the legendary Sheshnath³. This supreme cosmic soul (Purshottam), accompanied by his delusionary powers, appear to have various forms (having different attributes) (12).

1. रामः परो विष्णुरादिनारायण 2. जानकी लक्ष्मीर्योगमायेति 3. असौ शेषस्तमन्वेति लक्ष्मणाख्यश्च

एष एव रजोयुक्तो ब्रह्माभूद्विश्वभावनः।
सत्त्वाविष्टस्तथा विष्णुस्त्रिजगत्प्रतिपालकः॥१३॥
एष रुद्रस्तामसोऽन्ते जगत्प्रलयकारणम्।
एष मत्स्यः पुरा भूत्वा भक्तं वैवस्वतं मनुम्॥१४॥
नाव्यारोप्य लयस्यान्ते पालयामास राघवः।
समुद्रमथने पूर्वं मन्दरे सुतलं गते॥१५॥

13-15. Endowed with the (second) quality of 'Raj' (the desire to produce and enjoy), he has become the creator Brahma while being richer in the (first) quality of 'Sat' (i.e., truth, compassion, detachment, equanimity) he is Lord Vishnu who is the protector and sustainer of the 3 worlds (the celestial, terrestrial and subterranean) (13). At the end of a 'Kalpa' (a mythological long period of time), he takes the help of the (third, base) quality of 'Tam' (ignorance, darkness, gloom, perversion, turpitude) and annihilates the world in the form of Rudra (a form of Shiva). In an earlier time, this same person Raghav (Sri Ram) had taken the

form of a large fish and had saved his devotee Vaivaswat Manu (वैवस्वत मनु) from drowning at the time of the dooms day deluge (पालयामास). At the time of the legendary churning of the ocean, when Mt. Mandrachal had begun sinking to the nether world (14-15)—

[Note :- See also Ayodhya Kand, Canto 1, verse nos. 11-12.]

अधारयत्स्वपृष्ठेऽद्रिं कूर्मरूपी रघूत्तमः।
 मही रसातलं याता प्रलये सूकरोऽभवत्।१६॥
 तोलयामास दंष्ट्राग्रे तां क्षोणीं रघुनन्दनः।
 नारसिंहं वपुः कृत्वा प्रह्लादवरदः पुरा।१७॥
 त्रैलोक्यकण्टकं रक्षः पाटयामास तन्नखैः।
 पुत्रराज्यं हतं दृष्ट्वा ह्यदित्या याचितः पुरा।१८॥

16-18. It was then that the best one in the Raghu's clan (Sri Ram) had assumed the form of a tortoise and had borne it on his back. During the period of the great deluge when the earth had been submerged, he became the boar (16) and salvaged the earth on its snout. Similarly, he had assumed the form of a half-man half-lion (Narsingh) to give a boon to (or to bless, protect) his devotee Prahalad (17) and had torn the entrails out of his father Hiranyakashipu (हिरण्यकशिपु)—who was a thorn-like demon for the 3 worlds—with his nails. Once, when the God's mother Aditi prayed to him on seeing that her son Indra was being deprived of his kingdom (18)—

वामनत्वमुपागम्य याच्चया चाहरत्पुनः।
 दुष्टक्षत्रियभूभारनिवृत्त्यै भार्गवोऽभवत्।१९॥
 स एव जगतां नाथ इदानीं रामतां गतः।
 रावणादीनि रक्षांसि कोटिशो निहनिष्यति॥२०॥

19-20. At that time, he had assumed the form of the dwarf mendicant Vaaman and had begged to retrieve the kingdom for him. In order to destroy the tyrannical Kshatriya kings, he became sage Brighu's son Parashuram (19). The same Lord of the universe has appeared in the form of Sri Ram now. He shall slay Ravana and crores of other demons (20).

मानुषेणैव मरणं तस्य दृष्टं दुरातमनः।
 राज्ञा दशरथेनापि तपसाराधितो हरिः॥२१॥
 पुत्रत्वाकांक्षया विष्णोस्तदा पुत्रोऽभवद्धरिः।
 स एव विष्णुः श्रीरामो रावणादिवधाय हि॥२२॥
 गन्ताद्यैव वनं रामो लक्ष्मणेन सहायवान्।
 एषा सीता हरेर्माया सृष्टिस्थित्यन्तकारिणी॥२३॥

21-23. The evil soul's (Ravana) death is destined at the hands of a human being. King Dasrath in his previous life had propitiated Lord Vishnu with severe austerities and penances so that he takes birth in the former's household. That is why the Lord has taken birth as his son. That Lord Vishnu is Sri Ram now. There is no doubt about it (21-22). Now he shall proceed to the forest along with Laxman to kill Ravana. This Sita is the personification of the Lord's Maya (delusionary powers) which creates, sustains and annihilates the world (23).

राजा व कैकेयी वापि नात्र कारणमण्वपि।
 पूर्वेद्युर्नारदः प्राह भूभारहरणाय च॥२४॥
 रामोऽप्याह स्वयं साक्षाच्छ्वो गमिष्याम्यहं वनम्।
 अतो रामं समुद्दिश्य चिन्तां त्यजत बालिशाः॥२५॥
 रामरामेति ये नित्यं जपन्ति मनुजा भुवि।
 तेषां मृत्युभयादीनि न भवन्ति कदाचन॥२६॥

24-26. The king or Kaikeyi are not in the least the cause of his exile. It was only yesterday that sage Narad had pleaded with him (Sri Ram) to remove the burden of the earth (by killing the demons) (24). At that time, Sri Ram had assured him himself that he would go to the forest the next day. Hence, all of you should not worry for Sri Ram (25). In this world, those people who constantly chant 'Ram, Ram' do not have any fear of death etc. of any kind (26).

[Note :- See Ayodhya Kand, Canto 1, verse nos. 32-39 also.]

का पुनस्तस्य रामस्य दुःखशङ्का महात्मनः।
 रामनाम्नैव मुक्तिः स्यात्कलो नान्येन केनचित्॥२७॥
 मायामानुषरूपेण विडम्बयति लोककृत्।
 भक्तानां भजनार्थाय रावणस्य वधाय च॥२८॥
 राज्ञश्चाभीष्टसिद्ध्यर्थं मानुषं वपुराश्रितः।
 इत्युत्तवा विररामाथ वामदेवो महामुनिः॥२९॥

27-29. Then, how can one ever have any doubt that the great Sri Ram himself will suffer from sorrows in any manner whatsoever? During the era of Kali (the present era), one can attain emancipation and salvation merely on the strength of Sri Ram's holy name², and by no other means (27). The Lord who is the cause of the universe is playing sport in this world in the disguise of a human being³ to provide his devotees the benefit of enjoying and singing the praises of his visible form having the characters, attributes and virtues⁴ as well as for slaying Ravana⁵ (28). Besides this, he has assumed this human form to fulfil the wishes of the king (Dasrath)⁶. Having said this, sage Vamdeo fell silent (29).

1. रामस्य महात्मनः दुःखशङ्का 2. रामनाम्नैव मुक्तिः स्यात्कलौ 3. मायामानुषरूपेण विडम्बयति लोककृत्

4. भक्तानाम् भजनार्थाय 5. रावणस्य वधाय 6. राज्ञश्चाभीष्टसिद्ध्यर्थं

श्रुत्वा तेऽपि द्विजाः सर्वे रामं ज्ञात्वाहरिं विभुम्।
 जहुर्हृत्संशयग्रन्थिं राममेवान्वचिन्तयन्॥३०॥
 य इदं चिन्तयेन्नित्यं रहस्यं रामसीतयोः।
 तस्य रामे दृढा भक्तिर्भवेद्विज्ञानपूर्विका॥३१॥
 रहस्यं गोपनीयं वो यूयं वै राघवप्रियाः।
 इत्युक्त्वा प्रययौ विप्रस्तेऽपि रामं परं विदुः॥३२॥

30-32. Hearing this (sermon), all the assembled seniors and wise ones recognised Sri Ram as the all-pervading, supreme Lord Vishnu. Thereafter, they left their doubts aside and started remembering Sri Ram, the Lord (30). 'Those persons who would regularly

(daily, persistently) and constantly (consistently) contemplate (and reflect) on this secret¹ (i.e., the essential truth) about the nature of Sri Ram would have steadfast and robust (strong, firm) devotion and dedication for Sri Ram based on sound, logical reasoning (i.e., based on realisation of the real facts behind the facade) and wisdom steeped in knowledge of the truth and awakenings² (31). All of you are most dear to Sri Ram (or conversely, Sri Ram is dear to you all). So, keep this fact always a secret'—saying this, sage Vamdeo departed from there while the citizens also came to realise (or understand) that Sri Ram is no ordinary human being but is the supreme, macrocosmic soul called Parmatma³ (32).

1. चिन्तयेन्नित्यं रहस्यं 2. दृढा भक्तिर्भवेद्विज्ञानपूर्विका 3. रामं परं विदुः

[Note :- Vamdeo advised the people to keep it a secret lest the demons become aware of Sri Ram's true identity. Surely then they will not fight with him and would not be slain at his hands. Also, Sri Ram would not be able to play/act his part to the full. The whole divine plan of eliminating the demons shall go haywire if the secret leaks.]

ततो रामः समाविश्य पितृगेहमवारितः।

सानुजः सीतया गत्वा कैकेयीमिदमब्रवीत्॥३३॥

आगताः स्मो वयं मातस्त्रयस्ते सम्मतं वनम्।

गन्तुं कृतधियः शीघ्रमाज्ञापयतु नः पिता॥३४॥

33-34. Meanwhile, Sri Ram entered the palace of his father along with Laxman and Sita, and said to Kaikeyi (33), 'Oh mother! As per your orders, we three have come prepared to proceed to the forest. Let the father gave us his permission (once again at the last moment)' (34).

इत्युक्ता सहसोत्थाय चीराणि प्रददौ स्वयम्।

रामाय लक्ष्मणायाथ सीतायै च पृथक् पृथक्॥३५॥

रामस्तु वस्त्राण्युत्सृज्य वन्यचीराणि पर्यधात्।

लक्ष्मणोऽपि तथा चक्रे सीता तत्र विजानती॥३६॥

हस्ते गृहीत्वा रामस्य लज्जया मुखमैक्षत।

रामो गृहीत्वा तच्चीरमंशुके पर्यवेष्टयत्॥३७॥

35-37. When the Sri Ram had said so, Kaikeyi got up herself and gave separate hermit like robes and garments made of barks of trees to Sri Ram, Laxman and Sita (35). Then, Sri Ram gave up his royal robes and ornamental clothes and accepted hermit like clothes. Laxman too did the same. But Sita did not know how to wear them (36). She picked them up in her hands and hesitantly and shyly looked at Sri Ram. Then Sri Ram wrapped or draped that piece of cloth around her body over her normal clothes (तच्चीरमंशुके पर्यवेष्टयत्) (37).

तद् दृष्ट्वा रुरुदुः सर्वे राजदाराः समन्ततः।

वसिष्ठस्तु तदाकर्ण्य रुदितं भर्त्सयन् रुषा॥३८॥

कैकेयीं प्राह दुर्वृत्ते राम एव त्वया वृतः।

वनवासाय दुष्टे त्वं सीतायै किं प्रयच्छसि॥३९॥

38-39. Seeing this, all the womenfolk of the palace began weeping and lamenting. Then

sage Vashistha was very irked seeing them all weeping and could not contain his anger and revulsion any longer. He angrily chided Kaikeyi (38)— 'Oh you wicked and pervert one (दुष्टे)! You had asked for the boon of sending only Sri Ram to the forest. Why then (or how come and how dare) you give forest-like clothes to Sita? (39).

यदि रामं समन्वेति सीता भक्त्या पतिव्रता।
दिव्याम्बरधरा नित्यं सर्वाभरणभूषिता॥४०॥
रमयत्वनिशं रामं वनदुःखनिवारिणी।
राजा दशरथोऽप्याह सुमन्त्रं रथमानय॥४१॥

40-41. If the loyal, chaste and devoted wife that Sita is wishes to follow her husband Sri Ram to the forest, then she must go with him fully decked up with all the ornaments and wearing all the magnificent clothes that she is already wearing at present (40), and should endeavour to minimise or reduce (or remove) Sri Ram's troubles in the forest and make him feel happy and comfortable there as far as possible'. Then king Dasrath ordered Sumantra, 'Oh Sumantra! Bring the chariot (41).

[Note :- Sita had already disposed of all her jewellery on the orders of Sri Ram and had given them to sage Vashistha's wife Arundhati—see Canto 4, verse nos. 80-81 and 83. As for clothes, it is obvious from verse no. 37 of this Canto 5 that Sri Ram had wrapped the hermit-like overall on and around the Sari and other garments that Sita was already wearing. Hence, we conclude that Sita went to the forest with proper clothes on as befitting her stature as the daughter-in-law of Ayodhya but without extravagant jewellery and costly ornaments. She was only wearing basic ornaments worn by a married woman as directed by sage Vashistha as in verse no. 40 above.]

रथमारुह्य गच्छन्तु वनं वनचरप्रियाः।
इत्युक्त्वा राममालोक्य सीतां चैव सलक्ष्मणम्॥४२॥
दुःखान्निपतितो भूमौ रुरोदाश्रुपरिप्लुतः।
आरुरोह रथं सीता शीघ्रं रामस्य पश्यतः॥४३॥

42-43. These three—Sri Ram and others, who are dear to those living in the forest (वनचरप्रियाः)—shall go there on a chariot'. Saying so, he (Dasrath) looked at Sri Ram along with Laxman and Sita. He was overcome with grief and remorse, and fell down on the floor and wept bitterly with tears rolling down from his eyes. Then, even as Sri Ram watched, Sita hastily boarded the chariot (first, before Sri Ram and Laxman could do so) (42-43).

[Note :- It was Sita who first strode the chariot even as Sri Ram watched— रामस्य पश्यतः. Sita represented the cosmic 'Adi Shakti', the cosmic, supreme, infinite energy which had manifested or revealed from time to time in the form of Durga, Kali, Parvati etc. This seemingly innoxious incident has great symbolic significance—that the cosmic Shakti has taken the initiative to fulfil the work of the Gods, which was Ravan's death. Sri Ram was simply following her, not leading her! By boarding the chariot first, she indicated that she was in the lead and symbolically told Sri Ram not to hesitate or be reluctant any longer. See seemed to say—'I am in charge now'.]

रामः प्रदक्षिणं कृत्वा पितरं रथमारुहत्।
 लक्ष्मणः खड्गयुगलं धनुस्तूणीयुगं तथा॥४४॥
 गृहीत्वा रथमारुह्य नोदयामास सारथिम्।
 तिष्ठ तिष्ठ सुमन्त्रेति राजा दशरथोऽब्रवीत्॥४५॥

44-45. Then, Sri Ram circled his father as a token of showing respect to him and mounted the chariot. Behind him boarded Laxman armed with two bows, two swords and quivers. Then he asked the charioteer to start for the journey. King Dasrath interceded, calling out—'Oh Sumantra! Stop, Stop!' (44-45).

[Note :- How contradictory, indeed! Verse nos. 41-42 tell us that Dasrath ordered Sumantra to bring the chariot, and now in verse no. 45 he attempts to stop him. This shows the great mental tumult and upheaval through which the old man was going. On the one hand were his vows and his reputation as being true to his words and on the other hand was his love for his dearest son Sri Ram. This is very heart rendering scene—one is moved sufficiently enough to have empathy with Dasrath and have pity for him.]

गच्छ गच्छेति रामेण नोदितोऽचोदयद्रथम्।
 रामे दूरं गते राजा मूर्च्छितः प्रापतद्भुवि॥४६॥
 पौरास्तु बालवृद्धाश्च वृद्धा ब्राह्मणसत्तमाः।
 तिष्ठ तिष्ठेति रामेति क्रोशन्तो रथमन्वयुः॥४७॥

46-47. But Sri Ram told him 'Move on, move on and proceed hastily'. So Sumantra moved the chariot forward. When Sri Ram had gone some distance, the king fainted and fell on the ground (46). Thereafter, all the residents of the city—children, elderly and sages and seers—ran behind the chariot wailing and shouting (in dismay and anguish of separation)—'Stop Ram! Do not go! Oh Ram, please stop!' (47).

राजा रुदित्वा सुचिरं मां नयन्तु गृहं प्रति।
 कौसल्याया राममातुरित्याह परिचारकान्॥४८॥
 किञ्चित्कालं भवेत्तत्र जीवनं दुःखितस्य मे।
 अत ऊर्ध्वं न जीवामि चिरं रामं विना कृतः॥४९॥
 ततो गृहं प्रविश्यैव कौसल्यायाः पपात ह।
 मूर्च्छितश्च चिराद्बुद्ध्वा तूष्णीमेवावतस्थिवान्॥५०॥

48-50. The king went on weeping for a long time; then he instructed his attendants, 'Take me to the residence of Kaushalya, Sri Ram's mother (48). Staying there, this tormented soul of mine can survive for some time, but I will not be able to live for long now without Sri Ram' (49). Then, as soon as he reached Kaushalya's place, the king fell unconscious on the ground. After that, when he regained consciousness after a long time, he sat quietly in a daze (50).

रामस्तु तमसीतारं गत्वा तत्रावसत्सुखी।
 जलं प्राश्य निराहारो वृक्षमूलेऽस्वपद्भिः॥५१॥

सीतया सह धर्मात्मा धनुष्पाणिस्तु लक्ष्मणः।

पालयामास धर्मज्ञः सुमन्त्रेण समन्वितः॥५२॥

51-52. Here, Sri Ram reached the banks of the river Tamsa and stayed there comfortably. During the night he did not eat anything but drank only water, and along with Sita, he slept under a tree while Laxman, along with Sumantra, protected him, armed with a bow (51-52).

पौराः सर्वे समागत्य स्थितास्तस्याविदूरतः।

शक्ता रामं पुरं नेतुं नोचेद्गच्छामहे वनम्॥५३॥

इति निश्चयमाज्ञाय तेषां रामोऽतिविस्मितः।

नाहं गच्छामि नगरमेते वे क्लेशभागिनः॥५४॥

भविष्यन्तीति निश्चित्य सुमन्त्रमिदमब्रवीत्।

इदानीमेव गच्छामः सुमन्त्र रथमानय॥५५॥

53-55. (The citizens who were following the chariot from behind, finally caught up, and) All the citizens came there and stayed near them for the night. They were determined that either they would take Sri Ram back to Ayodhya or else they shall accompany him to the forest (53). When Sri Ram came to know about their determination, he was in a quandary and greatly perplexed. Thinking that since he will definitely not return to Ayodhya, and they (the citizens) would unnecessarily suffer in the forest (54), he called Sumantra aside and said, 'Oh Sumantra! Bring the chariot for me and we shall move ahead forthwith' (55).

[Note :- Sage Vamdeo had enlightened the wise ones about the true nature of Sri Ram in verse nos. 9-29 and so they were not the ones who had run behind the chariot to the forest. It were the ordinary folks, the plebeians as well as those who could not contain their sorrows and anguish of separation who ran behind Sri Ram.]

इत्याज्ञप्तः सुमन्त्रोऽपि रथं वाहैरयोजयत्।

आरुह्य रामः सीता च लक्ष्मणोऽपि ययुर्दुतम्॥५६॥

अयोध्याभिमुखं गत्वा किञ्चिद् दूरं ततो ययुः।

तेऽपि राममदृष्ट्वैव प्रातरुत्थाय दुःखिताः॥५७॥

रथनेमिगतं मार्गं पश्यन्तस्ते पुरं ययुः।

हृदि रामं ससीतं ते ध्यायन्तस्तस्थुरन्वहम्॥५८॥

56-58. Being thus instructed by Sri Ram, Sumantra yoked the horses to the chariot. Then Sri Ram, Laxman and Sita boarded it and swiftly moved on (56). They took the chariot towards Ayodhya for some distance and then turned towards the forest. When the subjects woke up the next morning and found Sri Ram missing from the place, they were extremely sad, remorseful, frustrated and exasperated (57). They followed the marks made by the wheels of the chariot and retraced their path back to Ayodhya (see verse no. 67). But at the crossroad, they lost its track. They spent their days fondly remembering Sri Ram and Sita in their hearts (58).

[Note :- It is obvious that Sumantra drove back to an intersection near the city and

then turned on a paved road leading away from the city, instead of soft ground, so that the marks of the chariot's wheels were not visible and the people would not know whether the chariot had turned right, or left, or had gone straight in the direction opposite the city. It was a clever ruse adopted by Sumantra to 'beat the track', as it were.]

सुमन्त्रोऽपि रथं शीघ्रं नोदयामास सादरम्।
स्फीतान् जनपादन्यश्यन् रामः सीतासमन्वितः॥५९॥
गङ्गातीरं समागच्छच्छङ्खवेराविदूरतः।
गङ्गां दृष्ट्वा नमस्कृत्य स्नात्वा सानन्दमानसः॥६०॥

59-60. Here, Sumantra moved his chariot with due respect (i.e., as directed by Sri Ram). Then Sri Ram saw the vast countryside of the realm and arrived at the banks of river Ganges at Sringeripur. Seeing the holy river, he happily bowed his head and bathed in it (59-60).

शिंशपावृक्षमूले स निषसाद रघूत्तमः।
ततो गुहो जनैः श्रुत्वा रामागममहोत्सवम्॥६१॥
सखायं स्वामिनं द्रष्टुं हर्षात्तूर्णं समापतत्।
फलानि मधुपुष्पादि गृहीत्वा भक्तिसंयुक्तः॥६२॥
रामस्याग्रे विनिक्षिप्य दण्डवत्प्रापतद्भुवि।
गुहमुत्थाप्य तं तूर्णं राघवः परिष्वजे॥६३॥

61-63. Then Sri Ram, who was the best in Raghu's clan, sat down under the shade of the Shesham tree. Around this time, Guha, the chieftain of the Nishad (boatman) community, heard the good news by word of mouth about the auspicious arrival of Sri Ram (61). As soon as he heard it, in order to meet his only friend and Lord (Sri Ram), he collected fruits, honey and flowers etc. (as welcoming gifts) with a cheerful mind and went there to meet him (62). He put these gifts in front of Sri Ram and fell before him (prostrated) like a stick. Then Raghav (Sri Ram) immediately picked him up and embraced him (63).

संपृष्टकुशलो रामं गुहः प्राञ्जलिरब्रवीत्।
धन्योऽहमद्य मे जनम नैषादं लोकपावनम्॥६४॥
वभूव परमानन्दः स्पृष्ट्वा तेऽङ्गं रघूत्तमम्।
नैषादराज्यमेतत्ते किङ्करस्य रघूत्तमम्॥६५॥
त्वदधीनं वसन्त्र पालयास्मान् रघूद्वह।
आगच्छ यामो नगरं पावनं कुरु मे गृहम्॥६६॥

64-66. When Sri Ram asked about his well-beings, Guha replied with folded hands—'Oh 'Lokpaawan' (i.e., one who purifies the world = लोकपावन)! I am privileged and feel honoured. My taking birth as a Nishad (boatman) has borne fruits and I feel fully rewarded (64). Oh the most exalted in Raghu's clan (Sri Ram)! I feel extremely glad and exhilarated by your physical presence. This kingdom (of the boatman community) belongs to you, so oh Sri Ram, you stay amongst us and protect us. Come, enter the city and

purify my household (65-66).

गृहाण फलमूलानि त्वदर्थं सञ्चितानि मे।
 अनुगृह्णीष्व भगवन् दासस्तेऽहं सुरोत्तम॥६७॥
 रामस्तमाह सुप्रीतो वचनं शृणु मे सखे।
 न वेक्ष्यामि गृहं ग्रामं नव वर्षाणि पञ्च च॥६८॥
 दत्तमन्येन नो भुञ्जे फलमूलादि किञ्चन।
 राज्यं ममैतत्ते सर्वं त्वं सखा मेऽतिवल्लभः॥६९॥

67-69. Oh Lord! Please accept whatever fruits and roots that I have collected for you. Oh the most exalted God (सुरोत्तम)! I am your servant (devotee, follower, subordinate, supplicant, subject)! Show your munificence and benediction on me' (67). Sri Ram was very pleased and replied, 'Oh friend! Listen, I cannot go to a village or house for the next 14 years (68), and neither can I eat fruits-roots offered by others. Oh friend, all of your kingdom is mine and you too are my most dear friend' (69).

वटक्षीरं समानाय्य जटामुकुटमादरात्।
 बबन्ध लक्ष्मणेनाथ सहितो रघुनन्दनः॥७०॥
 जलमात्रं तु सम्प्राश्य सीतया सह राघवः।
 आस्तृतं कुशपण्डितैः शयनं लक्ष्मणेन हि॥७१॥
 उवास तत्र नगरप्रासादाग्रे यथा पुरा।
 सुष्वाप तत्र वैदेह्या पर्यङ्क इव संस्कृते॥७२॥

70-72. After that, Sri Ram asked for milk (sap) of the Vat tree (Banyan) and, along with Laxman, matted and tied his hairs properly. [The sticky sap of the banyan tree is used by hermits to tie the hair into a tress and then pile the tresses on the top of the head like a pyramid or a crown; meaning matted hairs.] (70). Laxman made a bed of grass and leaves, and Sri Ram accompanied by Sita, seated himself on it and slept on it like he used to do earlier on a bedstead back in his palace in Ayodhya (71-72).

ततोऽविदूरे परिगृह्य चापं सबाणतूणीरधनुः स लक्ष्मणः।
 ररक्ष रामं परितो विपश्यन् गुहेन सार्धं सशरासनेन॥७३॥

73. Near him, Laxman—armed with a bow, arrow and a quiver and accompanied by Guha who was also armed with a bow—sat vigilantly alert to protect Sri Ram while he slept (73).

[Note :- This is the 2nd night of exile.]

Ayodhya Kand — Canto 6

Laxman's gospel; Crossing of river Ganges;
Meeting with sages Bharadwaj and Valmiki; Valmiki's gospel

श्रीमहादेव उवाच

सुप्तं रामं समालोक्य गुहः सोऽश्रुपरिप्लुतः।
लक्ष्मणं प्राह विनयाद् भ्रातः पश्यसि राघवम्॥१॥
शयानं कुशपत्रौघसंस्तरे सीतया सह।
यः शेते स्वर्णपर्यङ्के स्वास्तीर्णे भवनोत्तमे॥२॥
कैकेयी रामदुःखस्य कारणं विधिना कृता।
मन्थराबुद्धिमास्थाय कैकेयी पापमाचरत्॥३॥

1-3. Lord Shiva said—'Oh Parvati! Seeing Sri Ram sleeping (on the ground in a humble condition), Guha filled his eyes with tears (of pity, regrets, helplessness, sorrows and sympathy) and said to Laxman politely, 'Oh brother! Are you watching? Raghav (Sri Ram) who used to recline on a golden bedstead on beautiful mattresses in his majestic palace, is sleeping along with Sita on the rough bed made up of grass and leaves on the ground (1-2). The creator has made Kaikeyi the cause of all this agony and distress to Sri Ram. She has greatly sinned (erred) by relying on the corrupted wisdom (and advise) of Manthra' (3).

तच्छ्रुत्वा लक्ष्मणः प्राह सखे शृणु वचो मम।
कः कस्य हेतुर्दुःखस्य कश्च हेतुः सुखस्य वा॥४॥
स्वपूर्वार्जितकर्मैव कारणं सुखदुःखयोः॥५॥

4-5. Hearing this, Laxman said, 'Oh friend! Listen to me. Who is responsible for the sorrow, distress and agony of others? (That is, no one.) A man's past deeds¹ is the only cause for his happiness and sorrows² (4-5).

1. स्वपूर्वार्जितकर्मैव 2. सुखदुःखयोः स्वपूर्वार्जितकर्मैव कारणं

सुखस्य दुःखस्य न कोऽपि दाता परो ददातीति कुबुद्धिरेषा।
अहं करोमीति वृथाभिमानः स्वकर्मसूत्रग्रथितो हि लोकः॥६॥
सुहृन्मित्रार्युदासीनद्वेष्यमध्यस्थबान्धवाः ।
स्वयमेवाचरन्कर्म तथा तत्र विभाव्यते॥७॥

6-7. No one can give (or inflict) sorrows or happiness. To think that 'someone else is responsible (or gives) for one's happiness or sorrows' is ill-advised (misleading, erroneous, misconceived and unwise). 'I do it'—this ego or pride is in vain and futile¹ because everyone is shackled (or tied) by the rope of one's own deeds (i.e., every person is impelled by his past and present deeds and their resultant effects. The pure self, the true 'I' which is pure consciousness, in fact does nothing. It has no ego or pride as such) (6). A person establishes various imaginary relationships such as friendliness/endearments², a friend³ or an enemy⁴, indifference/apathy⁵, malice/ill-will⁶, or a median path of evenness or equanimity⁷ as well as of brotherhood⁸ etc. by behaving/interacting differently with

people with whom he comes in contact in this world (7).

1. अहं करोमीति वृथाभिमानं 2. सुहृ 3. मित्रा 4. त्राय 5. उदासीन 6. द्वेष्य 7. मध्यस्थ 8. बान्धवाः

सुखं वा यदि वा दुःखं स्वकर्मवशगो नरः।
यद्यद्यथागतं तत्तद् भुक्त्वा स्वस्थमना भवेत्॥८॥
न मे भोगागमे वाञ्छा न मे भोगविवर्जने।
आगच्छत्वथ मागच्छत्वभोगवशगो भवेत्॥९॥

8-9. Hence, a person should bear (cope with) all sorrows or happiness that come along his way due to the effects of his past deeds (Prarabdha)¹ with great fortitude, indifference, forbearance, equanimity and placidity of mind. And, as a consequence, he should remain calm, cheerful, happy and serene² (8). We do not desire to acquire and enjoy the pleasures of the sense organs and the objects of this materialistic world³, nor do we wish to abandon or forsake them⁴. Whether they come or not (i.e., whether we acquire them, whether we can enjoy them or not), we are not dependant⁵ (subservient, reliant) on them i.e., we do not yearn for or bother about them for our happiness (9).

1. स्वकर्मवशगो 2. स्वस्थमना 3. न में भोगगमे वाञ्छा 4. न मे भोगविवर्जने 5. भोगवशगो

यस्मिन् देशे च काले च यस्माद्वा येन केन वा।
कृतं शुभाशुभं कर्म भोज्यं तत्तत्र नान्यथा॥१०॥
अलं हर्षविषादाभ्यां शुभाशुभफलोदये।
विधात्रा विहितं यद्यत्तदलङ्घ्यं सुरासुरैः॥११॥

10-11. In whichever country or whatever time one does good or bad, auspicious or inauspicious deeds¹—without doubt he has to enjoy or suffer its consequences accordingly² (10). Hence, with the sprouting and ripening of the fruits of auspicious (good, righteous) or inauspicious (bad, unrighteous) deeds and demeanours, it is useless (and in vain) to feel happy or sorrowful because the edict (or what is ordained) by the creator³ (the supreme Lord) cannot be violated⁴ (or superceded) by either the Gods or the demons⁵ (11).

1. शुभाशुभं कर्म 2. भोज्यं तत्तत्र नान्यथा 3. विहितं विधात्रा 4. उलंङ्घ्यं 5. सुरासुरैः

सर्वदा सुखदुःखाभ्यां नरः प्रत्यवरुध्यते।
शरीरं पुण्यपापाभ्यामुत्पन्नं सुखदुःखवत्॥१२॥
सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्।
द्वयमेतद्धि जन्तूनामलङ्घ्यं दिनरात्रिवत्॥१३॥

12-13. A man is constantly surrounded by a variety of sorrows/agonies and happiness/joy¹ because the human body is the result of a cocktail (i.e., a combination) of sin/evil and goodness/auspiciousness², and is, therefore, naturally subjected to their inherent characteristics and qualifying features (12). Sorrow/agonies follows happiness/joy and vice versa. Both of them are sequential and unavoidable by the creature³ like the day and night (13).

1. सुखदुःखाभ्यां 2. पुण्यपापाभ्यामुत्पन्नं 3. जन्तूनामलङ्घ्यं

सुखमध्ये स्थितं दुःखं दुःखमध्ये स्थितं सुखम्।
द्वयमन्योन्यसंयुक्तं प्रोच्यते जलपङ्कवत्॥१४॥

तस्माद्द्वैरेण विद्वांस इष्टानिष्टोपपत्तिषु।

न हृष्यन्ति न मुह्यन्ति सर्वं मायेति भावनात्।१५॥

14-15. Sorrows and agonies are inherent (integral part and coupled) to happiness and joy, and vice versa. Both of them have the same relationship with each other as water has with slush¹ (14). This is why the wise ones regard 'everything as an illusion'² and bear with fortitude, forbearance and equanimity both success or disaster without having either the emotions of delight and happiness or anguish and remorse at it. (That is, sorrows and happiness depend on the outlook of the person to a given set of circumstances.) (15).

1. द्वयमन्योन्यसंयुक्तं जलपङ्कवत् 2. सर्वं मायेति भावनात्

[Note :- Verse nos. 4-15 can be called Laxman-Gita, or the gospel of Laxman.]

गुहलक्ष्मणयोरेवं भाषतोर्विमलं नभः।

वभूव रामः सलिलं स्पृष्ट्वा प्रातः समाहितः।१६॥

उवाच शीघ्रं सुदृढां नावमानय मे सखे।

श्रुत्वा रामस्य वचनं निषादाधिपतिर्गुहः।१७॥

स्वयमेव दृढां नावमानिनाय सुलक्षणाम्।

स्वामिन्नारुह्यतां नौकां सीतया लक्ष्मणेन च।१८॥

16-18. While Guha and Laxman were talking with each other, the dawn illuminated the sky. Then Sri Ram became alert and carefully sipped a palmful of water and did his daily purification rituals (16). After that he said, 'Oh friend! Bring a strong boat for me soon'. Hearing these words of Sri Ram, the lord of the Nishad community himself brought a boat with an auspicious make and markings, and submitted, 'Oh Lord! Board the boat along with Sita and Laxman' (17-18).

वाहये ज्ञातिभिः सार्धमहमेव समाहितः।

तथेति राघवः सीतामारोप्य शुभलक्षणाम्।१९॥

गुहस्य हस्तावालम्ब्य स्वयं चारोहदच्युतः।

आयुधादीन् समारोप्य लक्ष्मणोऽप्यारोह च।२०॥

19-20. I shall row it myself most carefully along with my kins (or clansmen)'. Sri Ram first put the virtuous and good charactered Sita on it (19). Then he held the hands of Guha and boarded the boat himself. Thereafter, having placed his arms and armaments on board, Laxman himself boarded the boat (20).

[Note :- As compared to the story of Ram Charit Manas, here the boatman did not disallow Sri Ram from boarding the boat before washing his feet.]

गुहस्तान्वाहयामास ज्ञातिभिः सहितः स्वयम्।

गङ्गामध्ये गतां गङ्गां प्रार्थयामास जानकी।२१॥

देवि गङ्गे नमस्तुभ्यं निवृत्ता वनवासतः।

रामेण सहिताहं त्वां लक्ष्मणेन च पूजये।२२॥

इत्युक्त्वा परकूलं तौ शनैरुत्तीर्य जग्मतुः।२३॥

21-23. Then Guha rowed the boat himself along with his clansmen. When the boat reached

mid-stream, Janki (Sita) prayed to river Ganges (21), 'Oh goddess Ganga! I bow my head before you. While returning from the forest, I shall worship you along with Sri Ram and Laxman'. Having prayed so, they crossed the river in due course and proceeded further ahead on their path (22-23).

[Note :- In Hindu traditional system, a wife is not supposed to pronounce her husband's first name. By saying 'Ram and Laxman', Sita indicates that though for worldly sport she might be Sri Ram's docile wife, but in reality there is no such relationship as husband and wife between the two. These two are at par with each other, complement each other, and are the two aspects of the same coin, as it were. One is the supreme Brahm and the other is his cosmic, infinite creative powers or energy as well as his delusionary powers.]

गुहोऽपि राघवं प्राह गमिष्यामि त्वया सह।

अनुज्ञां देहि राजेन्द्र नोचेत्प्राणांस्त्यजाम्यहम्॥२४॥

24. Then Guha requested Raghav (Sri Ram), 'Oh Rajendra (King of kings)! I shall also accompany you. Give me your consent. Otherwise I shall leave my life (i.e., die)' (24).

[Note :- It appears he is the fifth person threatening Sri Ram that he would commit suicide if Sri Ram does not take him along—earlier, it was Kaushalya, Laxman, Sita and the citizens.]

श्रुत्वा नैषादिवचनं श्रीरामस्तमथाब्रवीत्।

चतुर्दश समाः स्थित्वा दण्डके पुनरप्यहम्॥२५॥

आयास्याम्युदितं सत्यं नासत्यं रामभाषितम्।

इत्युक्त्वालङ्ग्यं तं भक्तं समाश्वस्य पुनः पुनः॥२६॥

निवर्तयामास गुहं सोऽपि कृच्छ्राद्ययौ गृहम्॥२७॥

25-27. Hearing the vow of Nishad, Sri Ram said to him, 'I shall come here after spending 14 years in the Dandkaranya forest. Whatever I say is the truth, for verily, Ram does not tell a lie'. Saying this, Sri Ram consoled his devotee Guha, embraced him repeatedly and bid him farewell. Then, Guha returned home unwillingly and with difficulty (i.e., with a heavy, distressed and remorseful heart) (25-27).

ततो रामस्तु वैदेह्या लक्ष्मणेन समन्वितः॥२८॥

भरद्वाजाश्रमपदं गत्वा बहिरुपस्थितः।

तत्रैकं बटुकं दृष्ट्वा रामः प्राह च हे बटो॥२९॥

रामो दाशरथिः सीतालक्ष्मणाभ्यां समन्वितः।

आस्ते बहिर्वनस्येति ह्युच्यतां मुनिसन्निधौ॥३०॥

28-30. Thereafter, Sri Ram along with Vaidehi (Sita) and Laxman arrived near the hermitage of sage Bharadwaj and stood outside it. Seeing a resident Brahmachari (celibate; the sage's disciple) there, he said to him, 'Oh the hermit's attendant (बटो) (28-29). Go and inform your Guru that the son of Dasrath, Ram, is standing outside the hermitage along with Sita and Laxman' (30).

तच्छ्रुत्वा सहसा गत्वा पादयोः पतितो मुनेः।
 स्वामिन् रामः समागत्य वनाद् बहिरवस्थितः॥३१॥
 सभार्यः सानुजः श्रीमानाह मां देवसन्निभः।
 भरद्वाजाय मुनये ज्ञापयस्व यथोचितम्॥३२॥

31-32. Hearing these words, the Brahmachari went immediately to the sage, touched his head at the feet of sage Bharadwaj and said, 'Oh Lord! Sri Ram has come with his wife and younger brother, and he is standing outside. Sri Ram—who is as revered and exalted as the Gods (or, who is as venerable as the Gods=देवसन्निभः)—has asked me to convey the news of his arrival to you (31-32).

तच्छ्रुत्वा सहसोत्थाय भरद्वाजो मुनीश्वरः।
 गृहीत्वार्घ्यं च पाद्यं च रामसामीप्यमाययौ॥३३॥
 दृष्ट्वा रामं यथान्यायं पूजयित्वा सलक्षणम्।
 आह मे पर्णशालां भो राम राजीवलोचन॥३४॥
 आगच्छ पादरजसा पुनीहि रघुनन्दन।
 इत्युक्त्वोटजमानीय सीतया सह राघवौ॥३५॥

33-35. Hearing this, the exalted sage Bharadwaj stood up instantly, and taking along water for oblation and other offerings with him, he came near Sri Ram (33). Seeing Sri Ram, he worshipped him along with Laxman in a proper (traditional) way, and welcoming him, he said, 'Oh Sri Ram! Oh the lotus-eyed one! Come. Purify my thatched hut with the dust of your feet'. Saying this, he escorted the two brothers along with Sita to his hut (34-35).

भक्त्या पुनः पूजयित्वा चकरातिथ्यमुत्तमम्।
 अद्याहं तपसः पारं गतोऽस्मि तव सङ्गमात्॥३६॥
 ज्ञातं राम तवोदन्तं भूतं चागामिकं च यत्।
 जानामि त्वां परात्मानं मायया कार्यमानुषम्॥३७॥

36-37. Then he worshipped them with full devotion, systematically and formally welcoming them. Then the sage said, 'Oh Sri Ram! My austerities and penances have become fulfilled (or duly rewarded) by having your communion (i.e., by having the privilege of meeting you) (36). Oh Sri Ram! I know all about your past and future. I also know that you are the supreme Lord himself personified, and have assumed a human form by your delusionary powers to complete the job of the Gods (which is the elimination of demonic forces from the earth) (37).

यदर्थमवतीर्णोऽसि प्रार्थितो ब्रह्मणा पुरा।
 यदर्थं वनवासस्ते यत्करिष्यसि वै पुरः॥३८॥
 जानामि ज्ञानदृष्ट्याहं जातया त्वदुपासनात्।
 इतः परं त्वां किं वक्ष्ये कृतार्थोऽहं रघूत्तम॥३९॥
 यस्त्वां पश्यामि काकुत्स्थं पुरुषं प्रकृतेः परम्।
 रामस्तमभिवाद्याह सीतालक्ष्मणसंयुतः॥४०॥

38-40. The reason why you have manifested (revealed, incarnated) yourself because of

Lord Brahma's prayers in an earlier time, the reason why you have been sent to exile in the forest, and whatever you shall be doing in the future—I know all that by virtue of the transcendental vision which I have acquired by the grace (or on the strength) of your devotion and worship. Oh the best one in Raghu's clan (Sri Ram)! What more can I tell you? I have been greatly honoured and feel privileged that I am watching you—Oh the son in the clan of Kukustha—you are beyond 'Nature' and are the most exalted supreme soul (Purushottam = पुरुषं प्रकृतेः परम्)'. Then, along with Sita and Laxman, Sri Ram bowed before the sage and said (38-40)—

अनुग्राह्यास्त्वया ब्रह्मन्वयं क्षत्रियबान्धवाः।

इति सम्भाष्य तेऽन्योन्यमुषित्वा मुनिसन्निधौ॥४१॥

41. 'Oh Brahmin (literally, the exalted, learned, wise one)! We are born in the Kshatriya clan; hence, we are subjects of your grace and kindness'. Having mutually shown respect to each other, they put up with him (i.e., stayed for the night at his hermitage) (41).

[Note :- Bharadwaj Ashram is located near present day Allahabad.]

प्रातरुत्थाय यमुनामुत्तीर्य मुनिदारकैः।

कृताप्लवेन मुनिना दृष्टमार्गेण राघवः॥४२॥

प्रययौ चित्रकूटाद्रिं वाल्मीकेर्यत्र चाश्रमः।

गत्वा रामोऽथ वाल्मीकेराश्रमं ऋषिसङ्कुलम्॥४३॥

नानामृगद्विजाकीर्णं नित्यपुष्पफलाकुलम्।

तत्र दृष्ट्वा समासीनं वाल्मीकिं मुनिसत्तमम्॥४४॥

42-44. Waking up in the morning, Raghav (Sri Ram) boarded a large boat without a sail (a type of canoe) which was constructed by the boys residing in the hermitage of Bharadwaj, and used it to cross the river Yamuna. He proceeded towards the Chitrakoot mountains as directed by sage Bharadwaj (42). At Chitrakoot, sage Valmiki's hermitage was located. When he reached the sage's hermitage—which was full of other hermits and ascetics (43), various types of animals and birds formed its integral part, and which was always full of fruits and flowers—he saw that the most exalted sage was sitting there (44).

ननाम शिरसा रामो लक्ष्मणेन च सीतया।

दृष्ट्वा रामं रमानाथं वाल्मीकिर्लोकसुन्दरम्॥४५॥

जानकीलक्ष्मणोपेतं जटामुकुटमण्डितम्।

कन्दर्पसदृशाकारं कमनीयाम्बुजेक्षणम्॥४६॥

45-46. Then Sri Ram, along with Laxman and Sita, paid his respects to him with a bowed head. Sage Valmiki's eyes fell on him whose eyes were as beautiful as a lotus flower, whose body contour was like that of Kamdeo-cupid, who had a crown of matted hairs, who could enchant the 3 Lokas (with his stupendous beauty) and who was the Lord of Laxmi—that is Sri Ram, along with Sita and Laxman (45-46).

दृष्ट्वैव सहस्रोत्तस्थौ विस्मयानिमिषेक्षणः।

आलिङ्ग्य परमानन्दं रामं हर्षाश्रुलोचनः॥४७॥

पूजयित्वा जगत्पूज्यं भक्त्यार्घ्यादिभिरादृतः।

फलमूलैः स मधुरैर्भोजयित्वा च लालितः॥४८॥

47-48. Immediately on seeing him, sage Valmiki stood up eagerly immediately. His eyes were blank with astonishment and disbelief, and they were filled with tears of exhilaration and delight. He embraced Sri Ram who is an embodiment of supreme bliss, peace and tranquility (परमानन्दं रामं) (47). He duly worshipped the Lord who is worshipped by the whole world with full devotion and dedication by offering oblations etc., offered him eatables such as sweet fruits and roots as refreshment, and in this way, he showed affectionate welcome to him (48).

राघवः प्राञ्जलिः प्राह वाल्मीकिं विनयान्वितः।

पितुराज्ञां पुरस्कृत्य दण्डकानागता वयम्॥४९॥

भवन्तो यदि जानन्ति किं वक्ष्यामोऽत्र कारणम्।

यत्र मे सुखवासाय भवेत्स्थानं वदस्व तत्॥५०॥

49-50. Then, Raghav (Sri Ram) most politely said to sage Valmiki with folded hands—'We have obeyed our father and have come to Dandkaranya forest (49). You know everything, what reason should we give you for it? Now, please tell (show) me a place where I can stay peacefully and comfortably in the forest (50).

सीतया सहितः कालं किञ्चित्त्र नयाम्यहम्।

इत्युक्तो राघवेणासौ मुनिः सस्मितमब्रवीत्॥५१॥

त्वमेव सर्वलोकानां निवासस्थानमुत्तमम्।

तवापि सर्वभूतानि निवाससदनानि हि॥५२॥

51-52. At the place directed by you, I shall spend some time living with Sita'. When Raghav (Sri Ram) had said this, the sage smiled and said (51), 'Oh Sri Ram! You are the only and the best place for all the creatures to reside in (i.e., you are the final resting place for the soul). While at the same time, they are your abode. (That is, the supreme Lord or the macrocosmic soul resides as the microcosmic soul in all creatures as pure self or pure consciousness or the Atma of the creature) (52).

एवं साधारणं स्थानमुक्तं ते रघुनन्दन।

सीतया सहितस्येति विशेषं पृच्छतस्तव॥५३॥

तद्वक्ष्यामि रघुश्रेष्ठ यत्ते नियतमन्दिरम्।

शान्तानां समदृष्टीनामद्वेष्टृणां च जन्तुषु।

त्वामेव भजतां नित्यं हृदयं तेऽधिमन्दिरम्॥५४॥

53-54. Oh Raghunandan (Sri Ram)! This is the general place (i.e., in a nutshell, so to speak) where you can (or do) reside. But since you have asked me for a place where you can stay with Sita (53), so oh the exalted one of Raghu's clan, I shall now list those specific places where you can live. One who is tranquil/serene/peaceful¹, is equanimity/equitable/even minded/uniform towards all², is without malice/ill-will/hatred towards anyone³, and worships and remembers you day and night (constantly, consistently)⁴—his

heart is the main (chief) place where you can (or do) reside (i.e., it is your temple⁵) (54).

1. शान्तानां 2. समदृष्टी 3. नामद्वेष्ट्यां य जन्तुषु 4. भजतां नित्यं 5. तेऽधिमन्दिरम्

धर्मधर्मान्परित्यज्यत्वामेव भजतोऽनिशम्।

सीतया सह ते राम तस्य हृत्सुखमन्दिरम्॥५५॥

त्वनमन्त्रजापको यस्तु त्वामेव शरणं गतः।

निर्द्वन्द्वो निःस्पृहस्तस्य हृदयं ते सुमन्दिरम्॥५६॥

55-56. He who is not too obsessed with either Dharma (righteousness, noble deeds, probity etc.) as well as Adharma (unrighteousness, evil deeds, impropriety etc.)¹ and, instead, constantly worships, adores and remembers you²—Oh Sri Ram, you should reside in his heart-like temple most joyfully and comfortably along with Sita (55). One who reverentially repeats (does Jaap of) your holy name³, who takes shelter at your holy feet⁴ and is without confusions, doubts, consternations or dilemmas of any kind⁵ as well as do not have any worldly attachments, allurements and attractions of any manner whatsoever⁶—the heart of such a person is your beautiful temple (residence, abode) (56).

1. धर्मधर्मान्परित्यज्यो 2. त्यामेव भजतोऽनिशम् 3. त्वन्मन्त्रजापको 4. शरणः गतः 5. निर्द्वन्द्वो 6. निःस्पृह

निरहङ्कारिणः शान्ता ये रागद्वेषवर्जिताः।

समलोष्टाश्मकनकास्तेषां ते हृदयं गृहम्॥५७॥

त्वयि दत्तमनोबुद्धिर्यः सन्तुष्टः सदा भवेत्।

त्वयि सन्त्यक्तकर्मा यस्तन्मनस्ते शुभं गृहम्॥५८॥

57-58. He who is devoid of any kind of pride/ego/haughtiness/arrogance¹, is tranquil/peaceful/serene/calm², is without any sort of attachment/desire/infatuation or malice/hatred/ill-will towards anyone³, and treats a dead 'Pinda' [a ball-shaped rounded dough made of cereals offered to dead ancestors; literally, any lifeless dead body], a stone and a peace of gold equally (without distinction between them)⁴—the heart of such a person is your residence (57). He who concentrates (focuses) his mind and intellect⁵ on you and remains ever contented/satisfied⁶, who offers all his deeds (and their results) to you⁷—his mind and heart is your auspicious abode⁸ (58).

1. निरहङ्कारिणः 2. शान्ता 3. राग द्वेष वर्जिताः 4. समलोष्टाश्मकनकास्तेषां 5. दत्तमनोबुद्धिर्यः 6. सन्तुष्टः 7. त्वीय सन्त्यक्तकर्मा यस्तन्मनस्ते 8. शुभं गृहम्

यो न द्वेष्ट्यप्रियं प्राप्य प्रियं प्राप्य न हृष्यति।

सर्वं मायेति निश्चित्य त्वां भजेत्तन्मनो गृहम्॥५९॥

षड्भावादिविकारान्यो देहे पश्यति नात्मनि।

क्षुत्तद् सुखं भयं दुःखं प्राणबुद्ध्योर्निरीक्षते॥६०॥

संसारधर्मेर्निर्मुक्तस्तस्य ते मानसं गृहम्॥६१॥

59-61. He who does not have any kind of malice, ill-will or hatred (i.e., never gets agitated and vengeful) even when subjected to unfavourable circumstances and unpleasantness¹ and neither does he get thrilled, happily excited or delighted on receiving anything pleasant or having favourable circumstances², and having decided that all the worldly

events/happenings are mere illusions, deceptive and manifestations of Maya³, he constantly worships, adores and remembers you⁴—the heart and mind of such a person is your residence (59). He who sees the six faults⁵ in this gross body but not in the eternally pure soul, who regards hunger, thirst, happiness, sorrows, grief and fears etc.⁶ as a defect of the vital winds and mind-intellect complex (and not of the eternal soul which is beyond any of the faults), and who is detached from the various aspects of the behavioural world—the mind and intellect of such a person is your own abode (60-61).

1. न द्वेष्ट्यप्रियं प्राप्य 2. प्रिय प्राप्य न हृष्यति 3. मायेति 4. भजेन्तन्मनो 5. षड्भावादिविकारान्यो 6. क्षुत्तृदुःखं मयं दुःखं

[Note :- The six faults or defects relevant to the body are—power/authority, birth, increase in shape and size, change, decay and destruction/death.]

पश्यन्ति ये सर्वगुहाशयस्थं त्वां चिद्धनं सत्यमनन्तमेकम्।

अलैपकं सर्वगतं वरेण्यं तेषां हृदब्जे सह सीतया वस॥६२॥

62. He who sees the Supreme Being represented by you who are enlightened and eternally blissful¹, a personification/embodiment of truth², eternal/without an end or a beginning³, the one and the only one (matchless, peerless, unparalleled, unique, without a second)⁴, are faultless, untarnished as well as unattached/detached/dispassionate⁵, are all-pervading/omnipresent⁶, and worthy of adoration/worship/devotion⁷, as being present in the soul of all the creatures⁸—oh Sri Ram, you should make residence in their lotus-like hearts along with Sita (62).

1. चिद्धनं 2. सत्य 3. मनन्त 4. मेकम् 5. अलैपकं 6. सर्वगतं 7. वरेण्यं 8. सर्वगुहाशयस्थं

निरन्तराभ्यासदृढीकृतात्मनां त्वत्पादसेवापरिनिष्ठितानाम् ।

त्वंनामकीर्त्या हतकल्मषाणां सीतासमेतस्य गृहं हृदब्जे॥६३॥

63. He whose mind and intellect have become stable¹ by constant practice, who involves himself in the service of your holy feet², whose sins and accumulated evil deeds have been destroyed by the singing of your holy name in chorus³—their lotus-like heart is the residence of both you and Sita (63).

1. दृढीकृतात्मनां 2. त्वत्पादसेवापरिनिष्ठि 3. त्वन्नामकीर्त्या

[Note :- Verse nos. 62-63 can be called the gospel of sage Valmiki.]

राम त्वन्नाममहिमा वर्ण्यते केन वा कथम्।

यत्प्रभावादहं राम ब्रह्मर्षित्वमवाप्तवान्॥६४॥

अहं पुरा किरातेषु किरातैः सह वर्धितः।

जन्ममात्रद्विजत्वं मे शूद्राचाररतः सदा॥६५॥

64-65. Oh Sri Ram! By the potential power and grace of that holy name, I have achieved the exalted stature of a 'Brahmarishi' (a sage who has attained the supreme state of Brahmanhood)—how can anyone describe the glory and fame of that divine name? (64). In an earlier time, I lived and was brought up among the Kirats (the forest tribals). My activities and behaviour were like Shudras (the lowest class in the society); my higher class was confined only to my birth (because I was born a Brahmin) (65).

शूद्रायां बहवः पुत्रा उत्पन्ना मेऽजितात्मनः।
 ततश्चौरैश्च सङ्गम्य चौरोऽहमभवं पुरा॥६६॥
 धनुर्बाणधरो नित्यं जीवानामन्तकोपमः।
 एकदा मुनयः सप्त दृष्ट्वा महति कानने॥६७॥

66-67. Many a sons were born from my Shudra-like sperms (i.e., though I was born a higher class 'Dwij', my deeds had turned me into a virtual 'Shudra', and therefore, the sons born to me were also, for all practical purposes, no better than Shudras). At that time, due to the company of robbers, I too had become a great bandit myself (66). Like Kaal who represents death for creatures, I too also held a bow and arrow to threaten and if necessary kill my victims. One day, I saw the seven celestial sages pass through a dense forest (67).

साक्षान्मया प्रकाशन्तो ज्वलनार्कसमप्रभाः।
 तानन्वधावं लोभेन तेषां सर्वपरिच्छदान्॥६८॥
 ग्रहीतुकामस्तत्राहं तिष्ठ तिष्ठेति चाब्रवम्।
 दृष्ट्वा मुनयोऽपृच्छन्किमायासि द्विजाधम॥६९॥

68-69. They were self-illuminated like the fire and the sun due to their own splendour and radiance. With a desire to rob them of their priceless clothes etc., I ran behind them due to greed and turpitude (68). I said, 'Stop, Stop!' The sages looked at me and admonished me, saying 'Oh the fallen Dwij, why are you coming behind us?' (69).

अहं तानब्रवं किञ्चिदादातुं मुनिसत्तमाः।
 पुत्रदारादयः सन्ति बहवो मे बुभुक्षिताः॥७०॥
 तेषां संरक्षणार्थाय चरामि गिरिकानने।
 ततो मामू चुरव्यग्राः पृच्छ गत्वा कुटुम्बकम्॥७१॥
 यो यो मया प्रतिदिनं क्रियते पापसञ्चयः।
 यूयं तद्भागिनः किं वा नेति वेति पृथक्पृथक्॥७२॥

70-72. I replied, 'Oh the best amongst sages! I have many hungry sons and kins to look after. So I have come to take something so as to sustain them (70). I keep on roaming in the forest and surrounding mountains (looting travellers and killing animals) for feeding and sustaining them'. Then those sages fearlessly asked me, 'All right, go once again to your kinsmen and ask them individually if they will share the sins and treasury of evils that you are accumulating daily by your misdeeds for their sake? (71-72).

वयं स्थास्यामहे तावदागमिष्यसि निश्चयः।
 तथेत्युक्त्वा गृहं गत्वा मुनिभिर्यदुदीरितम्॥७३॥
 अपृच्छं पुत्रदारादींस्तैरुक्तोऽहं रघूत्तम।
 पापं तवैव तत्सर्वं वयं तु फलभागिनः॥७४॥

73-74. Be assured that till the time you come back, we will stay here, and not run away or escape'. I said 'all right' and came home, and asked my sons and wife the question which the sages had asked me. Oh the best in the Raghu's clan (Sri Ram)! (To my surprise) They

said, 'The sins and evils will be all yours; we only enjoy the fruits that are derived out of it (i.e., wealth, food, clothes etc. that you bring for us. We are not concerned how you bring them or how you manage to gather or arrange for them or the means you employ to acquire them. We are only concerned with the fruits of your efforts)' (73-74).

तच्छ्रुत्वा जातनिर्वेदो विचार्य पुनरागमम्।
मुनयो यत्र तिष्ठन्ति करुणापूर्णमानसाः॥७५॥
मुनीनां दर्शनादेव शुद्धान्तःकरणोऽभवम्।
धनुरादीन्परित्यज्य दण्डवत्पतितोऽस्म्यहम्॥७६॥

75-76. When I heard this, I was shocked, disillusioned, dismayed, and being overcome with detachment¹, I returned to the place where the (seven) sages were. On the way I was constantly reflecting on the significance of this revelation (75). Then, my internal being was purified² (and it turned towards holiness and spirituality) at the sight of the sages; I threw away the bow etc. and fell down like a stick (prostrated) on the ground before the sages (76).

1. जातनिर्वेदो 2. शुद्धान्तःकरणोऽभवम्

रक्षध्वं मां मुनिश्रेष्ठा गच्छन्तं निरयार्णवम्।
इत्यग्रे पतितं दृष्ट्वा मामूचुर्मुनिसत्तमाः॥७७॥
उत्तिष्ठोत्तिष्ठ भद्रं ते सफलः सत्समागमः।
उपदेक्ष्यामहे तुभ्यं किञ्चित्तेनैव मोक्ष्यसे।
परस्परं समालोच्य दुर्वृत्तोऽयं द्विजाधमः॥७८॥
उपेक्ष्य एव सद्वृत्तैस्तथापि शरणं गतः।
रक्षणीयः प्रयत्नेन मोक्षमार्गोपदेशतः॥७९॥

77-79. 'Oh the best among sages! Save me from falling in this ocean of sins, evils, vices, misdeeds and misdemeanours'—seeing me agitatedly shouting (or wailing, lamenting) in this way, they said to me (77), 'Stand up. The good company that you have had with us has borne fruits (i.e., has been successful). You should certainly have welfare and auspiciousness. We shall preach you a little, that will be sufficient to liberate you (i.e., provide emancipation and salvation to you)'. Then they held a brief discussion among themselves to the effect that though this wretched and fallen Brahmin is best avoided by gentlemen because of his great sins, evils, misdeeds, misdemeanours and vices but still, since he has come to seek refuge/shelter with us, we must make sincere efforts to salvage him (or save him from slipping further in the quagmire of sins and evils) (78-79).

इत्युक्त्वा राम ते नाम व्यत्यस्ताक्षरपूर्वकम्।
एकाग्रमनसात्रैव मरेति जप सर्वदा॥८०॥
आगच्छामः पुनर्यावत्तावदुक्तं सदा जप।
इत्युक्त्वा प्रययुः सर्वे मुनयो दिव्यदर्शनाः॥८१॥

80-81. Oh Sri Ram! Deciding thus, they reversed the letters of your holy and divine name and said to me, 'You stay here and constantly, unfailingly and with due conviction, faith

and concentration repeat 'Mara, Mara'¹ (the reverse order of the word 'Ram, Ram') (80). Until the time we come back again, you should steadfastly repeat/chant these words without fail². Saying this, all those divine sages went away (81).

1. एकाग्रमनसात्रैव मरेति जप सर्वदा 2. आगच्छामः पुनर्यावत्तावदुक्तं सदा जप

अहं यथोपदिष्टं तैस्तथाकरवमञ्जसा।
जपन्नेकाग्रमनसा बाह्यं विस्मृतवानहम्॥८२॥
एवं बहुतिथे काले गते निश्चलरूपिणः।
सर्वसङ्गविहीनस्य वल्मीकोऽभून्ममोपरि॥८३॥

82-83. Thereafter, I did exactly as instructed by them. In this way, by constantly doing Japa (i.e., repetition of the holy Mantra) with intense concentration and faith¹, I became unaware (unconscious) of all the external world and its stimuli² (82). With the passage of a long time, since I was absolutely immobile and devoid of any external contacts, a mound of mud ('Valmik') formed over me³ (83).

1. जपन्नेकाग्रमनसा 2. बाह्यं विस्मृतवानहम् 3. निश्चलरूपिणः सर्वसङ्गविहीनस्य वल्मीकोऽभून्ममोपरि

ततो युगसहस्रान्ते ऋषयः पुनरागमन्।
मामूचुर्निष्क्रमस्वेति तच्छ्रुत्वा तूर्णमुत्थितः॥८४॥
वाल्मीकान्निर्गतश्चाहं नीहारादिव भास्करः।
मामप्याहुर्मुनिगणा वाल्मीकिस्त्वं मुनीश्वरः॥८५॥

84-85. After the passage of 1000 yugs, those sages came back again and said to me 'come out', and I stood up immediately (84), coming out of the mud mound like the sun emerging through the mist/fog. Then the sages proclaimed—'Oh sage! Henceforth, you are 'Valmiki'! (85).

[Note :- 1 yug = 12 years. So, Valmiki did Tapa for 12,000 years.]

वल्मीकात्सम्भवो यस्माद् द्वितीय जन्म तेऽभवत्।
इत्युक्त्वा ते ययुर्दिव्यगतिं रघुकुलोत्तम॥८६॥
अहं ते राम नाम्नश्च प्रभावादीदृशोऽभवम्।
अद्य साक्षात्प्रश्यामि ससीतं लक्ष्मणेन च॥८७॥
रामं राजीवपत्राक्षं त्वां मुक्तो नात्र संशयः।
आगच्छ राम भद्रं ते स्थलं वै दर्शयाम्यहम्॥८८॥

86-88. Since you have emerged from (i.e., come out from a womb like) mud mound, hence this is tantamount to your second birth'. Oh the best in Raghu's clan (Sri Ram)! Saying this, they went away to heavens (86). Oh Sri Ram! I have become such an exalted and fortunate one by the virtue (power, potent, grace, effect) of your holy name that I am having the good fortune of viewing you who are a lotus-eyed one, along with Sita and Laxman. Ah! Verily, without doubt—I have been liberated. Oh Sri Ram, come. Now I shall show you the place for your residence during your sojourn in the forest' (87-88).

एवमुक्त्वा मुनिः श्रीमौल्लक्ष्मणेन समन्वितः।
शिष्यैः परिवृतो गत्वा मध्ये पर्वतगङ्गयोः॥८९॥

तत्र शालां सुविस्तीर्णा कारयामास वासभूः।
प्राक्पश्चिमं दक्षिणोदक् शोभनं मन्दिरद्वयम्॥९०॥

89-90. Saying this, the sage, accompanied by (literally, surrounded by) his disciples and Laxman, went to a place midway between the mountains and river Ganges and had a large cottage type dwelling constructed there for the use of Sri Ram. There were two rooms in it—one facing East-West and another in the North-South axis (89-90).

[Note :- The place where Sri Ram lived in Chitrakoot was constructed/designed in the above manner. The description is very clear about the layout or plan of the structure. This fact is different from Tulsidas' Ram Charit Manas—where the hut for Sri Ram was built by Laxman alone.]

जानक्या सहितो रामो लक्ष्मणेन समन्वितः।
तत्र ते देवसदृशा ह्यवसन् भवनोत्तमे॥९१॥
वाल्मीकिना तत्र सुपूजितोऽयं रामः ससीतः सह लक्ष्मणेन।
देवैर्मुनीन्द्रैः सहितो मुदास्ते स्वर्गे यथा देवपतिः सशच्या॥९२॥

91-92. Sri Ram along with Sita and Laxman took up residence in that magnificent dwelling most cheerfully and comfortably like Gods do in their divine abodes (91). Having being praised and honoured in all possible ways at the hands of Valmiki, Sri Ram along with Sita and Laxman and accompanied by Gods and hermits/sages/ascetics etc. began to live there most happily even as Indra, the king of Gods, lives in heaven with his wife Shachi (92).

[Note :- It is evident that Sri Ram was not alone in Chitrakoot for he was accompanied by Gods and hermits etc.]

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Ayodhya Kand — Canto 7

Sumantra's return to Ayodhya; Dasrath's death and cremation;
The story of Shrawan Kumar; Bharat's arrival in Ayodhya

श्रीमहादेव उवाच

सुमन्त्रोऽपि तदायोध्यां दिनान्ते प्रविवेश ह।
वस्त्रेण मुखमाच्छाद्य वाष्पाकुलितलोचनः॥९॥
बहिरेव रथं स्थाप्य राजानं द्रष्टुमाययौ।
जय शब्देन राजानं स्तुत्वा तं प्रणनाम ह॥१२॥

1-2. Lord Shiva said to Parvati—'Here, during dusk (twilight hours), Sumantra hid his face with a cloth and entered Ayodhya with tearful eyes (1). Leaving the chariot standing outside the gates, he went inside the royal palace to meet the king. He praised him (Dasrath) with the salutary words 'Jai' and bowed his head before him in respect (2).

ततो राजा नमन्तं तं सुमन्त्रं विह्वलोऽब्रवीत्।
सुमन्त्र रामः कुत्रास्ते सीतया लक्ष्मणेन च॥१३॥

कुत्र त्यक्तस्त्वया रामः किं मां पापिनमब्रवीत्।
 सीता वा लक्ष्मणो वापि निर्दयं मां किमब्रवीत्॥४॥
 हा राम हा गुणनिधे हा सीते प्रियवादिनि।
 दुःखार्णवे निमग्नं मां प्रियमाणं न पश्यसि॥५॥

3-5. The king saw Sumantra bowing before him alone and he was overcome with grief. He asked, 'Oh Sumantra! Where is Sri Ram along with Sita and Laxman? (3). Where have you left Sri Ram? What did he have to say for this sinner (i.e., what message has he given you for me)? What did Sita and Laxman said for this cruel me? (4). Oh Sri Ram! Oh a treasury of virtues! Oh the soft spoken Sita! Don't you see that I am dying by getting drowned in a sea of grief and sorrows?' (5).

विलप्यैवं चिरं राजा निमग्नो दुःखसागरे।
 एवं मन्त्री रुदन्तं तं प्राञ्जलिर्वाक्यमब्रवीत्॥६॥
 रामः सीता च सौमित्रिर्मया नीता रथेन ते।
 शृङ्गवेरपुराभ्याशे गङ्गाकूले व्यवस्थिताः॥७॥

6-7. This way, the king lamented and wailed for a long time and submerged himself in an ocean of grief and sorrows. Seeing the king lamenting and weeping, the minister (Sumantra) folded his hands and said (6), 'Oh king! I had taken Sri Ram, Sita and Laxman astride your chariot. They halted on the banks of river Ganges near Sringeripur (7).

मुहेन किञ्चिदानीतं फलमूलादिकं च यत्।
 स्पृष्ट्वा हस्तेन सम्प्रीत्या नाग्रहीद्विससर्ज तत्॥८॥
 वटक्षीरं समानाय्य गुहेन रघुनन्दनः।
 जटामुकुटमाबद्ध्य मामाह नृपते स्वयम्॥९॥

8-9. The king of the Nishad (boatman) community, Guha, brought some fruits and edible roots etc., but Sri Ram did not eat them; he touched them and left them alone (8). After that, Raghunandan (Sri Ram) asked Guha to bring some milk (sap) of the banyan tree, matted his hairs to form a crown over his head (like a hermit), and then he said to me (9)—

सुमन्त्र ब्रूहि राजानां शोकस्तेऽस्तु न मत्कृते।
 साकेतादधिकं सौख्यं विपिने नो भविष्यति॥१०॥
 मातुर्मे वन्दनं ब्रूहि शोकं त्यजतु मत्कृते।
 आश्वासयतु राजानं वृद्धं शोकपरिप्लुतम्॥११॥

10-11. 'Oh Sumantra! Tell the king not to grieve or feel sorry for us. We shall get greater comfort in the forest as compared to Ayodhya (10). Say our Pranam (respects) to the mother also and ask her to stop worrying or feeling sorrowful for us. The king is old and extremely agitated, distressed and overwhelmed by anguish and grief at our separation—so, console him with proper, tender care' (11).

सीता चाश्रुपरीताक्षी मामाह नृपसत्तम।
 दुःखगद्गदया वाचा रामं किञ्चिदवेक्षती॥१२॥

साष्टाङ्गं प्रणिपातं मे ब्रूहि शश्र्वोः पदाम्बुजे।
 इति प्ररुदती सीता गता किञ्चिदवाङ्मुखी॥१३॥
 ततस्तेऽश्रुपरीताक्षा नावमारुरुहुस्तदा।
 यावद्द्रङ्गां समुत्तीर्य गतास्तावदहं स्थितः॥१४॥

12-14. Oh the best amongst kings! After that, Sita kept glancing at Sri Ram and said to me with tearful eyes and a voice choked with sorrow (12), 'Tell my due respects to my two mother-in-laws'. Saying this, she lowered her head and went away from there weeping (13). Then all of them boarded the boat with tears welling up in their eyes. I stood there till the time they had crossed the river to the other side (14).

ततो दुःखेन महता पुनरेवाहमागतः।
 ततो रुदन्ती कौसल्या राजानमिदमब्रवीत्॥१५॥
 कैकेय्यै प्रियभार्यायै प्रसन्नो दत्तवान्वरम्।
 त्वं राज्यं देहि तस्यैव मत्पुत्रः किं विवासितः॥१६॥
 कृत्वा त्वमेव तत्सर्वमिदानीं किं नु रोदिषि।
 कौसल्यावचनं श्रुत्वा क्षते स्पष्ट इवाग्निना॥१७॥

15-17. Then I started back from there and have reached here with great anguish, a heavy heart and with great difficulty'. Kaushalya said to the king, weeping (15), 'Oh king! Even if you had been pleased with your beloved Kaikeyi and gave her the boon of giving her son (Bharat) the kingdom, but say, why did you give exile to my son? (16). And after doing all this mischief yourself, why do you cry?' Hearing these sarcastic and taunting words of Kaushalya, the king was tormented beyond redemption as if live fire had touched a raw wound (17).

पुनः शोकाश्रुपूर्णाक्षः कौसल्यामिदमब्रवीत्।
 दुःखेन प्रियमाणं मां किं पुनर्दुःखयस्यलम्॥१८॥
 इदानीमेव मे प्राणा उत्क्रमिष्यन्ति निश्चयः।
 शप्तोऽहं बाल्यभावेन केनचिन्मुनिना पुरा॥१९॥

18-19. The king then replied to Kaushalya with tearful eyes, 'I am already dying (i.e., extremely tormented and tortured) due to anguish and grief, why do you torment and pour scorn at me further? What is the benefit of doing it? (18). There is no doubt that my life is about to leave this body (i.e., I am just about to die). In an earlier time, a sage had cursed me due to my own foolishness and misdemeanours (19).

पुराहं यौवने दृप्तश्चापबाणधरो निशि।
 अचरं मृगयासक्तो नद्यास्तीरे महावने॥२०॥
 तत्रार्धरात्रसमये मुनिः कश्चित्पृषादितः।
 पिपासार्दितयोः पित्रोर्जलमानेतुमुद्यतः।
 अपूरयज्जले कुम्भं तदा शब्दोऽभवन्महान्॥२१॥

20-21. [Dasrath narrated that old incident to Kaushalya.] Once, being wild due to youthful arrogance, I was wandering near the banks of a river near a dense forest in the night

with a bow and arrow in hand looking for a game to hunt (20). At around midnight, some hermit had dipped his pot in the water to take it to quench the thirst of his father and mother; the pot made a great gurgling sound of water filling into it (21).

गजः पिबति पानीयमिति मत्वा महानिशि।
बाणं धनुषि सन्धाय शब्दवेधिनमक्षिपम्॥२२॥
हा हतोऽस्मीति तत्राभूच्छब्दो मानुषसूचकः।
कस्यापि न कृतो दोषो मया केन हतो विधे॥२३॥

22-23. Thinking that some elephant was drinking water in that dark night, I mounted an arrow which could home into the origin of the sound, and shot it (22). When the arrow struck, there was the voice of a human exclaiming, 'Alas! I am killed. Oh creator! I had not harmed anyone in anyway—than why has someone killed me?' (23).

प्रतीक्षते मां माता च पिता च जलकांक्षया।
तच्छ्रुत्वा भयसन्नस्तस्ततोऽहं पौरुषं वचः॥२४॥
शनैर्गत्वाथ तत्पार्श्वस्वामिन् दशरथोऽस्म्यहम्।
अजानता मया विद्वन्नातुमर्हसि मां मुने॥२५॥

24-25. Alas! My mother and father are waiting for me expecting water to drink'. Hearing this human voice, I was greatly perturbed and scared (that I have committed a horrible sin), and went stealthily to him and said, 'Oh Lord! I am Dasrath. I have shot this arrow inadvertently. Oh sage! Please save me (or excuse me for my folly)' (24-25).

इत्युक्त्वा पादयोस्तस्य पतितो गद्गदाक्षरः।
तदा मामाह स मुनिर्मा भैषीर्नृपसत्तम॥२६॥
ब्रह्महत्या स्पृशेन्न त्वां वैश्योऽहं तपसि स्थितः।
पितरौ मां प्रतीक्षते क्षुत्तृड्भ्यां परिपीडितौ॥२७॥

26-27. Saying this, I fell down at his feet with a choked voice. Then that hermit told me, 'Oh the exalted king! Don't be afraid (26). You shall not be tormented by the sin of killing a Brahmin because I am a Vaishya by birth who am engaged in austerities and penances (Tapa). My mother and father must be waiting for me anxiously because of their hunger and thirst (27).

तयोस्त्वमुदकं देहि शीघ्रमेवाविचारयन्।
न चेत्त्वां भस्मसात्कुर्यात्पिता मे यदि कुप्यति॥२८॥
जलं दत्त्वा तु तौ नत्वा कृतं सर्वं निवेदय।
शल्यमुद्धर मे देहात्प्राणांस्त्यक्ष्यामि पीडितः॥२९॥

28-29. Therefore, you should make haste and go give them water, because otherwise if my father gets angry, he will reduce you to ashes (28). After giving him water and bowing before him, tell him about your misdeeds. I am under immense pain—remove this arrow which is stuck in my body, for I wish to die soon' (29).

इत्युक्तो मुनिना शीघ्रं बाणमुत्पाट्य देहतः।
सजलं कलशं धृत्वा गतोऽहं यत्र दम्पती॥३०॥

अतिवृद्धावन्धदृशौ क्षुत्पिपासार्दितौ निशि।

नायाति सलिलं गृह्य पुत्रः किं वात्र कारणम्॥३१॥

30-31. When the hermit had said so, I extracted the embedded arrow from his body immediately, took the pot of water and went hastily to the place where his parents were waiting for him (30). At that moment, they were agitated and anxious with worries—'We are very old, handicapped by our vision (i.e., we are blind), and greatly distressed due to hunger and thirst. What is the reason that our son has not come back with the water during the night till now (31).

अनन्यगतिकौ वृद्धौ शोच्यौ तृट्परिपीडितौ।

आवामुपेक्षते किं वा भक्तिमानावयोः सुतः॥३२॥

इति चिन्ताव्याकुलौ तो मत्पादन्यासजं ध्वनिम्।

श्रुत्वा प्राह पिता पुत्र किं विलम्बः कृतस्त्वया॥३३॥

32-33. We have no other support or help; we are old, in a pitiable state and greatly tormented by extreme thirst. What is the reason that our devoted son has been negligent towards us?' (32). Just at that instant, hearing the sound of my footsteps, the father asked, 'Oh son! Why are you so late today?' (33).

देह्यावयोः सुपानीयं पिब त्वमपि पुत्रक।

इत्येवं लपतोर्भीत्या सकाशमगमं शनैः॥३४॥

पादयोः प्रणिपत्याहमब्रुवं विनयान्वितः।

नाहं पुत्रस्त्वयोध्याया राजा दशरथोऽस्म्यहम्॥३५॥

34-35. Come, bring the clean water for us to drink and you drink it yourself with us'. When he said so, I hesitantly and slowly moved closer to him, fearing for what was to come (34). There I bowed my head at his feet and said politely, 'I am not your son but the king of Ayodhya, Dasrath (35).

पापोऽहं मृगयासक्तो रात्रौ मृगविहिंसकः।

जलावताराद्दूरेऽहं स्थित्वा जलगतं ध्वनिम्॥३६॥

श्रुत्वाहं शब्दवेधित्वादेकं बाणमथात्यजम्।

हतोऽस्मीति ध्वनिं श्रुत्वा भयात्तत्राहमागतः॥३७॥

36-37. I am so sinful that I roamed around in the forest hunting animals during the night. Though I was far away from the banks of the river, when I heard the sound coming from the river-side and thinking that it was a deer (or some other game drinking water) (36), I shot an arrow directed at the spot from where the sound emanated. But when I heard someone say 'I am killed' in a human voice, I reached the spot most fearfully and full of regrets. (I was scared at the possibility of having killed a man by error) (37).

जटां विकीर्य पतितं दृष्ट्वाहं मुनिदारकम्।

भीतो गृहीत्वा तत्पादौ रक्ष रक्षेति चाब्रुवम्॥३८॥

मा भैषीरिति मां प्राह ब्रह्महत्याभयं न ते।

मत्पित्रोः सलिलं दत्त्वा नत्वाप्रार्थय जीवितम्॥३९॥

इत्युक्तो मुनिना तेन ह्यागतो मुनिहिंसकः।

रक्षेतां मां दयायुक्तौ युवां हि शरणागतम्॥४०॥

38-40. Reaching the spot, when I saw a hermit's son lying on the ground with his tresses spread all around him, I was terrified and caught hold of his feet and said, 'Save me' (38). Then he reassured me, saying 'Don't be afraid. You will not have the fear of killing a Brahmin. Go and let my father and mother have water to drink, bow before them and plead for your life' (39). On the advise of the hermit's son, this 'hermit's slayer' (मुनिहिंसकः) has come to you. Both of you are very merciful and compassionate. I have come to seek refuge at your feet; you should save/protect me and (forgive me for my inadvertent error)' (40).

इति श्रुत्वा तु दुःखार्तो विलप्य बहु शोच्य तम्।

पतितौ नौ सुतो यत्र नय तत्राविलम्बयन्॥४१॥

ततो नीतौ सुतो यत्र मया तौ वृद्धदम्पती।

स्पर्ष्ट्वा सुतं तौ हस्ताभ्यां बहुशोऽथ विलेपतुः॥४२॥

41-42. Hearing this shocking news and overcome with grief and outrage, the old couple fell to the ground and mourned, 'Take us immediately to the place where our son is' (41). Then I took those elderly couple to the place where their son lay on the ground near the river. They touched him with their hands and lamented and wailed miserably (42)—

हाहेति क्रन्दमानौ तौ पुत्रपुत्रेत्यवोचताम्।

जलं देहीति पुत्रेति किमर्थं न ददास्यलम्॥४३॥

ततो मामूचतुः शीघ्रं चितिं रचय भूपते।

मया तदैव रचिता चितिस्तत्र निवेशिताः।

त्रयस्तत्राग्निरुत्सृष्टो दग्धास्ते त्रिदिवं ययुः॥४४॥

43-44. Crying 'Oh son', they lamented most woefully. 'Son, give us water; why don't you give us water with your hands today?' (43). Then they said to me, 'Oh king! Make a funeral pile immediately'. I did it soon as ordered. The three of them climbed it, and when the fire was lit, they got reduced to ashes and (their souls) went to the heaven (44).

तत्र वृद्धः पिता प्राह त्वमप्येवं भविष्यसि।

पुत्रशोकेन मरणं प्राप्स्यसे वचनान्मम॥४५॥

स इदानीं मम प्राप्तः शापकालोऽनिवारितः।

इत्युक्त्वा विललापाथ राजा शोकसमाकुलः॥४६॥

हा राम पुत्र हा सीते हा लक्ष्मण गुणाकर।

त्वद्वियोगादहं प्राप्तो मृत्युं कैकेयिसम्भवम्॥४७॥

45-47. At that time, the elderly father had cursed me, saying—'You too will have the same fate. You too would die due to the agonies and sorrows associated with separation from your son' (45). That inviolable curse has presented itself to me today'. Saying this, the king started gravely lamenting and mourning (46)—'Oh son Ram! Oh Sita! Oh virtuous Laxman! By the agony of your separation, I am dying a death presented to me, thanks to the courtesy of Kaikeyi' (47).

वदन्नेवं दशरथः प्राणांस्त्यक्त्वा दिवं गतः।
 कौसल्या च सुमित्रा च तथान्या राजयोषितः॥४८॥
 चुक्रुशुश्च विलेपुश्च उरस्ताडनपूर्वकम्।
 वसिष्ठः प्रययौ तत्र प्रातर्मन्त्रिभिरावृतः॥४९॥
 तैलद्रोण्यां दशरथं क्षिप्त्वा दूतानथाब्रवीत्।
 गच्छत त्वरितं साक्षा युधाजिन्नगरं प्रति॥५०॥

48-50. Mourning and grieving thus, Dasrath left his mortal coil and went to the heaven. At that moment, Kaushalya, Sumitra and other queens started beating their chests, mourning, wailing and weeping. At the crack of dawn, sage Vashistha came there accompanied by the ministers (48-49). They kept Dasrath's body submerged in a tub (literally, a boat) filled with oil (तैलद्रोण्यां) (to prevent decomposition), summoned royal messengers and ordered them, 'Ride on swift horses and go forthwith to the capital of Yudhajit (युधाजीत, who was the maternal uncle of Bharat) (50).

तत्रास्ते भरतः श्रीमाञ्छनुघ्नसहितः प्रभुः।
 उच्यतां भरतः शीघ्रमागच्छेति ममाज्ञया॥५१॥
 अयोध्यां प्रति राजानं कैकेयीं चापि पश्यतु।
 इत्युक्तास्त्वरितं दूता गत्वा भरतमातुलम्॥५२॥

51-52. There, Bharat lives with Shatrughan. Go and tell them my command that they should come back to Ayodhya immediately (51) and meet Dasrath and Kaikeyi'. When sage Vashistha had instructed them thus, the messengers rushed to Bharat's maternal uncle's place (52).

युधाजितं प्रणम्योचुर्भरतं सानुजं प्रति।
 वशिष्ठस्त्वाब्रवीद्राजन् भरतः सानुजः प्रभुः॥५३॥
 शीघ्रमागच्छतु पुरीमयोध्यामविचारयन्।
 इत्याज्ञप्तोऽथ भरतस्त्वरितं भयविह्वलः॥५४॥
 आययौ गुरुणादिष्टः सह दूतैस्तु सानुजः।
 राज्ञो वा राघवस्यापि दुःखं किञ्चिदुपस्थितम्॥५५॥

53-55. They bowed before Yudhajit, Bharat and his younger brother Shatrughan, and said (53), 'Oh king! Sage Vashistha has sent an urgent word for you (meant for Bharat) that along with his younger brother Shatrughan, he should immediately come back to Ayodhya without thinking twice'. Hearing this command of his Guru, Bharat was terrified and overcome with fear. He wondered whether some calamitous problem or danger has happened for the king (Dasrath) or Raghav (Sri Ram) that they have called him in such a haste, and so he urgently departed from there along with Shatrughan and the messengers (54-55).

[Note :- Bharat did not have any premonition of the calamitous events unfolding at Ayodhya, nor did he have the time to perform elaborate rituals such as bathing Shiv Lingams with milk etc. praying for welfare in Ayodhya as has been made out by Tulsidas in his Ram Charit Manas in Ayodhya Kand.]

इति चिन्तापरो मार्गे चिन्तयन्नगरं ययौ।
 नगरं भ्रष्टलक्ष्मीकं जनसम्बाधवर्जितम्॥५६॥
 उत्सवैश्च परित्यक्तं दृष्ट्वा चिन्तापरोऽभवत्।
 प्रविश्य राजभवनं राजलक्ष्मीविवर्जितम्॥५७॥
 अपश्यत्कैकेयीं तत्र एकामेवासने स्थिताम्।
 ननाम शिरसा पादौ मातुर्भक्तिसमन्वितः॥५८॥

56-58. He was very worried and anxious throughout the duration of his journey to Ayodhya. Having arrived in the city, he found it lacking in its usual grandeur and majesty¹, almost desolate² (as everyone preferred to stay indoors and the usual hustle and bustle associated with a busy city was missing) and lacked its usual festivities³. Seeing all these ominous signs, he was very perplexed and worried. Inside the royal palace, he observed there was no usual royal ambience and pomp. Kaikeyi was sitting alone. Seeing his mother, he affectionately and devotedly bowed his head at her feet (56-58).

1. भ्रष्ट लक्ष्मीकं 2. जनसम्बाधवर्जितम् 3. उत्सवैश्च परित्यक्तं

आगतं भरतं दृष्ट्वा कैकेयी प्रेमसम्भ्रमात्।
 उत्थायालिङ्ग्य रभसा स्वाङ्गमारोप्य संस्थिता॥५९॥
 मूर्ध्न्यवघ्नाय पप्रच्छ कुशलं स्वकुलस्य सा।
 पिता मे कुशली भ्राता माता च शुभलक्षणा॥६०॥

59-60. Seeing that Bharat has arrived, mother Kaikeyi quickly lifted him affectionately, embraced him and made him sit on her laps (59). She smelled his head (as a token of welcome and affection = मूर्ध्न्यवघ्नाय पप्रच्छ) and asked him about the welfare of her own clan and family members back home. She asked, 'Are my father, brother and the virtuous mother all right?' (60).

दिष्ट्या त्वमद्य कुशली मया दृष्टोऽसि पुत्रक।
 इति पृष्टः स भरतो मात्रा चिन्ताकुलेन्द्रियः॥६१॥
 दूयमानेन मनसा मातरं समपृच्छत।
 मातः पिता मे कुत्रास्ते एका त्वमिह संस्थिता॥६२॥
 त्वया विना न मे तातः कदाचिद्रहसि स्थितः।
 इदानीं दृश्यते नैव कुत्र तिष्ठति मे वद॥६३॥

61-63. Son, I am very fortunate to see you today'. When the mother enquired thus, Bharat retorted with a worried mind and asked her instead, 'Mother, where is my father that you are sitting here alone?' (61-62). Mother, the father never stayed alone without you, but he is not visible anywhere now. Say, where is he? (63).

अदृष्ट्वा पितरं मेऽद्य भयं दुःखं च जायते।
 अथाह कैकेयी पुत्रं किं दुःखेन तवानघ॥६४॥
 या गतिर्धर्मशीलानामश्वमेधादियाजिनाम्।
 तां गतिं गतावानद्य पिता ते पितृवत्सल॥६५॥

64-65. I am unable to see my father, I have become very upset and afraid'. Then Kaikeyi

replied, 'Oh the sinless, pure one (अनघ = Anagh)! What is there for you to feel sorry about? (64). Oh the one who loves his father so much! The end which is destined for a noble and virtuous person who performs the various sacrifices such as a 'horse sacrifice' etc. has been attained by your father (i.e., he has gone to the heaven)' (65).

तच्छ्रुत्वा निपपातोर्व्यां भरतः शोकविह्वलः।
 हा तात क्व गतोऽसि त्वं त्यक्त्वा मां वृजिनार्णवे॥६६॥
 असमर्प्यैव रामाय राज्ञे मां क्व गतोऽसि भोः।
 इति विलपितं पुत्रं पतितं मुक्तमूर्धजम्॥६७॥
 उत्थाप्यामृज्य नयने कैकेयी पुत्रमब्रवीत्।
 समाश्वसिहि भद्रं ते सर्वं सम्पादितं मया॥६८॥

66-68. As soon as he heard this, Bharat was overwhelmed with outrage, grief and sorrows, and he fell to the ground. He lamented mournfully—'Oh dear father! Leaving me behind in an ocean of sorrows and anguish, where have you gone? (66). Alas! Even without handing me over to Lord Ram for custody and care, where have you gone?' Kaikeyi lifted her son who was lamenting most remorsefully and lay spreadeagled on the ground with dishevelled hairs, wiped his tears and tried to console and comfort him, saying, 'Son, have courage and forbearance. Bless you with welfare! I have fixed everything for you (i.e., for your good and you need not lament, feel remorseful or contrite)' (67-68).

तमाह भरतस्तातो म्रियमाणः किमब्रवीत्।
 तमाह कैकेयी देवी भरतं भयवर्जिता॥६९॥
 हा राम राम सीतेति लक्ष्मणेति पुनः पुनः।
 विलपन्नेव सुचिरं देहं त्यक्त्वा दिवं ययौ॥७०॥
 तामाह भरतो हेऽम्ब रामः सन्निहितो न किम्।
 तदानीं लक्ष्मणो वापि सीता वा कुत्र ते गताः॥७१॥

69-71. Bharat asked, 'What did the king say at the time of his death?' At this, Devi Kaikeyi said fearlessly (भयवर्जिता i.e., without any remorse or regrets) (69), 'He kept on saying 'Oh Ram, Oh Sita, Oh Laxman' for a long time before making his exit for the heavens' (70). Bharat asked, 'Oh Mother, then were Sri Ram, Laxman and Sita not with him at that time? Where did they go at the time of his death (where were they)?' (71).

रामस्य यौवराज्यार्थं पिता ते सम्भ्रमः कृतः।
 तव राज्यप्रदानाय तदाहं विघ्नमाचरम्॥७२॥
 राज्ञा दत्तं हि मे पूर्वं वरदेन वरद्वयम्।
 याचितं तदिदानीं मे तयोरेकेन तेऽखिलम्॥७३॥
 राज्यं रामस्य चैकेन वनवासो मुनिब्रतम्।
 ततः सत्यपरो राजा राज्यं दत्त्वा तवैव हि॥७४॥
 रामं सम्प्रेषयामास वनमेव पिता तव।
 सीताप्यनुगता रामं पातिब्रत्यमुपाश्रिता॥७५॥

72-75. Kaikeyi said, 'Your father had made preparations for making Sri Ram a prince

regent. At that time, I created an obstacle in it in order to give the reign of the kingdom to you (72). In an earlier time, the king was pleased with me and had promised to give me two boons. Out of these two, by one I had asked the entire kingdom for you and by the second I had asked for Sri Ram's exile to the forest observing all the austerities befitting a hermit. That is why your truthful father, the king, has given you the kingdom and has sent Sri Ram to exile in the forest. Sita, who is loyal to her vows as a faithful and loyal wife (पातिव्रत्यमुपाश्रिता), also followed him to the forest (73-75).

सौभ्रात्रं दर्शयन्नाममनुयातोऽपि लक्ष्मणः।

वनं गतेषु सर्वेषु राजा तानेव चिन्तयन्॥७६॥

प्रलपन् रामरामेति ममार नृपसत्तमः।

इति मातुर्वचः श्रुत्वा वज्राहत इव द्रुमः॥७७॥

पपात भूमौ निःसंज्ञस्तं दृष्ट्वा दुःखिता तदा।

कैकेयी पुनरप्याह वत्स शोकेन किं तव॥७८॥

76-78. Likewise, Laxman expressed his brotherly love by following Sri Ram. Since they had all gone to the forest, the king had wailed 'Ram, Ram' in their memory and left his body (i.e., died). Hearing these stern, heartless and remorseless words of the mother, Bharat was shocked and confounded beyond belief, and he fell down on the ground like a tree struck by a bolt of lightening. Seeing his miserable condition, Kaikeyi reiterated once again—'Oh son! Why do you lament? (76-78).

राज्ये महति सम्प्राप्ते दुःखस्यावसरः कुतः।

इति ब्रुवन्तीमालोक्य मातरं प्रदहन्निव॥७९॥

असम्भाष्यासि पापे मे घोरे त्वं भर्तृघातिनी।

पापे त्वद्गर्भजातोऽहं पापवानस्मि साम्प्रतम्।

अहमग्निं प्रवेक्ष्यामि विषं वा भक्षयाम्यहम्॥८०॥

खड्गेन वाथ चात्मानं हत्वा यामि यमक्षयम्।

भर्तृघातिनि दुष्टे त्वं कुम्भीपाकं गमिष्यसि॥८१॥

79-81. After having got a great kingdom, where is the cause of any sorrows or regrets?' Hearing the mother speak these words, Bharat burst out seething with anger (79), 'Oh you sinner¹! You are not fit to talk to. Oh you cruel and merciless one²! You are the murderer of your husband³. Oh you sinful one! Having taken birth from your womb, I too am evidently a great sinner⁴. I will either enter the fire (and burn myself) or else consume poison⁵ (80). Or commit suicide by stabbing myself with a dagger (or sword) and go to hell⁶. Oh the harmer of your husband! Oh you wicked one! You too shall fall in the 'Kumbhipak' (i.e., the most horrible) hell⁷ for your outrageous, most contemptible and reprehensible deeds' (81).

1. पापे 2. घोरे 3. त्वं भर्तृघातिनि 4. पापे त्वद्गर्भजातोऽहं पापवानस्मि 5. अहमग्निं प्रवेक्ष्यामि विषं वा भक्षयाम्यहम् 6. खड्गेन वाथ चात्मानं हत्वा यामि यमक्षयम् 7. भर्तृघातिनि दुष्टे त्वं कुम्भीपाकं गमिष्यसि

इति निर्भर्त्स्य कैकेयीं कौसल्याभवनं ययौ।
 सापि तं भरतं दृष्ट्वा मुक्तकण्ठा रुरोद ह॥८२॥
 पादयोः पतितस्तस्या भरतोऽपि तदारुदत्।
 आलिङ्ग्य भरतं साध्वी राममाता यशस्विनी।
 कृशातिदीनवदना साश्रुनेत्रेदमब्रवीत्॥८३॥

82-83. Strongly scolding and taking to task Kaikeyi in this manner, he went to the palace of Kaushalya. As soon as she saw him, she began to weep openly (82). Then Bharat too fell at her feet and started crying. Embracing him, Sri Ram's glorious mother, who had become very weak and was in a pitiful condition, filled her eyes with tears and said (83)—

पुत्र त्वयि गते दूरमेवं सर्वमभूदिदम्।
 उक्तं मात्रा श्रुतं सर्वं त्वया ते मातृचेष्टितम्॥८४॥
 पुत्रः सभार्यो वनमेव यातः सलक्ष्मणो मे रघुरामचन्द्रः।
 चीराम्बरो बद्धजटाकलापः सन्त्यज्य मां दुःखसमुद्रमग्नम्॥८५॥

84-85. 'Oh son! All these misfortunes that have happened here after you had gone away, you surely must have heard all about the misdemeanours and misdeeds of your mother from her own mouth (84). My son Sri Ram, the most exalted in Raghu's clan— along with his wife Sita and brother Laxman— attired himself in clothes made from barks of trees, matted his hair and went to the forest leaving me submerged in an ocean of grief and sorrows' (85).

हा राम हा मे रघुवंशनाथ जातोऽसि मे त्वं परतः परात्मा।
 तथापि दुःखं न जहाति मां वै विधिर्बलीयानिति मे मनीषा॥८६॥

86. (She cried—) 'Oh Ram! Oh my Raghuvanshmani (meaning, the gem of Raghu's clan)! You—who is the personification of the supreme cosmic soul called Parmatma himself¹—have taken birth from my womb. But still sorrows and miseries have not stopped dogging me. This has led me to think (or conclude) that destiny (or creator) is more powerful²' (86).

1. त्वं परतः परात्मा 2. विधिर्बलीयानिति मे मनीषा

स एवं भरतो वीक्ष्य विलपन्तीं भृशं शुचा।
 पादौ गृहीत्वा ग्राहेदं शृणु मातर्वचो मम॥८७॥
 कैकेय्या यत्कृतं कर्म रामराज्याभिषेचने।
 अन्यद्वा यदि जानामि सा मया नोदिता यदि॥८८॥

87-88. Bharat saw her grieving remorsefully, and he caught hold of her feet and said, 'Oh mother! Listen to me (87). Whatever Kaikeyi had done at the time of Sri Ram's anointment, or whatever else she has done or said, if I know about it at all, if I had been aware of it, or if it had my tacit support or consent of any kind (88)—

पापं मेऽस्तु तदा मातर्ब्रह्महत्याशतोद्भवम्।
 हत्वा वसिष्ठं खड्गेन अरुन्धत्या समन्वितम्॥८९॥
 भूयात्तत्पापमखिलं मम जानामि यद्यहम्।
 इत्येवं शपथं कृत्वा रुरोद भरतस्तदा॥९०॥

89-90. Then, oh mother, let me be cursed by sins equivalent to 100 murders of Brah-

mins. Or, the sin which is begot by killing Guru Vashistha and his wife Arundhati by a sword should be cast upon me'. Making such an oath, Bharat burst out weeping uncontrollably (89-90).

कौसल्या तमथालिङ्ग्य पुत्र जानामि मा शुचः।
एतस्मिन्नन्तरे श्रुत्वा भरतस्य समागमम्॥९१॥
वसिष्ठो मन्त्रिभिः सार्धं प्रययौ राजमन्दिरम्।
रुदन्तं भरतं दृष्ट्वा वसिष्ठः प्राह सादरम्॥९२॥

91-92. Then Kaushalya clasped him to her bosom and reassured him, saying, 'Oh son! I know all this (that you are not guilty). You should not worry at all. (There is no misunderstanding with me—I know that you are not a party to all this evil design of your mother.)' At about that moment, hearing of Bharat's arrival, sage Vashistha came to the royal palace accompanied by other ministers. Seeing Bharat weeping bitterly, he said to him (91-92)—

वृद्धो राजा दशरथो ज्ञानी सत्यपराक्रमः।
भुक्त्वा मर्त्यसुखं सर्वमिष्ट्वा विपुलदक्षिणैः॥९३॥
अश्वमेधादिभिर्यज्ञैर्लब्ध्वा रामं सुतं हरिम्।
अन्ते जगाम त्रिदिवं देवेन्द्रार्द्धासनं प्रभुः॥९४॥

93-94. 'King Dasrath was old, wise, truthful, victorious and true to his vows¹. He has enjoyed all the comforts and fruits of taking birth as a human being, has propitiated the Lord by donating a lot of wealth and doing the Ashwamegh Yagya (horse sacrifice) and performing other religious rituals. As a consequence, he has obtained Lord Vishnu himself in the form of his son Sri Ram²—after having got all these benefits, he has gone, in the end, to the heaven and has become authorised (eligible) to sit on one half of the throne of Indra³ (the king of Gods) (93-94).

1. सत्यपराक्रमः ज्ञानी 2. रामं सुतं हरिम् 3. देवेन्द्रार्द्धासनं प्रभुः

तं शोचसि वृथैव त्वमशोच्यं मोक्षभाजनम्।
आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादिवर्जितः॥९५॥
शरीरं जडमत्यर्थमपवित्रं विनश्वरम्।
विचार्यमाणे शोकस्य नावकाशः कथञ्चन॥९६॥

95-96. He is verily not worthy of feeling pity for and is a worthy subject fit for emancipation and salvation. You are unnecessarily mourning for him. See, Atma (soul) is eternally imperishable/indestructible¹, most pure² and without any birth or destruction of any kind³ (i.e., it is timeless and immortal) (95), while the body is lifeless⁴ (gross), most impure⁵ and destructible⁶ (or prone to decay, decline and destruction). When one thinks in these terms, there is no scope of regrets, grief, remorse or lamentation of any kind (96).

1. नित्योऽव्ययः 2. शुद्धो 3. जन्मनाशादिवर्जितः 4. जड 5. मपवित्रं 6. विनश्वरम्

पिता वा तनयो वापि यदि मृत्युवशं गतः।
मूढास्तमनुशोचन्ति स्वात्मताडनपूर्वकम्॥९७॥

निःसारे खलु संसारे वियोगो ज्ञानिनां यदा।

भवेद्वैराग्यहेतुः स शान्तिसौख्यं तनोति च॥९८॥

97-98. If a father or a son dies, only the ignorant fools cry or mourn for him by beating their chests (97). But in this meaningless world, if a wise person has to suffer separation from anyone, it is the cause of (or it creates or excites) renunciation and detachment for him¹, and enhances his peace, tranquility, happiness and bliss² (thinking that his encumbrances have been proportionately reduced) (98).

1. भवेद्वैराग्यहेतुः 2. शान्तिसौख्यं तनोति

जन्मवान्यदि लोकेऽस्मिंस्तर्हि तं मृत्युरन्वगात्।

तस्मादपरिहार्योऽयं मृत्युर्जन्मवतां सदा॥९९॥

स्वकर्मवशतः सर्वजन्तूनां प्रभवाप्ययौ।

विजानन्नप्यविद्वान्यः कथं शोचति बान्धवान्॥१००॥

99-100. If any one has taken birth in this world, then surely death is attached to (or inevitable for) him. Hence, for all those who have taken birth, death is an unavoidable adjunct¹ (99). Every creature takes birth and dies according to his own deeds—but what an irony, look, inspite of knowing it, the foolish and ignorant people have so much grief or mourn for their kins, relatives and friends²! (100).

1. मृत्युर्जन्मावतां सदा 2. कथं शोचति बान्धवान्

ब्रह्माण्डकोटयो नष्टाः सृष्टयो बहुशो गताः।

शुष्यन्ति सागराः सर्वे कैवास्था क्षणजीविते॥१०१॥

चलपत्रान्तलग्नान्बुबिन्दुवत्क्षणभङ्गुरम्।

आयुस्त्यजत्यवेलायां कस्तत्र प्रत्ययस्तव॥१०२॥

101-102. Crores of (millions; that is, numerous) Brahmands (universes¹) have been destroyed (become extinct), numerous creations² have passed away³, all these oceans⁴ would dry up one day⁵—then what should one rely (or depend) upon in this momentary life⁶? (101). This age (life) is like a drop of water hanging (or dangling)⁷ on the edge of a shaking or quivering leaf⁸—it is momentary, transient, uncertain and unstable; it betrays and abandons without any warning⁹. What reliance do you put on it?¹⁰ (102).

1. ब्रह्माण्डकोटयो 2. सृष्टयो 3. गताः 4. सागराः 5. शुष्यन्ति 6. क्षणजीविते 7. न्तलग्नान्बुबिन्दुव 8. चलपत्रान्त 9. स्त्यजत्यवेलायां 10. कस्तत्र प्रत्ययस्तव

देही प्राक्तनदेहोत्थकर्मणा देहवान्मुनः।

तद्देहोत्थेन च पुनरेवं देहः सदात्मनः॥१०३॥

यथा त्यजति वै जीर्णं वासो गृह्णाति नूतनम्।

तथा जीर्णं परित्यज्य देही देहं पुनर्नवम्॥१०४॥

भजत्येव सदा तत्र शोकस्यावसरः कुतः।

आत्मा न म्रियते जातु जायते न च वर्धते॥१०५॥

103-105. This soul has acquired this body as a result of the deeds done by it in its previous body (birth), and by virtue of the deeds done by this (present) body, it shall get the

next birth (or body). In this manner, the soul repeatedly acquires one body after another (103). Even as a man discards his old clothes and puts on new ones, so does a soul assume a new body by discarding the earlier one. Hence, what (or where) is the cause of sorrows and grief in it? Because the Atma never takes birth¹, nor dies² nor increases (or decreases)³ at any time (104-105).

1. जातु जायते 2. न म्रियते 3. न च वर्धते

षड्भावरहितोऽनन्तः सत्यप्रज्ञानविग्रहः।

आनन्दरूपो बुद्ध्यादिसाक्षी लयविवर्जितः१०६।

एक एव परो ह्यात्मा ह्यद्वितीयः समः स्थितः।

इत्यात्मानं दृढं ज्ञात्वा त्यक्त्वा शोकं कुरु क्रियाम्१०७।

तैलद्रोण्याः पितुर्देहमुद्धृत्य सचिवैः सह।

कृत्यं कुरु यथान्यायमस्माभिः कुलनन्दन१०८।

106-108. It (the soul or Atma) is devoid (free) of the various faults, blemishes, shortcomings (see Canto 6, verse no. 60) and misdemeanours, is eternal and timeless (without a beginning or end)¹, is the embodiment (image) of pure consciousness, supreme truth² and supreme bliss³, is the witness to the mind-intellect complex⁴, and is indestructible or imperishable⁵ (106). That supreme Soul is one⁶, without a match or a parallel⁷, and is universally present uniformly⁸. In this manner, you should become aware of the true nature of the Atma, become free from grief and remorse, and complete your work (or do your assigned duties in this world as has been destined or determined for you) (107). Oh 'Kul Nandan' (literally, son of the clan) Bharat! Take the body of your father out of the boat filled with oil (where it was kept earlier for preservation) and accompanied by ministers and we sages, perform his last rites according to established traditions' (108).

1. षड्भावरहितोऽनन्त 2. सत्य प्रज्ञान विग्रह 3. आनन्दरूपो 4. बुद्ध्यादिसाक्षी 5. लयविवर्जितः 6. एक 7. अद्वितीयः 8. समः स्थितः

[Note :- Verse nos. 95-107 can be called the gospel of sage Vashistha for Bharat.]

इति सम्बोधितः साक्षाद्गुरुणा भरतस्तदा।

विस्ज्याज्ञानजं शोकं चक्रे सविधिवत्क्रियाम्१०९।

गुरुणोक्तप्रकारेण आहिताग्नेर्यथाविधि।

संस्कृत्य स पितुर्देहं विधिदृष्टेन कर्मणा११०।

109-110. When his Guru had consoled him as above, Bharat forsook grief and lamentation incited by ignorance and delusions and did the last rites of the king (109). As per advise of his Guru, he performed the funeral of his father's body as per edicts and established traditions sanctified by the scriptures by offering, inter alia, oblations to the sacrificial holy fire (110).

एकादशेऽहनि प्राप्ते ब्राह्मणान्वेदपारगान्।

भोजयामास विधिवच्छतशोऽथ सहस्रशः१११।

उद्दिश्य पितरं तत्र ब्राह्मणेभ्यो धनं बहु।
ददौ गवां सहस्राणि ग्रामान् रत्नाम्बराणि च॥११२॥

111-112. On the eleventh day, he fed hundreds and thousands of Brahmins who were experts in the Vedas (111), while he donated a lot of wealth, thousands of cows, many villages, garments and gems to them for the benefit of his father (i.e., for the peace and salvation of his father's soul) (112).

अवसत्स्वगृहे यत्र राममेवानुचिन्तयन्।
वसिष्ठेन सह भ्राता मन्त्रिभिः परिवारितः॥११३॥
रामेऽरण्यं प्रयाते सह जनकसुतालक्ष्मणाभ्यां सुघोरं
माता मे राक्षसीव प्रदहति हृदयं दर्शनादेव सद्यः।
गच्छाम्यारण्यमद्य स्थिरमतिरखिलं दूरतोऽपास्य राज्यं
रामं सीतासमेतं स्मितरुचिरसुखं नित्यमेवानुसेवे॥११४॥

113-114. After that he constantly remembered Sri Ram. He began to spend his time in his residence along with sage Vashistha, brother Shatrughan and ministers (113). While staying in the house thus, he used to brood and remain contrite and gloomy—'Because Sri Ram has gone to a terrible (dense, fearful) forest along with the great daughter of Janak (Sita) and Laxman, my mother Kaikeyi sparks heart-burn (i.e., shame, regrets, anger, remorse and anguish) in my heart by her mere sight as if she was a demoness. Hence, without doubt, I shall go to the forest soon and with a sweet smile on my face, I shall serve Sri Ram—whose face is most beautiful (i.e., he has no anger, malice, wrath, vengeance, vindictiveness in his heart, and so his face reflects calmness, peace, tranquility, contentedness, evenness, benevolence etc.)—along with Sita there (114).

* __* __* __*

Ayodhya Kand — Canto 8

Bharat's departure for the forest; Meeting with Guha and sage Bharadwaj;

Arrival at Chitrakoot

श्रीमहादेव उवाच

वसिष्ठो मुनिभिः सार्धं मन्त्रिभिः परिवारितः।
राज्ञः सभां देवसभासन्निभामविशद्विभुः॥१॥
तत्रासने समासीनश्चतुर्मुख इवापरः।
आनीय भरतं तत्र उपवेश्य सहानुजम्॥२॥

1-2. Lord Shiva said—'Oh Parvati! One day sage Vashistha, surrounded by other sages and ministers, came to the royal court which was comparable to the divine court of the Gods (1). Sitting on a seat which was as majestic and divine as that of Lord Brahma (the eldest and patriarch amongst the Gods), Vashistha summoned Bharat and Shatrughan, and made them take their respective seats (2).

अब्रवीद्वचनं देशकालोचितमरिन्दमम्।
 वत्स राज्येऽभिषेक्ष्यामस्त्वामद्यं पितृशासनात्॥३॥
 कैकैया याचितं राज्यं त्वदर्शे पुरुषर्षभ।
 सत्यसन्धो दशरथः प्रतिज्ञाय ददौ किल॥४॥

3-4. He said to Bharat, the vanquisher of enemies¹, words which were most befitting to the circumstance and time²—'Oh son! According to the words of your father, we shall anoint you on the throne today (3). Oh the best amongst men³! Kaikeyi had asked from the king kingdom for you. The king was a staunch follower of the path of truth (or was steadfast and truthful in keeping his vows and promises, or was true to his words)⁴, so he made a promise and fulfilled it by giving it (i.e., the kingdom) to her⁵ (4).

1. मरिन्दमम् 2. देशकालोचित 3. पुरुषर्षभ 4. सत्यसन्धो 5. प्रतिज्ञाय ददौ किल

अभिषेको भवत्वद्य मुनिभिर्मन्त्रपूर्वकम्।
 तच्छ्रुत्वा भरतोऽप्याह मम राज्येन किं मुने॥५॥
 रामो राजाधिराजश्च वयं तस्यैव किङ्कराः।
 श्वःप्रभाते गमिष्यामो राममानेतुमञ्जसा॥६॥

5-6. Hence, you should have no compunctions about it and allow yourself to be anointed on the throne amidst chanting of Mantras (sacred hymns) by the sages and seers'. Hearing this, Bharat replied, 'Oh Lord seer! What have I got to do with this kingdom? (i.e., it is none of my concern.) (5). Sri Ram is the King of kings; we are but his humble servants (subordinates). Tomorrow morning we shall proceed to the forest to bring him back (6).

अहं यूयं मातरश्च कैकेयीं राक्षसीं विना।
 हनिष्याम्यधुनैवाहं कैकेयीं मातृगन्धिनीम्॥७॥
 किन्तु मां नो रघुश्रेष्ठः स्त्रीहन्तारं सहिष्यते।
 तच्छ्रुवोभूते गमिष्यामि पादचारेण दण्डकान्॥८॥
 शत्रुघ्नसहितस्तूर्णं यूयमायात वा न वा।
 रामो यथा वने यातस्तथाहं वल्कलाम्बरः॥९॥
 फलमूलकृताहारः शत्रुघ्नसहितो मुने।
 भूमिशायी जटाधारी यावद्रामो निवर्तते॥१०॥

7-10. I, all of you (sages, seers, ministers) and all mothers except the demoness-like Kaikeyi—we shall all go to the forest. What can I do? Left to me, I would have killed this lady Kaikeyi—who is called my mother for the namesake only (7), but the most exalted Raghu (Sri Ram) would never excuse (forgive) me for slaying a woman. Therefore, at the crack of dawn tomorrow morning, whether you come along or not, I shall go with Shatrughan on foot to the Dandkaranya forest (8), oh sage, just as Sri Ram had gone. And unless and untill he returns, I, along with Shatrughan, will also wear hermit-like clothes made of the bark of trees (9), make my hairs matted, eat roots, stems and fruits, and sleep on the ground' (it is a final resolve, please do not debate the matter any further) (10).

इति निश्चित्य भरतस्तूष्णीमेवावतस्थिवान्।
 साधुसाध्विति तं सर्वे प्रशशंसुर्मुदान्विताः॥११॥
 ततः प्रभाते भरतं गच्छन्तं सर्वसैनिकाः।
 अनुजग्मुः सुमन्त्रेण नोदिताः साश्वकुञ्जराः॥१२॥

11-12. Making this firm determination, Bharat fell silent. All the assembled people praised him saying 'Saintly, saintly (i.e., an exclamation of applause = साधुसाध्विनि)!' (11). Thereafter, when Bharat made his departure the next morning, at the instance of Sumantra (the head minister), all the soldiers along with elephants and horses also accompanied him (12).

कौसल्याद्या राजदारा वसिष्ठप्रमुखा द्विजाः।
 छादयन्तो भुवं सर्वे पृष्ठतः पार्श्वतोऽग्रतः॥१३॥
 शृङ्गवेरपुरं गत्वा गङ्गाकूले समन्ततः।
 उवास महती सेना शत्रुघ्नपरिचोदिता॥१४॥

13-14. Kaushalya and other queens, sage Vashistha and other sages/seers, covered the ground around him (i.e., followed him closely)—in front and rear, sideways, everywhere according to their standing in society (13). They arrived at Sringeripur, and the huge army accompanying Bharat pitched camp at the instance of Shatrughan on the banks of river Ganges (14).

आगतं भरतं श्रुत्वा गुहः शङ्कितमानसः।
 महत्या सेनया सार्धमागतो भरतः किल॥१५॥
 पापं कर्तुं न वा याति रामस्याविदितात्मनः।
 गत्वा तद्धृदयं ज्ञेयं यदि शुद्धस्तरिष्यति॥१६॥

15-16. When Guha (the boatman) heard of the arrival of Bharat with a large army, he became suspicious, wondering if he (Bharat) is not going to Sri Ram with any malefic intentions. 'I should go and find out his true intentions. If his intentions are okay, then he shall be allowed to cross to the other side of the river (15-16).

गङ्गा नोचेत्समाकृष्य नावस्तिष्ठन्तु सायुधाः।
 ज्ञातयो मे समायत्ताः पश्यन्तः सर्वतोदिशम्॥१७॥
 इति सर्वान्समादिश्य गुहो भरतमागतः।
 उपायनानि संगृह्य विविधानि बहून्यपि॥१८॥
 प्रययौ ज्ञातिभिः सार्धं बहुभिर्विविधायुधैः।
 निवेद्योपायनान्यग्रे भरतस्य समन्ततः॥१९॥
 दृष्ट्वा भरतमासीनं सानुजं सह मन्त्रिभिः।
 चीराम्बरं घनश्यामं जटामुकुटधारिणम्॥२०॥

17-20. Otherwise (I'll see to it that he never crosses the river), my clans-men should arm themselves with their weapons and become alert. They must pull the boats off from the bank and station them in the middle of the river' (17). Having issued these instructions to

his people, Guha collected various types of gift-offerings and, accompanied by many fully armed clans-men (kiths and kins, relatives and compatriots) he came to meet Bharat (18-19). There, he kept all the gifts before him, and looking (glancing) askance, he saw that the dark-complexioned Bharat, attired in clothes made of bark of trees and with matted hairs, is sitting with his younger brother and ministers (20).

राममेवानुशोचन्तं रामरामेति वादिनम्।
 ननाम शिरसा भूमौगुहोऽहमिति चाब्रवीत्॥२१॥
 शीघ्रमुत्थाप्य भरतो गाढमालिङ्ग्य सादरम्।
 पृष्ट्वानामयमव्यग्रः सखायमिदमब्रवीत्॥२२॥
 भ्रातस्त्वं राघवेणात्र समेतः समवस्थितः।
 रामेणालिङ्गितः सार्दनयनेनामलात्मना॥२३॥

21-23. He (Bharat) was remembering Sri Ram and repeating his name 'Ram, Ram'. Seeing this, Guha put his head on the ground (to pay obeisance to Bharat), bowed before him and said—'I am Guha' (21). Bharat lifted him immediately, embraced him firmly and happily asked about his welfare. Then he said to Guha as if he was his friend (22), 'Oh brother! You had lived (i.e., spent some time) with Sri Ram here, and the pure-hearted Sri Ram had embraced you with tearful eyes (i.e., with great affection) (23).

धन्योऽसि कृतकृत्योऽसि यत्त्वया परिभाषितः।
 रामो राजीवपत्राक्षो लक्षणेन च सीतया॥२४॥
 यत्र रामस्त्वया दृष्टस्तत्र मां नय सुब्रत।
 सीतया सहितो यत्र सुप्तस्तद्दर्शयस्व मे॥२५॥
 त्वं रामस्य प्रियतमो भक्तिमानसि भाग्यवान्।
 इति संस्मृत्य संस्मृत्य रामं साश्रुविलोचनः॥२६॥

24-26. You have talked with the lotus-eyed Sri Ram along with Sita and Laxman. Hence, you are most privileged and fortunate; your life is successful (or fruitful)¹ (24). Oh the righteous one! Take me to the place (spot) where you had first seen Sri Ram; show me the place where he had slept (i.e., spent the night) along with Sita (25). You are Sri Ram's most beloved friend and a privileged, fortunate devotee'. In this way, Bharat's eyes were filled with tears of devotion, dedication, love and affection² by repeatedly and fondly remembering Sri Ram³ (26).

1. धन्योऽसि कृतकृत्योऽसि 2. भक्तिमानसि 3. संस्मृत्य संस्मृत्य रामं साश्रुविलोचनः

गुहेन सहितस्तत्र यत्र रामः स्थितो निशि।
 ययौ ददर्श शयनस्थलं कुशसमास्तृतम्॥२७॥
 सीताऽऽभरणसंलग्नस्वर्णबिन्दुभिरर्चितम् ।
 दुःखसन्तप्तहृदयो भरतः पर्यदेवयत्॥२८॥

27-28. In this way, being greatly perturbed and agitated due to the anguish of separation, he went to the spot with Guha where Sri Ram had stayed during the night. There he saw the place where Sri Ram had slept on the ground, with the grass still spread over it.

[Probably, Guha had maintained that place in original shape as a memento or as a token of remembrance in honour of his exalted guests.] (27). It was adorned (or authenticated) by gold particles falling off from the ornaments worn by Sita. Seeing it, Bharat's heart became overwhelmed with sorrows, contrition and remorse. He lamented woefully (28)—

अहोऽतिसुकुमारी या सीता जनकनन्दिनी।
 प्रासादे रत्नापर्यङ्के कोमलास्तरणे शुभे॥२९॥
 रामेण सहिता शेतो सा कथं कुशविष्टरे।
 सीता रामेण सहिता दुःखेन मम दोषतः॥३०॥

29-30. 'Alas! That most delicate and dearest of Janak, Sita, who used to sleep in the royal palace on a soft mattress on a beautiful gem-studded bedstead with Sri Ram, with what hardships did she sleep on this hard make-shift bed of grass blades with Sri Ram—all because of my faults? (29-30).

धिङ्भां जातोऽस्मि कैकेय्या पापराशिसमानतः।
 मन्निमित्तमिदं क्लेशं रामस्य परमात्मनः॥३१॥
 अहोऽतिसफलं जन्म लक्ष्मणस्य महात्मनः।
 राममेव सदान्वेति वनस्थमपि हृष्टधीः॥३२॥

31-32. Shame to me! I have taken birth as a treasure-house of sins and evils from the womb of Kaikeyi. Alas! It is because of me that the supreme Soul¹ Sri Ram had to suffer so much trouble (31). Alas! The great soul² Laxman's life is blessed that he happily follows Lord Ram even while the latter lives in the forest (32).

1. परमात्मनः रामस्य 2. महात्मनः लक्ष्मणस्य

अहं रामस्य दासा ये तेषां दासस्य किङ्करः।
 यदि स्यां सफलं जनम मम भूयान्न संशयः॥३३॥
 भ्रातर्जानासि यदि तत्कथयस्व ममाखिलम्।
 यत्र तिष्ठति तत्राहं गच्छाम्यानेतुमञ्जसा॥३४॥

33-34. My life would be deemed successful if I ever happen to become a humble servant (follower, subordinate, suppliant) of even those who are junior servants or second rung servants of those who directly serve Sri Ram—there is no doubt about it (33). Oh brother (Guha)! If you know, please do tell me truthfully where he (Sri Ram) is? Wherever he is, I shall go there forthwith to bring him back (34).

गुहस्तं शुद्धहृदयं ज्ञात्वा सस्नेहमब्रवीत्।
 देव त्वमेव धन्योऽसि यस्य ते भक्तिरीदृशी॥३५॥
 रामे राजीवपत्राक्षे सीतायां लक्ष्मणे तथा।
 चित्रकूटाद्रिनिकटे मन्दाकिन्यविदूरतः॥३६॥
 मुनीनामाश्रमपदे रामस्तिष्ठति सानुजः।
 जानक्या सहितो नन्दात्सुखमास्ते किल प्रभुः॥३७॥

35-37. Observing that Bharat's heart and mind is pure, Guha said affectionately—'Oh

Lord! You have such a truly pure devotion for the lotus-eyed Sri Ram, Sita and Laxman that it is you who are really blessed and privileged (35). Together with the younger brother Laxman, Sri Ram resides near Mt. Chitrakoot in the vicinity of river Mandakini (36) in a place having a number of hermitages of hermits and ascetics. There, Sri Ram is happily and comfortably put-up (resides) along with Janki (Sita) and younger brother (Laxman) (37).

तत्र गच्छामहे शीघ्रं गङ्गां तर्तुमिहार्हसि।
 इत्युक्त्वा त्वरितं गत्वा नावः पञ्चशतानि ह॥३८॥
 समानयत्ससैन्यस्य तर्तुं गङ्गां महानदीम्।
 स्वयमेवानिनायैकां राजनावं गुहस्तदा॥३९॥
 आरोप्य भरतं तत्र शत्रुघ्नं राममातरम्।
 वसिष्ठं च तथान्यत्र कैकेयीं चान्ययोषितः॥४०॥

38-40. Come, let us go there hastily. First, all of you cross the river Ganges here'. Saying this, he quickly summoned 500 boats (पञ्चशतानि) (38) for the army to cross over the great river and brought a special larger boat (perhaps the one he used for himself, or the one which was used for Sri Ram earlier) himself (39). In that boat, he took Bharat, Shatrughan, Sri Ram's mother Kaushalya and sage Vashistha, and in another boat he put Kaikeyi and other royal women folk (40).

[Note :- Despite Bharat's special injunction barring Kaikeyi from coming with the party—see verse no. 7—she did come along as is evident in this verse no. 40. Perhaps out of guilt and shame, or fear of being murdered while being left alone in Ayodhya, or to ensure that Sri Ram does not come back at the last moment. In all probability, if Sri Ram had concurred with Bharat's demand, there was a possibility of Kaikeyi throwing a sparkling fire-work display of her tantrums in the forest itself. But as it happened, Sri Ram refused to come back to Ayodhya. This resulted in her being completely unhinged and deflated, and asking for forgiveness instead.]

तीर्त्वा गङ्गां ययौ शीघ्रं भरद्वाजाश्रमं प्रति।
 दूरे स्थाप्य महासैन्यं भरतः सानुजो ययौ॥४१॥
 आश्रमे मुनिमासीनं ज्वलन्तमिव पावकम्।
 दृष्ट्वा ननाम भरतः साष्टाङ्गमतिभक्तितः॥४२॥

41-42. They readily cross river Ganges and proceeded towards the hermitage of sage Bharadwaj. There, leaving behind his huge army a little behind, Bharat, along with his brother Shatrughan, went to the hermitage (41) and on seeing the sage— who was as splendid as a burning fire (i.e., was radiant with holy, divine glow effusing from him)—sitting there, Bharat prostrated before him with devotion (42).

ज्ञात्वा दाशरथिं प्रीत्या पूजयामास मौनिराद्।
 पप्रच्छ कुशलं दृष्ट्वा जटावल्कलधारिणम्॥४३॥

राज्यं प्रशासतस्तेऽद्य किमेतद्वल्कलादिकम्।
आगतोऽसि किमर्थं त्वां विपिनं मुनिसेवितम्॥४४॥

43-44. When the exalted sage came to know that he is Dasrath's son Bharat, he affectionately worshipped (i.e., showed due respect to) the latter. Seeing that he was wearing clothes made of bark of trees (birch) and had matted hairs, the sage asked about his general welfare, and then specifically enquired (43), 'Why have you attired (dressed) yourself in clothes made of birch while reigning as a king, and why have you come in this forest which is known for penances and austerities and which is inhabited (literally, served) by hermits and ascetics?' (44).

[Note :- Compare this with Canto 6, verse nos. 37-40 wherein Bharadwaj tells Sri Ram that he knows why he has come to the forest. It seems incredulous to think that the exalted sage did not know why Bharat has come. It appears that he just wished to find out what Bharat had in his mind just as Guha had earlier done in verse nos. 15-16. He was testing his integrity. See Bharat's reply in the following verse :-]

भरद्वाजवचः श्रुत्वा भरतः साश्रुलोचनः।
सर्वं जानासि भगवन् सर्वभूताशयस्थितः॥४५॥
तथापि पृच्छसे किञ्चित्तदनुग्रह एव मे।
कैकेय्या यत्कृतं कर्म रामराज्यविघातनम्॥४६॥
वनवासादिकं वापि न हि जानामि किञ्चन।
भवत्पादयुगं मेऽद्य प्रमाणं मुनिसत्तम॥४७॥

45-47. Hearing these words of sage Bharadwaj, Bharat replied with tearful eyes, 'Oh Lord! You know everything because you are all-knowing (45). Still whatever you ask is your grace on me! [With reference to note of the preceding verse no. 44, this is a highly sarcastic reply of Bharat.] The ugly incident that Kaikeyi had created putting an obstacle in the anointment of Sri Ram on the throne (46) and the fact that he has been sent to the forest exile—Oh the best among sages, I say on oath with your holy feet as witness, I had no idea of anything about it earlier (i.e., I had no inkling of what was in store for me, or what mischief my mother was planning; I am not a party to it at all)' (47).

इत्युक्त्वा पादयुगलं मुनेः स्पृष्ट्वाऽऽर्त्तमानसः।
ज्ञातुमर्हसि मां देव शुद्धो वाशुद्ध एव वा॥४८॥
मम राज्येन किं स्वामिन् रामे तिष्ठति राजनि।
किङ्करोऽहं मुनिश्रेष्ठ रामचन्द्रस्य शाश्वतः॥४९॥

48-49. Saying this, he caught hold of both the feet of the sage with a tormented and anguished mind and heart, saying, 'Oh Lord! You can know (judge) it yourself whether I am guilty or innocent (48). Oh Lord! What purpose (interest) do I have with the kingdom when king Sri Ram is around? Oh the most exalted sage! I have been Sri Ram's humble follower forever (i.e., since birth) (49).

आते गत्वा मुनिश्रेष्ठ रामस्य चरणान्तिके।
 पतित्वा राज्यसम्भारान् समप्यत्रैव राघवम्॥५०॥
 अभिषेक्ष्ये वसिष्ठाद्यैः पौरजानपदैः सह।
 नेष्येऽयोध्यां रमानाथं दासः सेवेऽतिनीचवत्॥५१॥

50-51. Hence, oh the noble sage! I shall go to Sri Ram, catch hold of his feet and put all these paraphernalias of kingdom in his custody (or offer them to him) in the forest itself (50). Then accompanied by sage Vashistha, citizens and other subjects of the kingdom, I shall crown him (on the throne of the kingdom) and take him back to Ayodhya where I shall serve Laxmi's Lord (रमानाथं i.e., Sri Ram) like a humble servant' (51).

इत्युदीरितमाकर्ण्य भरतस्य वचो मुनिः।
 आलिङ्ग्य मूर्ध्न्यवघ्राय प्रशशंस सविस्मयः॥५२॥
 वत्स ज्ञातं पुरैवैतद्भविष्यं ज्ञानचक्षुषा।
 मा शुचस्त्वं परो भक्तः श्रीरामे लक्ष्मणादपि॥५३॥
 आतिथ्यं कर्तुमिच्छामि ससैन्यस्य तवानघ।
 अद्य भुक्त्वा ससैन्यस्त्वं श्वो गन्ता रामसन्निधिम्॥५४॥

52-54. Hearing these sincere emotional outpourings of Bharat's heart, the sage clasped him to his bosom, smelled his head (as a token of affection) and began praising him thus (52)—'Oh son! I had already known these events through my eyes of transcendental vision. [See how this contrasts with verse no. 44 where he expresses total ignorance.] You should not regret, mourn or lament for you are a greater and superior devotee (follower and dear) of Sri Ram as compared to Laxman (53). Oh the sinless, pure, faultless one (अनघ = Anagh)! I want to extend my warm welcome gesture (i.e., hospitality) not only to you but also to your entire army and retinue. You must have your meals with your army and entourage here today and proceed to Sri Ram's place tomorrow' (54).

यथाऽऽज्ञापयति भवांस्तथेति भरतोऽब्रवीत्।
 भरद्वाजस्त्वपः स्पृष्ट्वा मौनी होमगृहे स्थितः॥५५॥
 दध्यौ कामदुघां कामवर्षिणीं कामदो मुनिः।
 असृजत्कामधुक् सर्वं यथाकाममलौकिकम्॥५६॥

55-56. Bharat said, 'It shall be done as you order'. Then sage Bharadwaj sipped some holy water and sat down in his 'Yagya-Shala' (a place sanctified for performing fire and other religious sacrifices) (55). Sitting there, that all bestowing (wish-fulfilling) sage invoked the 'Kamdhenu cow' which has the potential powers to fulfil all desires. That (holy, divine, celestial) cow then presented all the majestic items of worldly comforts (before the sage for the benefit of Bharat and his party) (56).

भरतस्य ससैन्यस्य यथेष्टं च मनोरथम्।
 यथा ववर्ष सकलं तृप्तास्ते सर्वसैनिकाः॥५७॥

वसिष्ठं पूजयित्वाग्रे शास्त्रदृष्टेन कर्मणा।

पश्चात्ससैन्यं भरतं तर्पयामास योगिराट्॥५८॥

57-58. She satisfied all the requirements of Bharat and his army so that all the soldiers and men were happy and contented (57). After that, the king of ascetics (i.e., Bharadwaj = योगीराट्) worshipped and honoured sage Vashistha according to the edicts of the scriptures (शास्त्रदृष्टेन). Thereafter he satisfied Bharat along with the entire army and entourage (i.e., made them fully contented and feel extremely welcomed and honoured) (58).

[Note :- Bharadwaj created a virtual heaven-on-earth for one night for Bharat's party. He wished to test their detachment with material comfort and sincerity of their devotion for Sri Ram.]

उषित्वा दिनमेकं तु आश्रमे स्वर्गसन्निभे।

अभिवाद्य पुनः प्रातर्भरद्वाजं सहानुजः।

भरतस्तु कृतानुज्ञः प्रययौ रामसन्निधिम्॥५९॥

चित्रकूटमनुग्राप्य दूरे संस्थाप्य सैनिकान्।

रामसंदर्शनाकांक्षी प्रययौ भरतः स्वयम्॥६०॥

59-60. Staying there for one day (and night) in that heaven-like hermitage, at the first ray of the sun the next morning, Bharat bowed before the sage, took his permission and moved on to Sri Ram's place along with his brother and the entire entourage (59). When he reached in the vicinity of Chitrakoot, he stopped the soldiers of the army a little distance away and moved ahead himself to have a Darshan (divine viewing) of Sri Ram (60).

शत्रुघ्नेन सुमन्त्रेण गुहेन च परन्तपः।

तपस्विमण्डलं सर्वं विचिन्वानो न्यवर्तत॥६१॥

अदृष्ट्वा रामभवनपृच्छदृषिमण्डलम्।

कुत्रास्ते सीतया सार्धं लक्ष्मणेन रघूत्तमः॥६२॥

61-62. Bharat, Shatrughan, Sumantra and Guha went around all the cluster of hermitages of those who were doing penances/austerities (तपस्वीमण्डलं) there and, not finding Sri Ram anywhere despite their best efforts, they returned empty handed (61). Then they asked the group of sages—'Where does Sri Ram live along with Sita and Laxman?' (62).

ऊचुरग्रे गिरेः पश्चाद्गङ्गाया उत्तरे तटे।

विविक्तं रामसदनं रम्यं काननमण्डितम्॥६३॥

सफलैराम्रपनसैः कदलीखण्डसंवृतम्

चम्पकैः कोविदारैश्च पुन्नागैर्विपुलैस्तथा॥६४॥

एवं दर्शितमालोक्य मुनिभिर्भरतोऽग्रतः।

हर्षाद् ययौ रघुश्रेष्ठभवनं मन्त्रिणा सह॥६५॥

63-65. They replied, 'On the other side of that mountain on the yonder, on the northern banks of river Mandakini is the lonely (secluded) cottage of Sri Ram¹ at a place adorned by a verdant forest² (63). It is hedged (surrounded) by mango trees, plantain trees and

'Panas'³ (Jack fruit) trees. Besides these, there are trees of various flowers such as Magnolia, 'Kachnar' (*Banbinia Variegata*; its flowers are used as vegetable) and 'Nag Keshar' (a medicinal tree called *Messya Ferrea*)⁴ adorning the area' (64). Having received this guidance, Bharat, along with his ministers, cheerfully and eagerly moved ahead in that direction where the most exalted Raghu's (Sri Ram's) dwelling was located (65).

1. ऊचुरग्रे गिरेः पश्चाद्गङ्गाया उत्तरे तटे रामसदनं 2. रम्यं काननमण्डितम् 3. सफलैराम्रपनसैः कदलीखण्डसंवृतम्
4. चम्पकैः कोविदारैश्च पुन्नागैर्विपुलैस्तथा

ददर्श दूरादतिभासुरं शुभं रामस्य गेहं मुनिवृन्दसेवितम्।

वृक्षाग्रसंलग्नसुवल्कलाजिनं रामाभिरामं भरतः सहानुजः॥६६॥

66. Moving ahead, Bharat, along with his brother, had a glimpse of the beautiful dwelling of Sri Ram which was served (i.e., serviced or tended by) the hermits and ascetics (living in its vicinity). In it, clothes made from bark of trees (e.g., birch) and deer-skin were hung up on branches of trees (for sunning or drying). The place was rendered most magnificent, enthralling and attractive by the virtue of Sri Ram's residence there (रामाभिरामं) (66).

* __* __* __*

Ayodhya Kand — Canto 9

Sri Ram-Bharat meeting; Bharat's return to Ayodhya;

Sri Ram's arrival at sage Atri's hermitage

श्रीमहादेव उवाच

अथ गत्वाऽऽश्रमपदसमीपं भरतोमुदा।

सीतारामपदैर्युक्तं पवित्रमतिशोभनम्॥१॥

स तत्र वज्रांकुशवारिजाञ्चितध्वजादिचिह्नानि पदानि सर्वतः।

ददर्श रामस्य भुवोऽतिमङ्गलान्यचेष्टयत्पादरजःसु सानुजः॥२॥

1-2. Lord Shiva said—'Oh Parvati! Thereafter, with a mind and heart extremely delighted and submerged in joy, Bharat reached the most pleasant and holy area¹ near the hermitage which was adorned (or made glorified) by the footprints of Sita and Sri Ram (1). There they saw on the ground in every direction foot prints of Lord Ram identified (or marked) by the auspicious signs of a Bajra (Indra's weapon), a goad, a lotus and a flag etc.² Seeing them, Bharat along with his brother Shatrughan, began to roll over in it (i.e., they rolled on the dust of the ground bearing those holy foot prints of Sri Ram) (2).

1. पवित्रमतिशोभनम् 2 वज्र, अंकुश, वारिजाञ्चित, ध्वजादि

अहो सुधन्योऽहममूनि रामपादारविन्दाङ्कितभूतलानि ।

पश्यामि यत्पादरजो विमृग्यं ब्रह्मादिदेवैः श्रुतिभिश्च नित्यम्॥३॥

3. 'Ah! I am the most blessed and fortunate that I behold that earth adorned by the marks of those holy feet, the dust of which are always searched for by Lord Brahma and other Gods as well as by all the Vedas' (3).

इत्यद्भुतप्रेमरसाप्लुताशयो विगाढचेत्ता रघुनाथभावेन।
आनन्दजाश्रुस्नपितस्तनान्तरः शनैरवापाश्रमसन्निधिं हरेः॥१४॥

4. In this manner, Bharat—whose heart was filled with the magnificent and marvelous juice of love and affection, whose mind and heart was submerged in fond remembrance of Raghunath (Sri Ram) and whose bosom was drenched in tears of joy, exhilaration and happiness—slowly neared the hermitage of Hari (Sri Ram) (4).

स तत्र दृष्ट्वा रघुनाथमास्थितं दुर्वादलश्यामलमायतेक्षणम् ।
जटाकिरीटं नववल्कलाम्बरं प्रसन्नवक्त्रं तरुणारुणद्युतिम्॥१५॥

5. Then he (Bharat) saw Raghunath (Sri Ram)—whose body was dark as the 'Durba'¹ grass (a special category of grass which is dark green in colour and used for religious purposes) and eyes were broad (or large)², who was attired in new clothes made of birch³ and had a crown of matted hairs on his head⁴, who had a cheerful disposition and demeanours⁵, and was as splendid and radiant as a mid-day sun⁶—sitting there (5).

1. दुर्वादल श्याम 2. मायतेक्षणम् 3. नववल्कलाम्बरं 4. जटाकिरीटं 5. प्रसन्नवक्त्रं 6. तरुणारुणद्युतिम्

विलोकयन्तं जनकात्मजां शुभां सौमित्रिणा सेवितपादपङ्कजम् ।
तदाभिदुद्राव रघूत्तम शुचा हर्षाच्च तत्पादयुगं त्वराग्रहीत्॥१६॥

6. He was glancing at the virtuous daughter of Janak (Sita) and his feet were being attended to (served) by Laxman. Seeing them, Bharat dashed forward, and submerged in unbound (or overwhelmed by) exhilaration and sorrows at the same time, he clasped both his (Sri Ram's) feet (6).

[Note :- In Tulsidas' Ram Charit Manas, it was Sri Ram who had dashed forward to meet Bharat and not vice versa.]

रामस्तमाकृष्य सुदीर्घबाहुर्दोभ्यां परिष्वज्य सिषिञ्च नेत्रजैः।
जलैरथाङ्गोपरि संन्यवेशयत् पुनः पुनः संपरिष्वजे विभुः॥१७॥
अथ ता मातरः सर्वाः समाजग्मुस्त्वरान्विताः।
राघवं द्रष्टुकामास्तास्तृषार्ता गौर्यथा जलम्॥१८॥

7-8. Sri Ram, who had long arms, lifted Bharat with both his arms and embraced him, made him sit on his lap (affectionately) and drenching him with his tears, repeatedly clasped him to his bosom (7). Then, just as thirsty cows rush towards water, Kaushalya and all other mothers hastily and eagerly move ahead to see (meet) Raghav (Sri Ram) (8).

रामः स्वमातरं वीक्ष्य द्रुतमुत्थाय पादयोः।
ववन्दे साश्रुसा पुत्रमालिङ्ग्यातीव दुःखिता॥१९॥
इतराश्च तथा नत्वा जननी रघुनन्दनः।
ततः समागतं दृष्ट्वा वसिष्ठं मुनिपुङ्गवम्॥२०॥

9-10. As soon as Sri Ram saw his mother, he got up quickly and paid his obeisance at her feet while she embraced her son with tearful eyes and full of extreme sorrows and anguish (9). Then Raghunandan (Sri Ram) similarly bowed before order mothers as well to pay his respects. Then, seeing the most exalted sage Vashistha coming there (10)—

साष्टाङ्गं प्रणिपत्याह धन्योऽस्मीति पुनः पुनः।
 यथार्हमुपवेश्याह सर्वानिव रघूद्वहः।११॥
 पिता मे कुशली किं वा मां किमाहातिदुःखितः।
 वसिष्ठस्तमुवाचेदं पिता ते रघुनन्दन।१२॥
 त्वद्वियोगाभितप्तात्मा त्वामेव परिचिन्तयन्।
 रामरामेति सीतेति लक्ष्मणेति ममार ह।१३॥

11-13. He (Sri Ram) prostrated himself before him and repeatedly said, 'I am blessed and fortunate'. Then Sri Ram seated all of them properly (according to their stature and position in society) and asked (11), 'Say, is my father all right? What orders has he given for me being overwhelmed as he is by the agony and grief of my separation?' Then, sage Vashistha replied, 'Oh Raghunandan (Sri Ram)! Your father, being greatly tormented by your separation, had left his mortal coil (i.e., has died) all the while remembering you and calling out your name 'Oh Ram, Oh Ram, Oh Sita, Oh Laxman' constantly during his last moments (12-13).

श्रुत्वा तत्कर्णशूलाभं गुरोर्वचनमञ्जसा।
 हा हतोऽस्मीति पतितो रुदन् रामः सलक्ष्मणः।१४॥
 ततोऽनुरुदुः सर्वा मातरश्च तथापरे।
 हा तात मां परित्यज्य क्व गतोऽसि घृणाकर।१५॥
 अनाथोऽस्मि महाबाहो मां को वा लालयेदितः।
 सीता च लक्ष्मणश्चैव विलेपतुरतो भृशम्।१६॥

14-16. Hearing these shocking words from their Guru, which appeared like thorns or spikes for their ears, Sri Ram and Laxman cried out 'Alas! We have been gravely hurt¹' and fell to the ground (14). (Seeing them) All the mothers and others present there also began to weep. He (Sri Ram) repeatedly wailed and mourned 'Oh dear father! Oh the compassionate one. Where have you gone leaving me behind? (15). Oh the valorous one with strong, victorious arms! I have been orphaned². Who will shower his love and affection on me any more?' Then Sita and Laxman also began lamenting and mourning a great deal³ (16).

1. हा हतोऽस्मीति 2 अनाथोऽस्मि महाबाहो 3. सीता च लक्ष्मणश्चैव विलेपतुरतो भृशम्

वसिष्ठः शानतवचनैः शमयामास तां शुचम्।
 ततो मन्दाकिनीं गत्वा स्नात्वा ते वीतकल्मषाः।१७॥
 राज्ञे ददुर्जलं तत्र सर्वे ते जलकाक्षिणे।
 पिण्डान्निर्वापयामास रामो लक्ष्मण संयुतः।१८॥

17-18. Then sage Vashistha calmed down their mental agitations by a tranquil and soothing voice. Then all the people went to river Mandakini and purified themselves by bathing in it (17). There, all of them offered oblations of water to the thirsty soul of king Dasrath while Sri Ram along with Laxman did the last rite called 'Pind Daan' (a ritual for dead ancestors wherein rounded balls made of cereals are offered to them = पिण्डान्निर्वापयामास) (18).

इङ्गदीफलपिण्याकरचितान्मधुसम्प्लुतान् ।
 वयं यदन्नाः पितरस्तदन्नाः स्मृतिनोदिताः॥१९॥
 इति दुःखश्रुपूर्णाक्षः पुनः स्नात्वा गृहं ययौ।
 सर्वे रुदित्वा सुचिरं स्नात्वा जग्मुस्तदाश्रमम्॥२०॥

19-20. 'That food which is liked by us is also liked by our ancestors—this is the sanction of the Vedas (स्मृतिनोदितः)', saying this, they made 'Pindaas' of 'Ingadiphal' (a tree called Hingot and its fruits; the Indigo Vat plant), poured honey on them and donated those balls in a ritual called 'Pinda Daan' (19). Thereafter, with tearful eyes, they bathed again and return to the hermitage. Others also wept and mourned for a long time, bathed in the river and ultimately returned back to the hermitage (20).

तस्मिंस्तु दिवसे सर्वे उपवासं प्रचक्रिरे।
 ततः परेद्युर्विमले स्नात्वा मन्दाकिनीजले॥२१॥
 उपविष्टं समागम्य भरतो राममब्रवीत्।
 राम राम महाभाग स्वात्मानमभिषेचय॥२२॥

21-22. That day everybody fasted. On the second day, after bathing in the pure waters of river Mandakini (21), Bharat went to Sri Ram who was sitting in the hermitage, and said, 'Oh Ram, Oh Ram! Oh the most fortunate and gracious one!' Get yourself crowned (or anointed to the throne of Ayodhya)² (22).

1. राम राम महाभाग 2. स्वात्मानमभिषेचय

राज्यं पालय पितॄन् ते ज्येष्ठस्त्वं मे पिता तथा।
 क्षत्रियाणामयं धर्मो यत्प्रजापरिपालनम्॥२३॥
 इष्ट्वा यज्ञैर्बहुविधैः पुत्रानुत्पाद्य तन्तवे।
 राज्ये पुत्रं समारोप्य गमिष्यसि ततो वनम्॥२४॥

23-24. The father's kingdom belongs to you; you should sustain (take care of) it. You are our elder brother, hence equivalent to a father. To look after the subjects (or dependants) is the most important duty for a Kshatriya (23). Hence, you should (rule over the kingdom and) perform various sanctioned religious sacrifices¹ (or make all possible efforts in this direction), and after that produce sons to propagate the clan², and only when they grow up and are crowned on the throne³, you should go to the forest (not now)⁴ (24).

1. यज्ञैर्बहुविधैः 2. पुत्रानुत्पाद्य तन्तवे 3. राज्ये पुत्रं समारोप्य 4. गमिष्यसि वनम्

इदानीं वनवासस्य कालो नैव प्रसीद मे।
 मातुर्मे दुष्कृतं किञ्चित्स्मर्तुं नार्हसि पाहि नः॥२५॥
 इत्युक्त्वा चरणौ भ्रातुः शिरस्याधाय भक्तितः।
 रामस्य पुरतः साक्षादण्डवत्पतितो भुवि॥२६॥

25-26. Now is not the time for living in a forest; be pleased and merciful towards me. Whatever is the crime of my mother, do forget it and protect us' (25). Saying this he put his head affectionately on the feet of his brother and fell down before him like a stick (i.e., prostrated before him most humbly = साक्षादण्डवत्पतितो) (26).

उत्थाप्य राघवः शीघ्रमारोप्याङ्केऽतिभक्तिः।
 उवाच भरतं रामः स्नेहार्दनयनः शनैः॥२७॥
 शृणु वत्स प्रवक्ष्यामि त्वयोक्तं यत्तथैव तत्।
 किन्तु मामब्रवीत्तातो नव वर्षाणि पञ्च च॥२८॥
 उषित्वा दण्डकारण्ये पुरं पश्चात्समाविश।
 इदानीं भरतायेदं राज्यं दत्तं मयाखिलम्॥२९॥

27-29. Raghav (Sri Ram) hastily picked him up and most endearingly seated him on his laps, filled his eyes with tears of love and joy, and spoke to him slowly and softly (शनैः) (27), 'Oh son (वत्स; brother)! Listen to what I have to say. What you say is absolutely all right and true. But the father had ordered me that 'I should live in the Dandkaranya forest for 14 years before coming to Ayodhya. Presently, I am giving this kingdom to Bharat' (28-29).

ततः पित्रैव सुव्यक्तं राज्यं दत्तं तवैव हि।
 दण्डकारण्यराज्यं मे दत्तं पित्रा तथैव च॥३०॥
 अतः पितुर्वचः कार्यमावाभ्यामतियत्नतः।
 पितुर्वचनमुल्लङ्घ्य स्वतन्त्रो यस्तु वर्तते॥३१॥
 स जीवन्नेव मृतको देहान्ते निरयं व्रजेत्।
 तस्माद्राज्यं प्रशाधि त्वं वयं दण्डकपालकाः॥३२॥

30-32. Hence, evidently he has given the reign (of Ayodhya) to you and similarly he has given the reign of the Dandkaranya forest to me (30). Therefore, both of us must strive to keep the words of our father. A person who violates (i.e., does not obey) the words of his father (31) is as good as dead even though he is living, and he goes to hell when he dies. So, you should look after the kingdom and I shall protect (take care of) the Dandkaranya forest' (32).

भरतस्त्वब्रवीद्रामं कामुको मूढधीः पिता।
 स्त्रीजितो भ्रान्तहृदय उन्मत्तो यदि वक्ष्यति।
 तत्सत्यमिति न ग्राह्यं भ्रान्तवाक्यं यथा सुधीः॥३३॥

33. Bharat replied to Sri Ram, 'Even if the father—under the influence of lust and infatuation of a woman¹, ignorantly and most foolishly², due to the influence of illusions or fickle and wayward mind³ and being arrogant and haughty⁴—had said so, it should still not be treated as truthful (i.e., justified, proper, sanctified and inviolable) even as wise people do not respect (or pay attention to) the words of ignorant, foolish and wicked people with a fickle, wayward mind⁵' (33).

1. कामुको, स्त्रीजितो 2. मूढधीः 3. भ्रान्तहृदय 4. उन्मत्तो 5. तत्सत्यमिति न ग्राह्यं भ्रान्तवाक्यं

[Note :- A shining example of Bharat's sincerity and innocence. See also verse nos. 39-40. The way he has held even his father with contempt and disgust, and the words he has used for his own father, show that for Bharat, righteousness, probity, propriety, morality and upright code of behaviour was paramount. It was highly improper that his elder brother—who was revered by the people in general—be sent to the forest at the behest of a woman and he be crowned the king on a throne

which rightfully belonged to the former. Bharat's actions in refusing the crown made him immortal in the annals of history.]

न स्त्रीजितः पिता ब्रूयान्न कामी नैव मूढधीः।
पूर्वं प्रतिश्रुतं तस्य सत्यवादी ददौ भयात्॥३४॥
असत्याद्भीतिरधिका महतां नरकादपि।
करोमीत्यहमप्येतत्सत्यं तस्यै प्रतिश्रुतम्॥३५॥

34-35. Sri Ram said—'The father has not said this under the influence of any woman, lust/lasciviousness or foolish illusions. That truthful and righteous one had given these two orders to uphold the earlier promises/vows he had made (34). Great people are more afraid of telling a lie than going to hell. Even I have truthfully made an oath to him saying 'I shall do it (as you wish = करीमित्यहमप्येतत्सत्यं)' (35).

कथं वाक्यमहं कुर्यामसत्यं राघवो हि सन्।
इत्युदीरितमाकर्ण्य रामस्य भरतोऽब्रवीत्॥३६॥
तथैव चीरवसनो वने वत्स्यामि सुव्रत।
चतुर्दश समास्त्वं तु राज्यं कुरु यथासुखम्॥३७॥

36-37. Tell me, being born in the clan of Raghu, how can I turn against my own words?' Hearing these words of Sri Ram, Bharat replied (36), 'Oh the upholder of truthfulness, righteousness and promises (सुव्रत)! According to the words of the father, I shall live in the forest for 14 years attired in clothes made from bark of trees (birch) while you should comfortably enjoy the kingdom' (37).

[Note :- Bharat was correct when he said 'according to the words of the father'. Dasrath had given the boons to Kaikeyi a long time back when he had no sons. At that time he did not imagine how these two boons were to prove to be his undoing. When Kaikeyi exploited those two boons asking for Bharat's anointment and Sri Ram's exile, Dasrath was aghast, stumped and dumbfounded. He did not know what to say. He had never told Sri Ram directly, expressly, in explicit terms to go to the forest nor had he lived long enough to ask Bharat to ascend the throne. In fact, he had expressly ordered Sri Ram to tie him up and take the kingdom forcefully (see Ayodhya Kand, Canto 3, verse nos. 69-71). So, Bharat was correct when he said that Dasrath had never intended to send Sri Ram to the forest and enthrone Bharat in his stead. Dasrath was so shell-shocked at Kaikeyi's ruthless demands that he was in a state of numbed indecisiveness. This fact is very clear even to a casual reader. So, the sons should carry out the real intentions and wishes of their father, rather than what was forced upon him to agree against his wishes. Sri Ram's exile was made under duress, not under a free will. Hence, it was, for all practical puposes, null and void, as it were.]

पित्रा दत्तं तवैवैतद्राज्यं मह्यं वनं ददौ।
व्यत्ययं यद्यहं कुर्यामसत्यं पूर्ववत् स्थितम्॥३८॥

38. Sri Ram said, 'Father has given you the kingdom while the forest to me. If I now

do the opposite, it will be tantamount to being untruthful (to my words) (38).

[Note :- Sri Ram justifies his coming to the forest and interpretations of the vows of Dasrath in Ayodhya Kand, Canto 3, verse nos. 60-62.]

अहमप्यागमिष्यामि सेवे त्वां लक्ष्मणो यथा।
 नोचेत्प्रायोपवेशेन त्यजाम्येतत्कलेवरम्॥३९॥
 इत्येवं निश्चयं कृत्वा दर्भानास्तीर्य चातपे।
 मनसापि विनिश्चित्य प्राङ्मुखोपविवेश सः॥४०॥
 भरतस्यापि निर्बन्धं दृष्ट्वा रामोऽतिविस्मितः।
 नेत्रान्तसंज्ञां गुरवे चकार रघुनन्दनः॥४१॥

39-41. Bharat replied, 'I shall too come to the forest and serve you like Laxman does. Otherwise, I shall leave food and water (i.e., observe severe fasting) and die' (39). Having expressed his firm determination and deciding to implement it, he spread some grass on the floor and sat down on it facing east (in a meditative posture) (40). Seeing such strong determination and firm resolve of Bharat, Sri Ram was dumbfounded and perplexed (रामोऽतिविस्मितः). He signalled his Guru (sage Vashistha) with his sideways glance (to intervene and save the situation from getting worse) (41).

एकान्ते भरतं प्राहा वसिष्ठो ज्ञानिनां वरः।
 वत्स गुह्यं शृणुष्वेदं मम वाक्यात्सुनिश्चितम्॥४२॥
 रामो नारायणः साक्षाद्ब्रह्मणा याचितः पुरा।
 रावणस्य वधार्थाय जातो दशरथात्मजः॥४३॥

42-43. Then sage Vashistha, who was the best among the wise ones, took Bharat aside to a lonely place, and said, 'Oh son! What I am going to say now is secret, most truthful and a serious fact¹. Listen to it (42). Lord Ram is Lord Narayan (Vishnu) himself². In an earlier time, he had promised Lord Brahma to slay Ravana, and for that purpose he has taken birth in the household of Dasrath as his son (43).

1. गुह्यं त्सुनिश्चितम् 2. रामो नारायण साक्षाद्

योगमायापि सीतेति जाता जनकनन्दिनी।
 शेषोऽपि लक्ष्मणो जातो राममन्वेति सर्वदा॥४४॥
 रावणं हन्तुकामास्ते गमिष्यन्ति न संशयः।
 कैकेय्या वरदानादि सद्यन्निष्ठुरभाषणम्॥४५॥
 सर्वं देवकृतं नोचेदेवं सा भाषयेत्कथम्।
 तस्मात्त्यजाग्रहं तात रामस्य विनिवर्तने॥४६॥

44-46. Similarly, his Yog Maya (the delusionary powers of the Lord; his cosmic infinite powers of creation) has taken birth as the daughter of Janak, Sita, while the legendary Sheshnath (the 10-hooded serpent) as manifested himself as Laxman to follow him. He wants (i.e., has to) kill Ravana, so he shall go to the forest for sure. Kaikeyi's boons and other cruel deeds and words (45) are the handiwork of Gods (i.e., were done by her at the inspiration of Gods). Otherwise, how dare could she say such words? So, oh dear,

you should leave your insistence on Sri Ram's return (to Ayodhya) (46).

निवर्तस्व महासैन्यैर्मातृभिः सहितः पुरम्।
 रावणं सकुलं हत्वा शीघ्रमेवागमिष्यति॥४७॥
 इति श्रुत्वा गुरोर्वाक्यं भरतो विस्मयान्वितः।
 गत्वा समीपं रामस्य विस्मयोत्फुल्ललोचनः॥४८॥
 पादुके देहि राजेन्द्र राज्याय तव पूजिते।
 तयोः सेवां करोम्येव यावदागमनं तव॥४९॥

47-49. And you must return back to Ayodhya with your mothers and the huge army. Sri Ram, after having killed Ravana would come there soon' (47). Hearing these words of his Guru, Bharat was extremely perplexed and astonished¹. He went near Sri Ram and said (48), 'Oh great king! Please give me your sandals² which are adored by the world for the purpose of administration of the kingdom (for the interim period while you are in the forest). Till the time you come back, I shall keep on serving them (on your behalf)' (49).

1. भरतो विस्मयान्वितः 2. पादुके देहि राजेन्द्र

[Note :- The question which arises here is if sage Vashistha knew the real reason for Sri Ram's exile and that no hindrance must be put in it, why couldn't he explain the position to Bharat at Ayodhya itself and stop him from taking all the trouble of going to Chitrakoot. In my view, the possible reasons are these, viz. (i) He wanted to establish the innocence of Bharat in the eyes of the people of the kingdom as well as other sages and seers; (ii) he wished to wait till the time he got specific instructions from the Lord himself; (iii) being wisest among the wise ones, he was aware of the dictum that 'one should not open one's mouth unless the opportune time comes'; (iv) had he prevented Bharat from proceeding to Chitrakoot, many eyebrows would have been raised on his own (Vashistha's) bonafides and integrity and (v) Sri Ram's sandals would not have been brought and put on the throne so as to prevent any covert attempt to usurp power by Bharat or anyone else in due course of time when the initial emotions subsided and greed and dazzle of kingdom might have incited them to do the unthinkable.]

इत्युक्त्वा पादुके दिव्ये योजयामास पादयोः।
 रामस्य ते ददौ रामो भरतायातिभक्तिः॥५०॥
 गृहीत्वा पादुके दिव्ये भरतो रत्नभूषिते।
 रामं पुनः परिक्रमय प्रणनाम पुनः पुनः॥५१॥

50-51. Saying this, Bharat made him wear a pair of divine, magnificent and radiant sandals that he had taken with him from Ayodhya (पादुके दिव्ये). After symbolically wearing them as a token, and seeing Bharat's great devotion and sincerity, Sri Ram took them off and returned them to him (50). Bharat took those gem-studded divine and magnificent sandals, circumambulated Sri Ram and repeatedly bowed before him (51).

[Note :- This verse nos. 50-51 answers the query as to how come Sri Ram managed to give the sandals to Bharat when he was supposed to walk barefoot like a

hermit on the ground. He was indeed barefoot. The sandals were offered on the spot by Bharat and taken back by him. The next question that arises is—were the sandals brought from Ayodhya specially for this purpose? Well, the plausible answer is that since sage Vashistha knew in advance what was to happen at Chitrakoot, being all-knowing, he must have come fully prepared. Further, Bharat must have brought these sandals in preparation for Sri Ram's crowning as king in the forest. For then, he must need some footwear to suit his stature.]

भरतः पुनराहेदं भक्त्या गद्गदया गिरा।
नवपञ्चसमान्ते तु प्रथमे दिवसे यदि॥५२॥
नागमिष्यसि चेद्राम प्रविशामि महानलम्।
बाढमित्येव तं रामो भरतं संन्यवर्तयत्॥५३॥
ससैन्यः सवसिष्ठश्च शत्रुघ्नसहितः सुधीः।
मातृभिर्मन्त्रिभिः सार्धं गमनायोपचक्रमे॥५४॥

52-54. He spoke with a voice choked with devotional and affectionate emotions—'If you do not reach Ayodhya on the very first day after the expiry of 14 years (52), I shall enter a huge sacrificial fire'. Sri Ram said 'all right' and bid farewell to Bharat (53). Then, the wise one (सुधीः i.e., Bharat) started making preparations for departure (from Chitrakoot) along with the entire army, sage Vashistha, Shatrughan and all the mothers and ministers (54).

कैकेयी राममेकान्ते स्रवन्नेत्रजलाकुला।
प्राञ्जलिः प्राह हे राम तव राज्यविघातनम्॥५५॥
कृतं मया दुष्टधिया मायामोहितचेतसा।
क्षमस्व मम दौरात्म्यं क्षमासारा हि साधवः॥५६॥

55-56. At about this time, Kaikeyi met Sri Ram at a secluded place and prayed to him most tearfully with folded hands, 'Oh Sri Ram! Being misled by (or being under the spell of) the delusionary and deceptive powers of your Maya (कृतं मया), this wicked me had created hurdles in your anointment. So you should excuse and forgive me for my wickedness and misdemeanours because saintly people are always forgiving by nature (55-56).

त्वं साक्षाद्विष्णुरव्यक्तः परमात्मा सनातनः।
मायामानुषरूपेण मोहयस्यखिलं जगत्।
त्वयैव प्रेरितो लोकः कुरुते साध्वसाधु वा॥५७॥
त्वदधीनमिदं विश्वमस्वतन्त्रं करोति किम्।
यथा कृत्रिमनर्तक्यो नृत्यन्ति कुहकेच्छया॥५८॥

57-58. You are the personification of Lord Vishnu himself, are unmanifest supreme Soul¹ and the eternal Being². You cast a spell of illusion and deception to divert the attention of (or conversely, attract, enchant) the world by your (or towards your) illusionary, false but seemingly true body of a human being³. It is at your instance (or inspiration and behest) that people do good/auspicious or evil/inauspicious deeds (57). This whole world (cre-

ation) is subservient to (subsidiary, subordinate to, dependent on) you⁴. Since it is not independent, it cannot do anything on its own⁵—just as a puppet dances to the tune of the maveric player (i.e., the puppeteer) (58).

1. रव्यक्तः परमात्मा 2. सनातनः 3. मायामानुषरूपेण 4. त्वदधीनमिदं 5. विश्वमस्वतन्त्रं करोति किम्

त्वदधीना तथा माया नर्तकी बहुरूपिणी।
 त्वयैव प्रेरिताहं च देवकार्यं करिष्यता॥५९॥
 पापिष्ठं पापमनसा कर्माचरमरिन्दम।
 अद्य प्रतीतोऽसि मम देवानामप्यगोचरः॥६०॥

59-60. In a similar way, this 'Maya' in the form of a 'dancer' assumes different forms¹ (i.e., performs different deeds and creates different illusions, emotions, behaviours, relationships etc.), but is inherently dependant on you (i.e., your instructions, your wishes)². And, oh the vanquisher of enemies³, it was your desire to do the work of the Gods that inspired (provoked) me sinner to do this most sinful, abhorable act with my wicked, corrupt and devilish wisdom. I have come to recognise you (i.e., your true self)—you are even beyond the comprehension of the mind and speech of Gods⁴! (59-60).

1. माया नर्तकी बहुरूपिणी 2. त्वदधीना 3. मरिन्दम 4. देवानामप्यगोचरः

पाहि विश्वेश्वरानन्त जगन्नाथ नमोऽस्तु ते।
 छिन्धि स्नेहमयं पाशं पुत्रवित्तादिगोचरम्॥६१॥
 त्वज्ज्ञानानलखड्गेन त्वामहं शरणं गता।
 कैकेय्या वचनं श्रुत्वा रामः सस्मितमब्रवीत्॥६२॥

61-62. Oh the Lord of the universe¹! Oh the eternal and timeless one²! Please save me (from the ignominy and sins which I have committed). Oh Jagannath (Lord of the world)³! I bow and pay my respects to you. Oh Lord! I am in your refuge/shelter. You must cut (i.e., destroy) my shackles represented by the cravings, love and attachment towards my sons and wealth with the sword representing the fire of enlightenment and truthful wisdom⁴. Hearing these words of sincere remorse and regret, truthful realisation and enlightenment from Kaikeyi, Sri Ram smiled and said (61-62)—

1. विश्वेश्वर 2. अनन्त 3. जगन्नाथ 4. त्वज्ज्ञानानलखड्गेन

[Note :- (i) As is evident, Kaikeyi came to know about the true nature of Sri Ram just now. How? Apparently, sage Vashistha's advise to Bharat highlighting this aspect of Sri Ram in verse nos. 42-47 above clearly was passed on to her by none other than Bharat himself, for she must have surely accosted him after his sudden capitulation as in verse nos. 48-49. On enquiry, Bharat must have disclosed to his mother what his Guru had told him. Kaikeyi met Sri Ram alone—to hide her shame, to keep the plan of the Gods secret because any hint would have warned the demons and alerted them, and might have thrown a spanner in the whole scheme of things, and also to assuage the hurt feelings of Sri Ram if he had any. This is the reason why Sri Ram never expressed any resentment and rancour towards her, but the fact that she has apologised, was not known even to Bharat, for he had been

cross with her for the rest of his life. Tulsidas has clearly said it in his Geetawali, Uttar Kand, verse no. 37. English version by the author of the full text has been published separately. (ii) Verse nos. 56-62 can be called gospel of Kaikeyi.]

यदाह मां महाभागे नानृतं सत्यमेव तत्।
 मयैव प्रेरिता वाणी तव वक्त्राद्विनिर्गता॥६३॥
 देवकार्यार्थसिद्ध्यर्थमत्र दोषः कुतस्तव।
 गच्छ त्वं हृदि मां नित्यं भावयन्ती दिवानिशम्॥६४॥
 सर्वत्र विगतस्नेहा मद्भक्त्या मोक्षसेऽचिरात्।
 अहं सर्वत्र समदृग् द्वेष्यो वा प्रिय एव वा॥६५॥

63-65. Sri Ram replied to Kaikeyi, 'Oh the most fortunate one! Whatever you have said is true, nothing is false. It was at my instance (inspiration) to fulfil (do) the work of the Gods that those words had come out of your mouth (63). In this, there is no fault of yours. Now you should go. By remembering (or invoking) me constantly in your heart day and night (64), you would become free of all affectionate relationships or any kind of attachments whatsoever¹ (i.e., shall become detached and dispassionate), and by virtue of my dedicated devotion and worship, you would soon attain liberation (from the bondages of this delusionary, mundane world)². I am of an even mind and equanimity towards all—I do not have anyone who is either dear or opposed/inimical to me³ (65).

1. विगतस्नेहा 2. मोक्षसे 3. अहं सर्वत्र समदृग् द्वेष्यो वा प्रिय

नास्ति मे कल्पकस्येव भजतोऽनुभजाम्यहम्।
 मन्मायामोहितधियो मामम्ब मनुजाकृतिम्॥६६॥
 सुखदुःखाद्यनुगतं जानन्ति न तु तत्त्वतः।
 दृष्ट्या मद्रोचरं ज्ञानमुत्पन्नं ते भवापहम्॥६७॥

66-67. Just like a magician (or a maveric artist) does not have any attachment or detachment with the subjects created by his illusion-creating powers, I too, likewise, do not have either affection or malice/ill-will towards anyone. I take care of all in consonant with (or in accordance with) the way they remember and worship me¹. Oh mother! Being enchanted and tricked by my delusionary powers (Maya), the people recognise (think) me to be an ordinary human being. They do not know (realise) my true nature (form and essence). It is your great fortune that you have come to understand and relise my essential supreme truth/reality which can remove the fears of this mundane, delusionary world (of birth and death)² (66-67).

1. भजतोऽनुभजाम्यहम् 2. जानमुत्पन्नं ते भवापहम्

[Note :- Verse nos. 63-67 can be termed has the gospel of Sri Ram for Kaikeyi.]

स्मरन्ती तिष्ठ भवने लिप्यसे न च कर्मभिः।
 इत्युक्ता सा परिक्रम्य रामं सानन्दविस्मया॥६८॥
 प्रणम्य शतशो भूमौ ययौ गेहं मुदान्विता।
 भरतस्तु सहामात्यैर्मार्तृभिर्गुरुणा सह॥६९॥

अयोध्यामगमच्छीघ्रं राममेवानुचिन्तयन्।
पौरजानपदान् सर्वानयोध्यायामुदारधीः॥७०॥

68-70. Keep on remembering me and stay in the house, for by doing this, you shall not be tied to the shackles of deeds and their fruits'. When Sri Ram had said so, Kaikeyi was perplexed and astonished (to hear such high words of wisdom for the first time from the mouth of Sri Ram, whom till the other day she had been treating with contempt and scorn, and as a competitor to her son for the throne), gladly and cheerfully circumambulated around him (68), put her head on the ground and bowed before him hundreds of times (literally if not physically), and most happily, contentedly (without anymore regrets, remorse or rancour at heart) proceeded back to her home. Similarly, Bharat, along with his ministers, mothers and sage Vashistha (69) too departed for Ayodhya with haste, remembering Sri Ram all along the way. The wise Bharat established (rehabilitated) the citizens in the city and the subjects in the various parts of the realm/kingdom in a proper and suitable way (70).

स्थापयित्वा यथान्यायं नन्दिग्रामं ययै स्वयम्।
तत्र सिंहासने नित्यं पादुके स्थाप्य भक्तितः॥७१॥
पूजयित्वा यथा रामं गन्धपुष्पाक्षतादिभिः।
राजोपचारैरखिलैः प्रत्यहं नियतव्रतः॥७२॥
फलमूलाशनो दान्तो जटावल्कलधारकः।
अधःशायी ब्रह्मचारी शत्रुघ्नसहितस्तदा॥७३॥

71-73. Himself he went to Nandigram. There, he respectfully put (enshrined, enthroned) the two sandals on a throne (71) and began to worship them daily with due devotion and sincerity as representatives of Sri Ram¹ with scented sticks, flowers, offerings (of rice etc.) and other accoutrements necessary for royal formal adorations². In this manner, Bharat, along with Shatrughan, began to live piously a very austere life—eating fruits and roots, restraining his sense organs (i.e., observing self restraint), wearing matted hairs and clothes of birch, sleeping on the ground and observing celibacy of the highest order (72-73).

1. पादुके स्थाप्य भक्तितः पूजयित्वा यथां रामं 2. गन्धपुष्पाक्षतादिभिः

राजकार्याणि सर्वाणि यावन्ति पृथिवीतले।
तानि पादुकयोः सम्यङ्निवेदयति राघवः॥७४॥
गणयन् दिवसानेव रामागमनकांक्षया।
स्थितो रामार्पितमनाः साक्षाद्ब्रह्ममुनिर्यथा॥७५॥

74-75. Whatever administrative work of the earth (kingdom) came his way, Raghav (Bharat) used to offer them as a petition (i.e., placed it before) the sandals of Sri Ram for disposal¹ (i.e., for instructions in the form of inspirational guidance) (74). In this way, waiting out the period of exile, counting each passing day patiently but anxiously, he fixed his attention on Sri Ram and spent his days like a truly attained sage of the stature of Brahma² (75).

1. पादुकयोः सम्यङ्निवेदयति 2. साक्षाद्ब्रह्ममुनिर्यथा

रामस्तु चित्रकूटाद्रौ वसन्मुनिभिरावृतः।
 सीतया लक्ष्मणेनापि किञ्चित्कालमुपावसत् ॥७६॥
 नागराश्च सदा यान्ति रामदर्शनलालसाः।
 चित्रकूटस्थितं ज्ञात्वा सीतया लक्ष्मणेन च ॥७७॥

76-77. Meanwhile, here in Chitrakoot, surrounded by sages and hermits, Sri Ram spent some more days with Sita and Laxman (76). Hearing about Sri Ram dwelling in Chitrakoot with Sita and Laxman, the inhabitants of nearby towns, villages and hamlets (नागराश्च) always used to come with a desire to have his holy Darshan (77).

दृष्ट्वा तज्जनसम्बन्धं रामस्तत्याज तं गिरिम्।
 दण्डकारण्यगमने कार्यमप्यनुचिन्तयन् ॥७८॥
 अन्वगात्सीतया भ्रात्रा ह्यत्रेश्वरमुत्तमम्।
 सर्वत्र सुखसंवासं जनसम्बाधवर्जितम् ॥७९॥

78-79. Sri Ram left that mountain when he saw the daily crowd as well as on consideration of the very purpose of his coming to Dandkaranya forest (which was to kill the demons and Ravana, to free the earth from their burden as well as to provide his divine glimpse and consequential emancipation to all the sages, hermits and ascetics who had been doing severe penances and austerities waiting for the moment when the Lord would come and meet them) (78). Starting from there, he, along with Sita and Laxman, came to sage Atri's hermitage which was most excellent (i.e., most auspicious and suitable in ambience for spiritual pursuits) and was totally devoid of any habitation (i.e., it was absolutely secluded and lonely), but which was comfortable in all possible ways (79).

गत्वा मुनिमुपासीनं भासयन्तं तपोवनम्।
 दण्डवत्प्रणिपत्याह रामोऽहमभिवादये ॥८०॥
 पितुराज्ञां पुरस्कृत्य दण्डकाननमागतः।
 वनवासमिषेणापि धन्योऽहं दर्शनात्तव ॥८१॥

80-81. Reaching there, he saw the sage sitting in his hermitage and illuminating the entire Tapovan (literally the forest surrounding him where severe penances could be done) with his effusing divine radiance (भासयन्तं तपोवनम्). He went near the exalted sage, prostrated before him to pay respects and said, 'I, Ram, give you my respect (80). I have come to Dandkaranya on orders of my father. Presently, even on the excuse of wandering in the forest, I feel extremely fortunate and privileged to have your divine Darshan (i.e., am very fortunate to meet you)' (81).

श्रुत्वा रामस्य वचनं रामं ज्ञात्वा हरिं परम्।
 पूजयामास विधिवद्भक्त्या परमया मुनिः ॥८२॥
 वन्यैः फलैः कृतातिथ्यमुपविष्टं रघूत्तमम्।
 सीतां च लक्ष्मणं चैव संतुष्टो वाक्यमब्रवीत् ॥८३॥

82-83. Hearing these words of Sri Ram, the exalted sage recognised him to be the personification of the supreme Lord himself, and thereby performed his due worship with

immense devotion (82). Then welcoming his guests by offering fruits grown in the forest as refreshment, he most devotionally addressed the most exalted one in Raghu's clan (Sri Ram), Sita and Laxman who were by then seated on a mat in front of the sage (83)—

भार्या मेऽतीव संवृद्धा ह्यनसूयेति विश्रुता।
तपश्चरन्ती सुचिरं धर्मज्ञा धर्मवत्सला॥८४॥
अन्तस्तिष्ठति तां सीता पश्यत्वरिनिषूदन।
तथेति जानकीं प्राह रामो राजीवलोचनः॥८५॥
गच्छ देवीं नमस्कृत्य शीघ्रमेहि पुनः शुभे।
तथेति रामवचनं सीता चापि तथाकरोत्॥८६॥

84-86. 'My wife Anusuiya is famed by this name. She is very old¹, has been doing Tapa (severe austerities, penances and fasting etc.) for a long time², knows what is Dharma (righteousness, ethics, morality, propriety, probity, noble conduct and thought)³ and has great respect for it⁴ (84). Presently, she is inside the hut. Oh Sri Ram, the vanquisher of enemies—let Sita meet (see) her'. Then the lotus-eyed Sri Ram said 'all right' and told Sita (85), 'Oh the auspicious one⁵! Go and pay your respects to Devi Anusuiya and come back soon'. Sita agreed readily and carried out the orders of Sri Ram (86).

1. संवृद्धा ह्यनसूयेति विश्रुता 2. तपश्चरन्ती सुचिरं 3. धर्मज्ञा 4. धर्मवत्सला 5. शुभे

दण्डवत्पतितामग्रे सीतां दृष्ट्वातिहृष्टधीः।
अनसूया समालिङ्ग्य वत्से सीतेति सादरम्॥८७॥
दिव्ये ददौ कुण्डले द्वे निर्मिते विश्वकर्मणा।
दुकूले द्वे ददौ तस्मै निर्मले भक्तिसंयुता॥८८॥

87-88. When Anusuiya saw Sita lying prostrate before her like a stick, she was thrilled and filled with exhilaration and extreme delight, and exclaimed 'Oh daughter Sita' and respectfully picked her up and embraced her. She gave her two ear-rings and two clean silk Saris made by Vishwakarma (the smith of Gods) (87-88).

अङ्गरागं च सीतायै ददौ दिव्यं शुभानना।
न त्यक्ष्यतेऽङ्गरागेण शोभा त्वां कमलानने॥८९॥
पातिव्रत्यं पुरस्कृत्य राममन्वेहि जानकि।
कुशली राघवो यातु त्वया सह पुनर्गृहम्॥९०॥

89-90. The auspicious lady (Anusuiya) also gave Sita divine, magnificent and auspicious 'Angarag'¹ and said, 'Oh lotus-faced one! By smearing this Angarag (a sort of herbal cream) on your body, its beauty and youthfulness shall never decrease or decay (89). Oh Janki! You should always follow the vows of a loyal, chaste wife² and always follow Sri Ram³. Let Raghav (Sri Ram) return home with all welfares along with you!' (90).

1. दिव्यं शुभानना अङ्गराग 2. पातिव्रत्यं 3. राममन्वेहि

भोजयित्वा यथान्यायं रामं सीतासमन्वितम्।
लक्ष्मणं च तदा रामं पुनः प्राह कृताञ्जलिः॥९१॥

राम त्वमेव भुवनानि विधाय तेषां
 संरक्षणाय सुरमानुषतिर्यगादीन् ।
 देहान्निर्भर्षि न च देहगुणैर्विलिप्तस्त्वत्तो
 विभेत्यखिलमोहकरी च माया ॥९२॥

91-92. After that, she systematically (i.e., in a proper way) served meals to Sri Ram along with Laxman and Sita. Then, she folded her hand and said to Sri Ram (91), 'Oh Sri Ram! After having created all the Bhuvans (worlds), you sustain and take care of them by assuming the various forms of different Gods, humans and lowly creatures. But nevertheless, you are not attached or involved with, engrossed or indulgent in, or clung to those forms (i.e., you are not at all affected by the various incumbent characteristic qualities or attributes of these various forms nor do you identify your true self with them). Maya, which is capable of enchanting and keeping the whole world under its spell and its thrall, too is afraid of (i.e., annoying and antagonising) you' (92).

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ध्यान

सरयूतीर मन्दारवेदिकापङ्कजासने ।
 श्यामं वीरासनासीनं ज्ञानमुद्रोपशोभितम् ॥
 वामोरुन्यस्ततद्धस्तं सीतालक्ष्मणसंयुतम् ।
 अवेक्षमाणमात्मानं मन्मथामिततेजसम् ॥
 शुद्धस्फटिकसंकाशं केवलं मोक्षकांक्षया ।
 चिन्तयेत् परमात्मानमृतुलक्षं जपेन्मनुम् ॥ (नारदपु० पूर्व० तृ० ७३/१०६-१०८)

Prayer

On the banks of river Saryu, under the shade of the 'Mandaar' tree [Kalpa tree—*Nyctanthes arbor tristis*], is a magnificent dais or pavilion. On it is spread a seating mat made of lotus flowers, and the dark-complexioned Sri Ram is seated on it. His right hand is held in a 'Gyan Mudra' [with palms open, facing outwards in a blessing posture held near the shoulder, with the fore and hind arms held closely against the chest] and his left hand rests on his left thigh. To his left is Sita and Laxman is to his right. Sri Ram's stupendous radiance and majestic beauty is superior to that of Kamdeo-cupid. He is meditating upon and experiencing the bliss of the peerless/matchless and pristine pure, crystal-like consciousness called the Atma (soul). One should invoke/focus upon and remember Sri Ram with sincere desire for deliverance, emancipation and salvation and do Japa (repeating) of his holy Mantra (Narad Puran, Purvardh, 73/106-108).

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Aranya Kand — Canto 1

Slaying of Viradh

श्रीमहादेव उवाच

अथ तत्र दिनं स्थित्वा प्रभाते रघुनन्दनः।
 स्नात्वा मुनिं समामन्य प्रयाणायोपचक्रमे॥१॥
 मुने गच्छामहे सर्वे मुनिमण्डलमण्डितम्।
 विपिनं दण्डकं यत्र त्वमाज्ञातुमिहार्हसि॥२॥

1-2. Lord Shiva said—'Oh Parvati! Sri Ram stayed at the hermitage of sage Atri that day, and the next morning he bathed and prepared to leave (1). He said, 'Oh sage! We wish to go to the Dandkaranya forest which is adorned by (i.e., inhabited by) different groups or clusters of hermits, sages, ascetics etc. So, please give us your permission (2).

मार्गप्रदर्शनार्थाय शिष्यानाञ्जप्तुमर्हसि।
 श्रुत्वा रामस्य वचनं प्रहस्यात्रिर्महायशाः।
 प्राह तत्र रघुश्रेष्ठं राम राम सुराश्रय॥३॥
 सर्वस्य मार्गद्रष्टा त्वं तव को मार्गदर्शकः।
 तथापि दर्शयिष्यन्ति तव लोकानुसारिणः॥४॥

3-4. Give instructions to some of your disciples to show us the path'. Hearing these words of Sri Ram, the most famous and renowned sage Atri replied, 'Oh Sri Ram! Oh the shelter for Gods¹! You are the path blazer for all (i.e., you show the correct path to all the creatures of this creation)², then say, who can (or is competent enough to) show you the path? Nevertheless, since you are following the normal behaviour of an ordinary human, my disciples will surely go to show you the way' (3-4).

1. सुराश्रय 2. सर्वस्य मार्गद्रष्टा

इति शिष्यान्समादिश्य स्वयं किञ्चित्तमन्वगात्।
 रामेण वारितः प्रीत्या अत्रिः स्वभवनं ययौ॥५॥
 क्रोशमात्रं ततो गत्वा ददर्श महतीं नदीम्।
 अत्रेः शिष्यानुवाचेदं रामो राजीवलोचनः॥६॥

5-6. Then, having ordered his disciples accordingly, sage Atri himself went for some distance to see off Sri Ram, and when the latter requested him most affectionately not to proceed any further, he returned back to his hermitage (5). After having gone a distance of 1 Kosh (appx. 2 miles), Sri Ram saw a very large river. Then the lotus-eyed Sri Ram asked the disciples (sent by Atri) (6)—

[Note :- The presence of disciples at Atri's Ashram shows that it was more of a seminary than just a simple hermitage for doing penances and austerities because students used to stay there for education. In comparison, sage Sarbhang and Sutikshan had no disciples staying in their hermitages, so they were pure hermitages. Out of these, some were monasteries as well such as Valmiki's and some were simply pure hermitages such as Sarbhang's.]

नद्याः सन्तरणे कश्चिदुपायो विद्यते न वा।
 ऊचुस्ते विद्यते नौका सुदृढा रघुनन्दन॥७॥
 तारयिष्यामहे युष्मान्वयमेव क्षणादिह।
 ततो नावि समारोप्य सीतां राघवलक्ष्मणौ॥८॥
 क्षणात्सन्तारयामासुर्नदीं मुनिकुमारकाः।
 रामाभिनन्दिताः सर्वे जग्मुर्त्रेरथाश्रमम्॥९॥

7-9. 'Oh Brahmacharis (literally, students of a sage obtaining scriptural education and observing celibacy and self restraint during the period)! Is there any way to cross the river or not?' The disciples replied, 'Oh Raghunandan (Sri Ram)! There is a strong boat (a sort of canoe) here (7). We shall put you into it and take you across the river in a short while'. Then the hermit-sons (मुनिकुमारकाः) boarded Sri Ram and Laxman along with Sita on the boat (8) and took them soon to the other side of the river. Then, after being praised and honoured by Sri Ram, they returned to the hermitage of (their Guru) sage Atri (9).

तावेत्य विपिनं घोरं झिल्लीझङ्कारनादितम्।
 नानामृगगणाकीर्णं सिंहव्याघ्रादिभीषणम्॥१०॥
 राक्षसैर्घोररूपैश्च सेवितं रोमहर्षणम्।
 प्रविश्य विपिनं घोरं रामो लक्ष्मणमब्रवीत्॥११॥

10-11. Then they (Sri Ram, Laxman, Sita) reached a very dense and wild forest echoing with the clamour (chirping) of insects such as cricket¹, was full of different types of wild, ferocious and cruel animals such as lions, tigers etc.² (10). It was infested with horrible demons who assumed terrible shapes and forms³. Entering that wild, dense, fearsome, awful and thrilling forest⁴, Sri Ram said to Laxman (11)—

1. झिल्लीझङ्कारनादितम् 2. नानामृगगणा सिंहव्याघ्रादि भीषणम् 3. राक्षसैर्घोररूपैश्च 4. रोमहर्षणम् घोरं विपिनं

इतः परं प्रयत्नेन गन्तव्यं सहितेन मे।
 धनुर्गुणेन संयोज्य शरानपि करे दधत्॥१२॥
 अग्रे यास्याम्यहं पश्चात्त्वमन्वेहि धनुर्धरः।
 आवयोर्मध्यगा सीता मायेवात्मपरात्मनोः॥१३॥

12-13. 'From here onwards, we must walk with great vigilance and keep ourselves fully alert. I will string my bow and keep an arrow ready in hand and walk in the front while you must walk similarly in the rear. Sita must walk in between the two of us just as 'Maya' stays between the supreme Lord and the creature (12-13).

चक्षुश्चारय सर्वत्र दृष्टं रक्षोभयं महत्।
 विद्यते दण्डकारण्ये श्रुतपूर्वमरिन्दम॥१४॥
 इत्येवं भाषमाणौ तौ जग्मतुः सार्धयोजनम्।
 तत्रैका पुष्करिण्यास्ते कल्हारकुमुदोत्पलैः॥१५॥

14-15. Oh the vanquisher (conqueror/crusher) of opponents/enemies¹! Keep a watchful eye in every direction. As we have heard earlier, there appears a great fear from demons in this forest² (14). In this way, talking cheerfully with each other, they went ahead care-

free for a distance of about 1½ Yojans (i.e., 6 Kosha = 12 miles). There was a small lake there adorned by lilies, lotuses and water hyacinths³ (15).

1. मरिन्दम 2. रक्षोभयं महत् विद्यते 3. कल्हारकुमुदोत्पलैः

अम्बुजैः शीतलोदेन शोभमाना व्यदृश्यत।
तत्समीपमथो गत्वा पीत्वा तत्सलिलं शुभम्॥१६॥
ऊषुस्ते सलिलाभ्याशे क्षणं छायामुपाश्रिताः।
ततो ददृशुरायान्तं महासत्त्वं भयानकम्॥१७॥

16-17. The lake appeared very enchanting, being surrounded by dense lotus plants and having cool water. They went near it and drank its cool, comforting water (16) and sat down to rest in shade of a tree near its bank. At that moment, they saw a huge, most dreadful, formidable, strong and fierce demon who was an ogre (महासत्त्वं भयानकम्) approaching them (17).

कारालदंष्ट्रवदनं भीषयन्तं स्वगर्जितैः।
वामांसे न्यस्तशूलाग्रग्रथितानेकमानुषम्॥१८॥
भक्षयन्तं गजव्याघ्रमहिषं वनगोचरम्।
ज्यारोपितं धनुर्धृत्वा रामोलक्ष्मणमब्रवीत्॥१९॥
पश्य भ्रातर्महाकाया राक्षसोऽयमुपागतः।
आयात्यभिमुखं नोऽग्र भीरूणां भयमावहन्॥२०॥

18-20. His mouth was full of large, sharp teeth and had strong jaws¹; it created great fear by its dreadful roar² and it had a trident on its left shoulder³ which had many humans pierced and stuck (impaled) on it⁴ (18). He was proceeding forwarding menacingly, all the while eating many wild elephants, lions and wild buffaloes⁵ that came in his way. (Note :-One can well imagine his huge size, recklessness and ferocity!) Seeing him, Sri Ram readied his bow and told Laxman (19), 'Oh brother! Look, in front of us is this wild, ferocious, rogue, colossus, mammoth-like⁶ demon who creates fear and horror in the heart of timid people⁷ (20).

1. कारालदंष्ट्रवदनं 2. भीषयन्तं स्वगर्जितैः 3. वामांसे न्यस्तशूला 4. ग्रग्रथितानेकमानुषम् 5. भक्षयन्तं गजव्याघ्रमहिषं 6. महाकायो राक्षसो 7. भीरूणां भयमावहन्

सज्जीकृतधनुस्तिष्ठ मा भैर्जनकनन्दिनि।
इत्युक्त्वा बाणमादाय स्थितोराम इवाचलः॥२१॥
स तु दृष्ट्वा रमानाथं लक्ष्मणं जानकीं तदा।
अट्टहासं ततः कृत्वा भीषयन्निदमब्रवीत्॥२२॥

21-22. You should put your arrow on the bow and become alert. Janki (Sita)! Don't be afraid'. Saying this, Sri Ram mounted his arrow on the bow and stood motionless like a mountain (21). Soon, that colossus demon saw Sri Ram, Laxman and Sita, laughed aloud derisively¹, creating fear in all by his thunderous and chilling voice², he said (22)—

1. अट्टहासं 2. भीषयन्निदमब्रवीत्

कौ युवां बाणतूणीरजटावल्कलधारिणौ।
मुनिवेषधरौ बालौ स्त्रीसहायौ सुदुर्मदौ॥२३॥

सुन्दरौ वत मे वक्त्रप्रविष्टकवलोपमौ।
किमर्थमागतौ घोरं वनं व्यालनिषेवितम्॥२४॥

23-24. 'Oh youthful children (युवां)! Attired in clothes made of birch, having matted lock of hairs and holding bows and arrows—who are you in the form of a hermit? You have a woman with you, and you appear to be very arrogant, proud and haughty (23). You look very beautiful (attractive, handsome, charming) and are like the morsel of food in my mouth. Alas! Why have you come in this forest infested by cruel (flesh-eating, ferocious) wild animals' (24).

श्रुत्वा रक्षोव वो रामः स्मयमान उवाच तम्।
अहं रामस्त्वयं भ्राता लक्ष्मणो मम सम्मतः॥२५॥
एषा सीता मम प्राणवल्लभा वयमागतः।
पितृवाक्यं पुरस्कृत्य शिक्षणार्थं भवादृशाम्॥२६॥

25-26. Hearing these words of the demon, Sri Ram replied to him smilingly, 'My name is Ram and he is my dear younger brother Laxman (25). This lady is my dear wife Sita. On the orders of our father, we have come to the forest to teach a lesson to those who are like you (or of your ilk)' (26).

श्रुत्वा तद्रामवचनमट्टहासमथाकरोत्।
व्यादाय वक्त्रं बाहुभ्यां शूलमादाय सत्वरः॥२७॥
मां न जानासि राम त्वं विराधं लोकविश्रुतम्।
मद्भयान्मुनयः सर्वे त्यक्त्वा वनमितो गताः॥२८॥
यदि जीवितुमिच्छास्ति त्यक्त्वा सीतां निरायुधौ।
पलायतं न चेच्छीघ्रं भक्षयामि युवामहम्॥२९॥

27-29. Hearing these words of Sri Ram, he laughed thunderously and heartily¹. Opening his mouth wide, he lifted his trident in his hands (27). He said, 'Oh Sri Ram! Don't you know me? I am the world famous (demon) Viradh. It is due to my fear that all the resident hermits and sages have fled and abandoned this forest and have gone away to some other places (28). If you wish to live, then leave Sita here and run away without your arms (bows, arrows, swords etc.)². Otherwise, I shall immediately eat you two' (29).

1. मट्टहासमथाकरोत् 2. त्यक्त्वा सीतां निरायुधो पलायतं

इत्युक्त्वा राक्षसः सीतामादातुमभिदुदुवे।
रामश्चिच्छेद तद्बाहू शरेण प्रहसन्निव॥३०॥
ततः क्रोधपरीतात्मा व्यादाय विकटं मुखम्।
राममभ्यद्रवद्रामश्चिच्छेद परिधावतः॥३१॥
पदद्वयं विराधस्य तदद्भुतमिवाभवत्॥३२॥

30-32. Saying this, that demon lunged forward to catch hold of Sita. Sri Ram laughed and dismembered (cut-off; severed) his arms (30). At this, being overcome with a terrible anger, the demon opened his fierce and horrible mouth wide and rushed towards Sri Ram (to gobble him up). Then Sri Ram severed the two legs of Viradh who was coming

in his direction. This was a very strange and fantastic happening, never witnessed before (तदद्भुतमिवाभवत्) (31-32).

ततः सर्प इवास्येन ग्रसितुं राममापतत्।
ततोऽर्धचन्द्राकारेण बाणेनास्य महिच्छरः॥३३॥
चिच्छेद रुधिरौघेण पपात धरणीतले।
ततः सीता समालिङ्ग्य प्रशशंस रघूत्तमम्॥३४॥

33-34. Thence he crawled forward to swallow Sri Ram in his mouth like a large snake (swallows a toad). At this, Sri Ram sliced-off his head with an arrow shaped like a crescent moon¹ (33). The demon became dranchd in blood and immediately fell on the ground. Seeing him dead in this manner, Sita embraced the most exalted son of Raghu's clan (Sri Ram) and showered immense praises on him² (34).

1. अर्धचन्द्रकारेण 2. सीता समालिङ्ग्य प्रशशंस रघूत्तमम्

ततो दुन्दुभयो नेदुर्दिवि देवगणेरिताः।
ननृतुश्चाप्सरा हृष्टा जगुर्गन्धर्वकिन्नराः॥३५॥
विराधकायादतिसुन्दराकृतिर्विभ्राजमानो विमलाम्बरावृतः।
प्रतप्तचामीकरचारुभूषणो व्यदृश्यताग्रे गगने रविर्यथा॥३६॥

35-36. The Gods sounded their trumpets in the sky (to celebrate the slaying of Viradh), the Apsaras (celestial female dancers) began dancing while the Gandharvas (celestial musicians) and Kinnars (celestial male dancers and singers) began singing adulatory and felicitous songs in honour of Sri Ram (35). Presently, a very handsome male emerged from the dead body of Viradh; he was as splendorous as mid-day sun in the sky, was adorned by beautiful clothes and ornaments made of molten (i.e., purified, shining) gold (36).

प्रणम्य रामं प्रणतार्तिहारिणं भवप्रवाहेपरमं घृणाकरम्।
प्रणम्य भूयः प्रणनाम दण्डवत् प्रपन्नसर्वार्तिहरं प्रसन्नधीः॥३७॥

37. That gentleman cheerfully bowed before Sri Ram who removes the worries, sorrows and troubles of those who have taken his refuge/shelter¹, who helps one to cross over the ocean-like, measureless, mundane world², who is merciful and compassionate³ and is of a very cheerful disposition⁴. He once again prostrated himself on the earth like a stick before the Lord to pay his deepest reverence and obeisance (37).

1. प्रणतार्तिहरणं 2. भवप्रवाहोपरमं 3. सर्वार्तिहरणं 4. प्रसन्नधीः

विराध उवाच

श्रीराम राजीवदलायताक्ष विद्याधरोऽहं विमलप्रकाशः।
दुर्वाससाकारणकोपमूर्तिना शप्तः पुरा सोऽद्य विमोचितस्त्वया॥३८॥
इतः परं त्वच्चरणारविन्दयोः स्मृतिः सदा मेऽस्तु भवोपशान्तये।
त्वन्नामसङ्कीर्तनमेव वाणी करोतु मे कर्णपुटं त्वदीयम्॥३९॥
कथामृतं पातु करद्वयं ते पादारविन्दार्चनमेव कुर्यात्।
शिरश्च ते पादयुगप्रणामं करोतु नित्यं भवदीयमेवम्॥४०॥

38-40. Viradh said, 'Oh the lotus petal-eyed Sri Ram! I am Vidyadhar, the pure and

radiant one¹. In an earlier time, sage Durvasa, who used to get angry and wrathful even without a cause (i.e., without any rhyme or reason, at the slightest provocation), had cursed me. You have liberated me from that curse today (38). Now, have grace upon me so that in future I shall always be able to have remembrance, fervour, dedicated and ardent devotion in your holy feet which removes the shackles of this (delusionary, entrapping, mundane) world. Let my voice/speech always chant or speak your holy name; let my ears always hear your divine stories; let my hands always worship/serve your lotus-like feet; and let my head keep on bowing before your holy feet (39-40).

[Note :- रू.1. विमल प्रकाशः. 'Vidyadhar' is a class of demi God which is attained by wise, learned souls who could not achieve complete salvation.]

नमस्तुभ्यं भगवते विशुद्धज्ञानमूर्तये।
आत्मारामाय रामाय सीतारामाय वेधसे॥४१॥
प्रपन्नं पाहि मां राम यास्यामि त्वदनुज्ञया।
देवलोकं रघुश्रेष्ठ माया मां मा वृणोतु ते॥४२॥

41-42. Oh Lord, you are an embodiment of pristine pure Gyan¹ (enlightenment, true knowledge, wisdom, essential truth/reality)! I bow before you. You are 'Ram' because you remain contented in your natural, inherent, truthful form² (i.e., you are aware of the nature of your 'true self' as being the supreme Lord who is omnipresent, omnipotent, all encompassing and encompassed by all, all-knowing, attributeless, formless, micro as well macro soul, almighty, eternal, the cause and the end of all that exists, the ultimate reality and the one without any definitions). You are called 'Sita-Ram' too (because you appear along with your Maya or delusionary power or your primordial cosmic, infinite, eternal, all powerful creative energy represented by Sita—namely, as a divine couple Ram and Sita), and are the creator of the world³. I bow before you (41). Oh Sri Ram! I am in your refuge, you should protect and save me. Oh the best in the clan of Raghu! By your permission, I am going to the abode of Gods; please bless me so that your delusionary powers called Maya does not cover (i.e., envelope, or have influence over) me (42).

1. विशुद्धज्ञानमूर्तये 2. आत्मारामाय रामाय 3. सीतारामाय वेधसे

[Note :- Verse no. 41 tells us the difference between the words 'Ram' and 'Sita-Ram'. The former relates more to Vedantic concepts and philosophy while the latter tilts more towards the Bhakti aspect.]

इति विज्ञापितस्तेन प्रसन्नो रघुनन्दनः।
ददौ वरं तदा प्रीतो विराधाय महामतिः॥४३॥
गच्छ विद्याधराशेषमायादोषगुणा जिताः।
त्वया मद्दर्शनात्सद्यो मुक्तो ज्ञानवतां वरः॥४४॥

43-44. When Viradh had prayed as above, Raghunandan (Sri Ram) was pleased and bestowed him with this boon (43), 'Oh Vidyadhar! You should go now! You have conquered all the virtues and evils of (i.e., generated by) Maya. You are the most exalted among the wise and enlightened ones and because of the effects of my Darshan (divine, holy sight)

you are immediately emancipated and salvaged (44).

मद्भक्तिर्दुर्लभा लोके जाता चेन्मुक्तिदायतः।
 अतस्त्वं भक्तिसम्पन्नः परं याहि ममाज्ञया॥४५॥
 रामेण रक्षोनिधनं सुघोरं शापाद्विमुक्तिर्वरदानमेवम् ।
 विद्याधरत्वं पुनरेव लब्धं रामं गृणन्नेतिनरोऽखिलार्थान्॥४६॥

45-46. In this world, my Bhakti (devotion and dedication) is very difficult (or rare). If it arises at all in the heart, it is sure to give emancipation and salvation to the creature. You are endowed with my sincere devotion, so you should go to my supreme abode on my orders' (45). In this manner, Sri Ram slayed a very ferocious and formidable demon, liberated him from his curse, blessed him and restored him to his former wise self as Vidyadhar. A person who dedicately worships and adores Sri Ram by singing the glorious deeds which he had done (as an incarnation) is sure to receive the desired fruits and objects in this world as a reward (46).

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Aranya Kand — Canto 2

Sri Ram meets sages Sharbhang, Sutikshan etc.

श्रीमहादेव उवाच

विराधे स्वर्गते रामो लक्ष्मणेन च सीतया।
 जगाम शरभङ्गस्य वनं सर्वसुखावहम्॥१॥
 शरभङ्गस्ततो दृष्ट्वा रामं सौमित्रिणा सह।
 आयान्तं सीतया सार्धं सम्भ्रमादुत्थितः सुधीः॥२॥
 अभिगम्य सुसम्पूज्य विष्टरेषूपवेशयत्।
 आतिथ्यमकरोत्तेषां कन्दमूलफलादिभिः॥३॥

1-3. Lord Shiva said—'Oh Parvati! After Viradh had gone to heaven, Sri Ram and Laxman along with Sita went to the all comfort providing and pleasant forest of sage Sharbhang (1). The wise sage stood up immediately when he saw Sri Ram come towards him with Sita and Laxman (2). He went forward to receive them, duly worshipped and adored them, and seated them on a mat. Then he offered his guests fruits, roots and stems as refreshment (as a token of warm welcome) (3).

प्रीत्याह शरभङ्गोऽपि रामं भक्तपरायणम्।
 बहुकालमिहैवासं तपसे कृतनिश्चयः॥४॥
 तव सन्दर्शनाकांक्षी राम त्वं परमेश्वरः।
 अद्य मत्तपसा सिद्धं यत्पुण्यं बहु विद्यते।
 तत्सर्वं तव दास्यामि ततो मुक्तिं ब्रजाम्यहम्॥५॥

4-5. After that, sage Sharbhang affectionately asked the Lord who is most gracious and munificent towards his devotees, 'I have been living here for a long time doing determined austerities and penances¹ (4) with a desire to have your holy Darshan (divine sight).

Oh Sri Ram! You are the personification of the supreme Lord himself². All the 'Punya' (accumulated good effect of noble, virtuous deeds) that I have gathered till now by doing Tapa, I shall offer all of it to you today, and in return I shall get the exalted state of emancipation and salvation³ (5).

1. तपसे 2. राम त्वं परमेश्वरः 3. मुक्तिं ब्रजाम्यहम्

सम्यग् रामस्य महत्सुपुण्यफलं विरक्तः शरभङ्गयोगी।

चित्तिं समारोहयदप्रमेयं रामं ससीतं सहसा प्रणम्य॥६॥

6. Saying this, sage Sharbhang, who was a great renunciate and a most exalted ascetic, offered all his immense fruits derived from his doing Punya¹ (i.e., his righteousness, noble deeds, spiritual pursuits, austerities, penances, devotion and worship etc.) to Sri Ram, bowed in reverence to him who is without an end, is measureless and is limitless as well as beyond logic and comprehension² together with Sita. Then the sage strode the funeral pile effortlessly (i.e., without any compunctions, any second thoughts, fear, hesitation, regrets, or ditherings; or did it most willingly) (6).

1. महत्सुपुण्य फलं विरक्तः योगि 2. प्रमेयं

ध्यायंश्चिरं राममशेषहृत्स्थं दूर्वादलश्यामलमम्बुजाक्षम् ।

चीराम्बरं स्निग्धजटाकलापं सीतासहायं सहलक्षणं तम्॥७॥

7. While on the pyre, he meditated for a long time on the forms of Laxman and Sita along with Sri Ram who is all-pervading, omnipresent, dark complexioned like the 'Durba' grass, lotus-eyed, wears a Pitambar and a smooth (well groomed) lock of matted hairs on his head (7).

को वा दयालुः स्मृतकामधेनुरन्यो जगत्यां रघुनायकादहो।

स्मृतो मया नित्यमनन्यभाजा ज्ञात्वा स्मृतिं मे स्वयमेव यातः॥८॥

8. The sage said to himself, 'Ah! In this world, who else except Raghunayak (Sri Ram) is more merciful, compassionate, munificent and magnanimous¹ that he fulfils all the desires of his devotees simply (or merely) by remembering him? I had been constantly and dedicatedly devoted towards him and had been remembering him daily for a long time. So he has been so gracious and kind that he has come here himself to meet me² (8).

1. दयालुः 2. स्वमेव यातः

पश्यत्विवदानीं देवेशो रामो दाशरथिः प्रभुः।

दग्ध्वा स्वदेहं गच्छामि ब्रह्मलोकमकल्मषः॥९॥

अयोध्याधिपतिर्मेऽस्तु हृदये राघवः सदा।

यद्वामाङ्के स्थिता सीता मेघस्येव तडिल्लता॥१०॥

9-10. Let Sri Ram, the son of Dasrath and the Lord of Gods¹ constantly watch me for I shall be burning my mortal body, become sinless and then go to the abode of Brahma (9). Let Raghav (Sri Ram), the Lord of Ayodhya² who has Sita inseparably on his left as lightening³ is established in a cloud⁴, always reside permanently in my heart' (10).

1. देवेशो रामो दाशरथिः प्रभुः 2. अयोध्याधिपति 3. यद्वामाङ्के स्थिता सीता 4. मेघस्येव तडिल्लता

इति रामं चिरं ध्यात्वा दृष्ट्वा च पुरतः स्थितम्।
 प्रज्वालय सहसा वह्निं दग्ध्वा पञ्चात्मकं वपुः॥११॥
 दिव्यदेहधरः साक्षाद्ययौ लोकपतेः पदम्।
 ततो मुनिगणाः सर्वे दण्डकारण्यवासिनः।
 आजगमू राघवं द्रष्टुं शरभङ्गनिवेशनम्॥१२॥

11-12. In this way, meditating on (the formless, attributeless, macrocosmic form of) Sri Ram¹ and seeing his (formed, with attributes, microcosmic) form present in front of him² for a long time, sage Sharbhang kindled (lit) the fire and burnt his mortal body made up of 5 elements (earth, water, fire, air and sky)³ (11). He assumed a divine form and went to Brahma Loka (the abode of Lord Brahma; the heaven). After that, all the resident sages, hermits etc. of Dandkaranya came to sage Sharbhang's hermitage to have a divine view (Darshan) of Sri Ram (12).

1. इति रामं ध्यात्वा 2. दृष्ट्वा पुरतः स्थितम् 3. प्रज्वालय सहसा वह्निं दग्ध्वा पञ्चात्मकं वपुः

दृष्ट्वा मुनिसमूहं तं जानकीरामलक्ष्मणाः।
 प्रणेमुः सहसा भूमौ मायामानुषरूपिणः॥१३॥
 आशीर्भिरभिनन्द्याथ रामं सर्वहृदि स्थितम्।
 ऊचुः प्राञ्जलयः सर्वे धनुर्बाणाधरं हरिम्॥१४॥

13-14. Seeing that congregation of sages and hermits, Sri Ram, Laxman and Sita who were in the illusionary image (i.e., in the disguise) of human beings¹, bowed before them by putting their heads on the ground (13). Those sages/hermits honoured the omnipresent, all-pervading Lord Ram who resides in the heart of all² by blessing him, and then they said to the bow-and-arrow bearing³ Sri Hari (Vishnu) with folded hands (14)—

1. मायामानुषरूपिणः 2. सर्वहृदि स्थितम् 3. धनुर्बाणाधरं

[Note :- The use of the words Hari clearly shows that the sages and hermits knew who Sri Ram actually was. He was an incarnation of Hari or Lord Vishnu. She below also.]

भूमेर्भारवताराय जातोऽसि ब्रह्मणार्थितः।
 जानीमस्त्वां हरिं लक्ष्मीं जानकीं लक्ष्मणं तथा॥१५॥
 शेषांशं शङ्खचक्रे द्वे भरतं सानुजं तथा।
 अतश्चादौ ऋषीणां त्वं दुःखं मोक्तुमिहार्हसि॥१६॥
 आगच्छ यामो मुनिसेवितानि वनानि सर्वाणि रघूत्तम क्रमात्।
 द्रष्टुं सुमित्रासुतजानकीभ्यां तदा दयाऽस्मासु दृढा भविष्यति॥१७॥

15-17. 'On the prayers of Brahma (the creator), you have manifested yourself to remove the burden of the earth (from demonic, evil forces). We know that you are Sri Hari (Vishnu) himself, Sita is goddess Laxmi, Laxman is the legendary Sheshnath in right earnest while Bharat and Shatrughan are the conch and discus of Lord Vishnu respectively. So, you must first remove the sorrows, distress and agonies of the sages, hermits and seers here (15-16). Oh the best one in Raghu's clan (Sri Ram)! Come, along with Sita and Laxman

you come along with us and pay a visit to each of our hermitages individually. By doing this you will have shown great mercy, grace and pity on us (दयाऽस्मास दृढा)' (17).

इति विज्ञापितो रामः कृताञ्जलिपुटैर्विभुः।

जगाम मुनिभिः सार्धं द्रष्टुं मुनिवनानिसः॥१८॥

ददर्श तत्र पतितान्यनेकानि शिरांसि सः।

अस्थिभूतानि सर्वत्र रामो वचनमब्रवीत्॥१९॥

18-19. Being so earnestly requested with folded hands, Sri Ram accompanied the sages/hermits/seers to see their forests (i.e., places where their hermitages were located. Since the sages/hermits/ascetics resided separately, so their hermitages were all located some distance away from each other, though being in the same general geographical area) (18). There, Sri Ram saw many skulls and skeletons strewn in all directions¹. Seeing them, Sri Ram enquired about them from the accompanying sages (19)—

1. अस्थिमत्तानि शिरांसि सर्वत्र

अस्थीनि केषाभेतानि किमर्थं पतितानि वै।

तमूचुर्मुनयो राम ऋषीणां मस्तकानि हि॥२०॥

राक्षसैर्भक्षितानीश प्रमत्तानां समाधितः।

अन्तरायं मुनीनां ते पश्यन्तोऽनुचरन्ति हि॥२१॥

20-21. To whom do these skeletons¹ belong, and why are they lying here (in a forest inhabited by sages and hermits)? Then the sages replied, 'Oh Sri Ram! These are the skulls of sages, hermits, ascetics and seers² (20). Oh the able, potent one! They have been eaten by ogres (man eating demons)³. These demons roam about seeking an opportunity to pounce upon them when they are engrossed in deep meditation and, therefore, unable to escape⁴ (21).

1. अस्थीनि 2. ऋषीणां मस्तकानि 3. राक्षसैर्भक्षितानीश 4. प्रमत्तानां समाधितः

[Note :- This verse explains why the ogres and ferocious demons were not destroyed by the sages' curse—they attacked on the sly, surreptitiously, when the sages' attention was diverted. This resulted in constant distraction for them and they were unable to meditate and complete their sacrifices.]

श्रुत्वा वाक्यं मुनीनां स भयदैत्यसमन्वितम्।

प्रतिज्ञामकरोद्रामो वधायाशेषरक्षसाम्॥२२॥

पूज्यमानः सदा तत्र मुनिभिर्वनवासिभिः।

जानक्या सहितो रामो लक्ष्मणेन समन्वितः॥२३॥

उवास कतिचित्तत्र वर्षाणि रघुनन्दनः।

एवं क्रमेण संपश्यन् ऋषीणामाश्रमान्विभुः॥२४॥

22-24. Hearing these pitiful words full of fears from the sages, Sri Ram made a vow to kill all the demons¹ (22). Sri Ram wandered around visiting the various hermitages of forest-dwelling hermits and sages. Being worshipped, adored and honoured by them, Sri Ram spent some years there along with Laxman and Sita (23-24).

1. प्रतिज्ञामकरोद्रामो वधायाशेषरक्षसाम्

सुतीक्ष्णस्याश्रमं प्रागात्प्रख्यातमृषिसङ्कुलम्।
 सर्वर्तुगुणसम्पन्नं सर्वकालसुखावहम्॥२५॥
 राममागतमाकर्ण्य सुतीक्ष्णः स्वयमागतः।
 अगस्त्यशिष्यो रामस्य मन्त्रोपासनतत्परः।
 विधिवत्पूजयामास भक्त्युत्कण्ठितलोचनः॥२६॥

25-26. After that, they (Sri Ram, Laxman, Sita) went to the famous sage¹ Sutikshan's hermitage which was full of many sages and hermits², had the characters of all the seasons³ and, therefore, was comfortable at all times⁴ (25). Hearing of Sri Ram's arrival, sage Agastya's disciple Sutikshan, who was a worshipper of the 'Ram Mantra' (the holy name of Sri Ram as prescribed by the Vedas and especially the Ram Uttar Taponishad as being the salvation provider group of holy words) went forward himself to receive and duly worship him as per established tradition. At that time, sage Sutikshan's eyes were devotionally eager to have Darshan of the Lord⁵ (26).

1. प्रख्यात 2. मृषिसंकुलम् 3. सर्वर्तुगुणसम्पन्नं 4. सर्वकालसुखावहम् 5. भक्त्युत्कण्ठितलोचनः

सुतीक्ष्ण उवाच

त्वन्मन्त्रजाप्यहमनन्तगुणाप्रमेय सीतापते शिविरिष्टिसमाश्रिताङ्घ्रे।
 संसारसिन्धुरणामलपोतपाद रामाभिराम सततं तव दासदासः॥२७॥

27. Sage Sutikshan said, 'Oh Sitapati (an epithet for Sri Ram; literally meaning the husband of Sita), the one with endless virtues¹ who is measureless, limitless and endless²! It is your holy Mantra that I repeat constantly. Oh Sri Ram, the enchanting, beautiful and bewitching one³! Lord Shiva and Brahma are dependant on (i.e., have taken shelter in) your holy feet⁴; your holy feet are like a strong and robust ship to take one across the ocean-like mundane world⁵. I am always the servant (devotee, follower, supplicant) of and humbler than your devotees (27).

1. अनन्त गुण 2. अप्रमेय 3. अभिराम 4. शिवविरिञ्चि समाश्रितां ग्रे 5. संसारसिन्धु तरणामलपोतपाद

मामद्य सर्वजगतामविगोचरस्त्वं त्वन्मायया सुतकलत्रगृहान्धकूपे।
 मग्नं रिरिक्ष्य मलपुद्गलपिण्डमोहपाशानुबद्धहृदयं स्वयमागतोऽसि॥२८॥

28. Though you are not the subject matter for comprehension, understanding, debate and grasp by the sense organs (i.e., senses and perceptions) in this world¹, you still have mercifully and graciously come yourself to give your holy Darshan (divine view) to me² realising (recognising) that I am a dude and stone-hearted (i.e., emotionless)³ one who has fallen in the dead (dry) well⁴ represented by sons, kith, kins and household⁵ under the spell (influence) of your delusionary powers called Maya⁶. My heart is shackled by the attachments to this puppet-like body consisting essentially of faecal matters and urine (i.e., excreta)⁷! (28).

1. मामद्य सर्वजगतामविगोचर 2. स्वयमागतोऽसि 3. पाशानुबद्धहृदयं 4. अन्धकूप 5. सुतकलत्रगृहा 6. त्वन्मायया 7. मलपुद्गलपिण्डमाह

त्वं सर्वभूतहृदयेषु कृतालयोऽपि त्वन्मन्त्रजाप्यविमुखेषु तनोषि मायाम्।
 त्वन्मन्त्रसाधनपरेष्वपयाति माया सेवानुरूपफलदोऽसि यथा महीपः॥२९॥

29. Though you dwell in the heart of all the creatures, still those who do not repeat

(recite, remember, meditate upon, chant) your holy Mantra¹ are enchanted (captivated, influenced, enthralled and held in sway) by your Maya (delusionary powers) while those who are diligent and steadfast in your Mantra are able to avoid (or get over with or remove) your Maya². In this manner, just like a judicious and just king, you give fruits (rewards) to all according to their service (deeds)³ (29).

1. त्वन्मन्त्रजाप्यविमुखेषु तनोषि मायाम् 2. त्वन्मन्त्रसाधनपरेष्वपयाति माया 3. सेवानुरूपफलदोऽसि यथा महीपः

विश्वस्य सृष्टिलयसंस्थिति हेतुरेकस्त्वं मायया त्रिगुणया विधिरीशविष्णु।

भासीश मोहितधियां विविधाकृतिस्त्वं यद्वद्रविः सलिलपात्रगतो ह्यनेकः॥३०॥

30. Oh the Lord of the universe! Actually it is you who being the cause for the origin, sustenance and annihilation of this universe¹ appear in the form of Brahma (the creator), Vishnu (the sustainer) and Shiva (the annihilator) by virtue of your Maya endowed with the triple qualities of Satvic, Rajasic and Tamsic respectively. It is you who appear in various forms (such as birds, animals, trees, human beings—males and females etc.)² in the sight of people who are under the deceptive, illusionary spell of your Maya³ just like the same sun appears numerous in different pans of water (30).

1. सृष्टिलयसंस्थितिहेतुकारेक 2. भासीश विविधाकृति 3. मोहितधियां

[Note :- Refer Canto 3, verse nos. 28-29.]

प्रत्यक्षतोऽद्य भवतश्चरणारविन्दं पश्यामि राम तमसः परतः स्थितस्य।

दृश्युपतस्त्वमसतामविगोचरोऽपि त्वन्मन्त्रपूतहृदयेषु सदा प्रसन्नः॥३१॥

31. Oh Sri Ram! Though you are beyond the scope (or parameters) of ignorance and lack of true knowledge, still I am seeing your holy feet in practical terms. (This goes to prove that—) Though you are invisible to (i.e., not perceived, not experienced, not witnessed, not seen or visualised by) unrighteous people, you still show your benevolence towards those whose mind, heart and intellect have been purified by doing Japa (constant repetition) of your holy Mantra (i.e., your holy and divine name) (31).

पश्यामि राम तव रूपमरूपिणोऽपि मायाविडम्बनकृतं सुमनुष्यवेषम्।

कन्दर्पकोटिसुभगं कमनीयचापवाणं दयार्द्रहृदयं स्मितचारुवक्त्रम्॥३२॥

32. Oh Sri Ram! Though you are without a form, still I am watching your attractive and charming human form which you have assumed on the strength of your own delusion-creating powers. This human form of yours is as radiant as crores of Kamdeo-cupids¹. You hold an enchanting bow (which can captivate and vanquish all—either by its strength or by its beauty as your adornment), your heart is compassionate and malleable (i.e., merciful)² while your face looks most attractive and enchanting with its sweet, pleasant and a bewitching smile on it³ (32).

1. कन्दर्पकोटिसुभगं 2. दयार्द्रहृदयं 3. स्मितचारुवक्त्रम्

सीतासमेतमजिनाम्बरमधृष्यं सौमित्रिणा नियतसेवितपादपङ्कजम्।

नीलोत्पलद्युतिमनन्तगुणं प्रशान्तं मद्भागधेयमनिशं प्रणमामि रामम्॥३३॥

33. I always, day and night, reverentially bow to Sri Ram who is with Sita, wears a deer skin¹, is always victorious and invincible², whose lotus-like feet are routinely served

by the son of Sumitra (Laxman)³, whose countenance resembles a blue (i.e., rain bearing dark) cloud with the dazzle of lightening⁴, who is endowed with immeasurable/countless virtues⁵, is most serene/tranquil/placid and peaceful⁶, and is an image (reflection, embodiment) of my good fortunes⁷ (33).

1. मजिनाम्बर 2. मप्रधृष्यं 3. सौमित्रि नियतसेवित पादपद्म 4. नीलोत्पलद्युति 5. अनन्तगुण 6. प्रशान्तं
7. मद्भागधेयमनिषं

जानन्तु राम तव रूपमशेषदेशकालाद्युपाधिरहितं धनचित्प्रकाशम्।

प्रत्यक्षतोऽद्य मम गोचरमेतदेव रूपं विभातु हृदये न परं विकांक्षे॥३४॥

34. Oh Sri Ram! Let those who recognise you in your form which is without any attributes or characteristics associated with place, circumstance, time etc.¹ and is a treasury (a source, a fount) of eternal light of eternal truth and enlightenment²—let them know it (or recognise you) as such. But for me, let this image of your personal personified form as the visible counterpart of that supreme Soul called 'Ram' which I behold in front of me now³, be always experienced in my heart in this very 'visible form'. I do not have desire for (i.e., to meditate, concentrate, have devotion for, worship) any other form of the Lord except that which I behold in front of my eyes now⁴! (34).

1. कालाद्युपाधिरहितं 2. धनचित्प्रकाशम् 3. प्रत्यक्षतोऽद्य मम गोचरमेतदेव 4. न परं विकांक्षे

[Note :- Sutikshan's prayers in verse nos. 28-34 can be called the gospel according to Sutikshan. It lays stress on the fact that the visible form or the Sagun aspect of the Lord is more dear to a devotee than his invisible, attributeless Nirgun form which finds more favour with the wise, learned and enlightened ones, or those who can be, in modern times, called 'post-graduates' in spiritualism, as it were.]

इत्येवं स्तुवतस्तस्य रामः सुस्मितमब्रवीत्।

मुने जानामि ते चित्तं निर्मलं मदुपासनात्॥३५॥

अतोऽहमागतो द्रष्टुं मदृते नान्यसाधनम्।

मन्मन्त्रोपासका लोके मामेव शरणं गताः॥३६॥

निरपेक्षा नान्यगतास्तेषां दृष्ट्योऽहमन्वहम्।

स्तोत्रमेतत्पठेद्यस्तु त्वत्कृतं मत्प्रियं सदा॥३७॥

सद्भक्तिर्मे भवेत्तस्य ज्ञानं च विमलं भवेत्।

त्वं ममोपासनादेव विमुक्तोऽसीह सर्वतः॥३८॥

35-38. When Sutikshan had thus prayed, Sri Ram smiled and said to him, 'Oh sage! I know that your mind, intellect and heart have been purified by my dedicated and sincere devotion and worship (35), and you have no other reliance, support, succour, means, dependence etc. (for sustaining your quest for emancipation and salvation) except me, that is why I have come to see you. In this world, those who worship and adore my Mantra, have ardent, unwavering and unflinching devotion for me¹, stay in my refuge (as their only shelter, succour, hope and support)² (36) and remain even, equanimity and equitable towards all³ as well as are absorbed (i.e., involved) in infinite and endless truth about me and my form⁴—I do give my divine vision (Darshan) to them regularly. Those

people who recite with dedication this Stotra (prayer, hymn) you have said for me in my honour (37), they get (i.e., are bestowed with) my pristine pure devotion and enlightenment⁵. You have attained full emancipation and salvation even while you are still alive⁶ (i.e., you have gained complete freedom, liberation from the shackles of this mundane, delusionary world while still living as an ordinary human being) by the virtue of merely worshipping and having sincere devotion for me⁷ (38).

1. मन्मन्त्रोपासका 2. लोके मामेव शरणं 3. निरपेक्षा 4. नान्यगतास्तेषां 5. सद्भक्तिज्ञानं च विमलं 6. विमुक्तोऽसिह सर्वतः 7. मामोपासनादेव

[Note :- The word उपासना 'Upaasana' in verse no. 38, second line covers the entire gamut of devotion, supplication, worship, dedication, adoration, meditation, Yoga, recitation of the holy Mantra, religious ritual, remembrance of the Lord, service, sacrifices, love/affection et-al for the Lord—all these are the various forms of Upaasana of the Lord.]

देहान्ते मम सायुज्यं लप्स्यसे नात्र संशयः।
गुरुं ते द्रष्टुमिच्छामि ह्यगस्त्यं मुनिनायकम्।
किञ्चित्कालं तत्र वस्तुं मनो मे त्वरयत्यलम्॥३९॥

39. When you leave your mortal body, you shall without doubt attain my supreme blissful, peaceful holy and divine feet (or find oneness with the supreme Being). Now I wish to meet your exalted Guru sage Agastya. My heart is eager to spend some days living with him' (39).

सुतीक्ष्णोऽपि तथेत्याह श्वो गमिष्यसि राघव।
अहमप्यागमिष्यामि चिराद् दृष्टो महामुनिः॥४०॥
अथ प्रभाते मुनिना समेतो रामः ससीतः सह लक्ष्मणेन।
अगस्त्यसम्भाषणलोलमानसः शनैरगस्त्यानुजमन्दिरं ययौ॥४१॥

40-41. Sutikshan replied, 'All right, we shall go there tomorrow. I have also not seen the exalted sage for a long time. Hence, I too shall accompany you there' (40). At the crack of dawn the next morning, Sri Ram together with Sita and Laxman and accompanied by sage Sutikshan slowly but eagerly wended his way towards the hermitage of sage Agastya's younger brother (named Agni Jivha) to meet and talk with the former (sage Agastya) (41).

*__*__*__*

Aranya Kand — Canto 3

Sri Ram at sage Agastya's hermitage

श्रीमहादेव उवाच

अथ रामः सुतीक्ष्णेन जानक्या लक्ष्मणेन च।
अगस्त्यस्यानुजस्थानं मध्याह्ने समपद्यत॥१॥
तेन सम्पूजितः सम्यग्भुक्त्वा मूलफलादिकम्।
परेद्युः प्रातरुत्थाय जग्मुस्तेऽगस्त्यमण्डलम्॥२॥

1-2. Lord Shiva said, 'Oh Parvati! That afternoon, Sri Ram accompanied by Sutikshan, Sita and Laxman reached the place of the younger brother of sage Agastya en-route to the

latter's hermitage (1). The younger brother of the sage (whose name was Agni Jivha) duly worshipped and adored them all and offered them refreshments of roots, stems and fruits. Next day, as soon as they got up, they moved ahead to sage Agastya's hermitage (2).

सर्वर्तुफलपुष्पाढ्यं नानामृगगणैर्युतम् ।
पक्षिसङ्घैश्च विविधैर्नादितं नन्दनोपमम् ॥३॥
ब्रह्मर्षिभिर्देवर्षिभिः सेवितं मुनिमन्दिरैः ।
सर्वतोऽलङ्कृतं साक्षाद् ब्रह्मलोकमिवापरम् ॥४॥

3-4. That hermitage was full of fruits and flowers belonging to all the seasons, was served (inhabited) by various forest-dwelling animals and reverberated (echoed, resounded) by the chirping and clamour of various birds; it resembled the Nandan Van (in its beauty and majesty) (3). It was served (inhabited) by 'Brahmarishis' (i.e., exalted sages and seers who were of a stature equivalent to Lord Brahma, the creator) and 'Devrishis' (i.e., exalted sages and seers who had attained the stature and power possessed by Gods) while their own, individual hermitages surrounded it. In this aspect, it (i.e., sage Agastya's hermitage) resembled a duplicate (or a parallel, second) 'Brahmalok' (i.e., abode of Lord Brahma) (4).

[Note :- Evidently, sage Agastya's hermitage was more like a monastery with he himself being the abbot or pontiff and the rest of the sages and seers residing in small huts surrounding the main cottage of Agastya were similar to monks residing in a monastery or a religious sect headquarters.]

बहिरेवाश्रमस्याथ स्थित्वा रामोऽब्रवीन्मुनिम् ।
सुतीक्ष्ण गच्छ त्वं शीघ्रमागतं मां निवेदय ॥५॥
अगस्त्यमुनिवर्याय सीतया लक्ष्मणेन च ।
महाप्रसाद इत्युक्त्वा सुतीक्ष्णः प्रययौ गुरोः ॥६॥

5-6. Staying outside (i.e., the periphery of) the hermitage, Sri Ram said to Sutikshan, 'Oh Sutikshan! You should go to sage Agastya immediately and inform him (5) about my arrival together with Sita and Laxman'. Saying 'it is a very happy news', he hastened to his Guru's place (6).

आश्रमं त्वरया तत्र ऋषिसङ्घसमावृतम् ।
उपविष्टं रामभक्तैर्विशेषेण समायुतम् ॥७॥
व्याख्यातराममन्त्रार्थशिष्येभ्यश्चातिभक्तितः ।
दृष्ट्वागस्त्यं मुनिश्रेष्ठं सुतीक्ष्णः प्रययौ मुनेः ॥८॥

7-8. When he reached the spot, he saw that the most exalted sage Agastya was seated, surrounded by a cluster (group) of sages—especially those devoted to Sri Ram (7) and was explaining to them i.e., teaching them, the meaning and various connotations of the 'Ram Mantra'. At this moment, Sutikshan approached him (8).

[Note :- This shows that Agastya's hermitage, which was essentially a monastery, also doubled up as a seminary like that of sage Atri. The difference being that in

Atri's case, his disciples were young Brahmacharis while in Agastya's case the students are sages, seers and hermits themselves.]

दण्डवत्प्रणिपत्याह विनयावनतः सुधीः।
रामो दाशरथिर्ब्रह्मन् सीतया लक्ष्मणेन च।
आगतो दर्शनार्थं ते बहिस्तिष्ठति साञ्जलिः॥९॥

9. Showing his respects to his Guru Agastya by prostrating like a stick before him, the wise minded Sutikshan said, 'Oh Brahmin! Dasrath's son Sri Ram along with Sita and Laxman have come to have your Darshan (i.e., to meet you), and they are standing outside with folded hands' (9).

शीघ्रमानय भद्रं ते रामं मम हृदिस्थितम्।
तमेव ध्यायमानोऽहं कांक्षमाणोऽत्र संस्थितः॥१०॥
इत्युक्त्वा स्वयमुत्थाय मुनिभिः सहितो द्रुतम्।
अभ्यगात्परया भक्त्या गत्वा राममथाब्रवीत्॥११॥
आगच्छ राम भद्रं ते दिष्ट्या तेऽद्य समागमः।
प्रियातिथिर्मम प्राप्तोऽस्यद्य मे सफलं दिनम्॥१२॥

10-12. Sage Agastya said, 'Oh son! You be blessed! You go and quickly bring here Sri Ram who dwells in my heart. I stay here always remembering him with a desire to have his Darshan (physical divine vision of the Lord; not abstract but real)' (10). Saying this (and not waiting for Sutikshan to bring Sri Ram to that spot), he himself got up and came to Sri Ram accompanied by other hermits and sages. He said to him most reverentially and devotedly (11), 'Oh Sri Ram! Come. Be blessed with all the welfares and auspiciousness. It is a great fortune and privilege that we have your company today. Today's day is most rewarding and fulfilling for us because I have got you, who is most dear and loving, as my guest of honour (प्रियातिथिर्मम)' (12).

रामोऽपि मुनिमायान्तं दृष्ट्वा हर्षसमाकुलः।
सीतया लक्ष्मणेनापि दण्डवत्पतितो भुवि॥१३॥
द्रुतमुत्थाप्य मुनिराङ्गाममालिङ्ग्य भक्तिः।
तद्गर्भस्पर्शजाह्लादस्रवन्नेत्रजलाकुलः॥१४॥

13-14. When Sri Ram saw the sage coming towards him, he was exhilarated and joyfully lay prostrate on the ground like a stick (to pay his obeisance to the sage) (13). Then the king among sages (मुनिराङ्ग) lifted Sri Ram and embraced him affectionately and devotionally. The bliss and happiness that he derived by the touch (contact) with the divine body of Sri Ram made the sage's eyes well-up with tears (of joy, thrill and ecstasy) (14).

गृहीत्वा करमेकेन करेण रघुनन्दनम्।
जगाम स्वाश्रमं हृष्टो मनसा मुनिपुङ्गवः॥१५॥
सुखोपविष्टं सम्पूज्य पूजया बहुविस्तरम्।
भोजयित्वा यथान्यायं भोज्यैर्वन्यैरेकधा॥१६॥

15-16. Thence, sage Agastya caught hold of one hand of Sri Ram and escorted him most

cheerfully to his hermitage (15). There, he seated him (Sri Ram) on a mat, worshipped and adored him duly with all the established rituals and offered him refreshments of various seasonal fruits of the forest (16).

सुखोपविष्टमेकान्ते रामं शशिनिभाननम्।
 कृताञ्जलिरुवाचेदमगस्त्यो भगवानृषिः॥१७॥
 त्वदागमनमेवाहं प्रतीक्षन्समवस्थितः।
 यदा क्षीरसमुद्रान्ते ब्रह्मणा प्रार्थितः पुरा॥१८॥
 भूमेर्भारपनुत्त्यर्थं रावणस्य वधाय च।
 तदादि दर्शनाकांक्षी तव राम तपश्चरन्।
 वसामि मुनिभिः सार्धत्वामेव परिचिन्तयन्॥१९॥

17-19. When Sri Ram was sitting (resting, relaxing) comfortably alone, Lord Agastya (the Lord of the sages and hermits = भगवानृषिः) said to Sri Ram who was like a full moon, with folded hands (17), 'Oh Sri Ram! Since the time when near the 'Kshirsagar' (the legendary ocean of milk), Lord Brahma had prayed to you to kill Ravana in order to remove the burden of the earth, I have been living here along with other hermits, sages and seers with a desire to have your divine, holy Darshan, doing Tapa (austerities and penances), and always remembering and thinking about you and waiting for your auspicious arrival (18-19).

सृष्टेः प्रागेक एवासीर्निर्विकल्पोऽनुपाधिकः।
 त्वदाश्रया त्वद्विषया माया ते शक्तिरुच्यते॥२०॥
 त्वामेव निर्गुणं शक्तिरावृणोति यदा तदा।
 अव्याकृतमिति प्राहुर्वेदान्तपरिनिष्ठिताः॥२१॥

20-21. In the beginning of this creation you were all alone, were without an alternative or any attributes/honours (i.e., there was nothing else besides you)¹. Maya—which relies on you, is sustained by you, dwells in you and which has you as its subject or focus—is said to be your (infinite, eternal, potent, immeasurable, primordial) energy² (20). When this Maya-energy (delusionary powers and cosmic, infinite creative energy) surrounds you as a sheath or cover, your Nirgun (without attributes) characteristic form is assigned with the adjectives of 'unmanifest, indefinable, intangible, not apparent, unclear, inarticulate, incomprehensible, beyond perception and not obvious³' by those who are steeped in Vedant (the philosophy of the Upanishads) (21).

1. सृष्टे प्रागेक निर्विकल्पोऽनुपाधिकैः 2. माया ते शक्ति, त्वद्विषया त्वद्विषया 3. अव्याकृतमिति

मूलप्रकृतिरित्येके पाहुर्मायेति केचन।
 अविद्या संसृतिर्बन्ध इत्यादि बहुधोच्यते॥२२॥
 त्वया संक्षोभ्यमाणा सा महत्तत्त्वं प्रसूयते।
 महत्तत्त्वादहङ्कारस्त्वया सञ्चोदितादभूत्॥२३॥
 अहङ्कारो महत्तत्त्वसंवृतस्त्रिविधोऽभवत्।
 सात्त्विको राजसश्चैव तामसश्चेति भण्यते॥२४॥

22-24. Some call this (Maya, the delusionary powers, the eternal infinite cosmic energy)

as 'essential Nature'¹ and others call it 'Maya'². It is also known by the names of 'Ignorance'³ (i.e., lack of truthful knowledge) or a combination of 'Birth and Death'⁴ or 'shackles' tying one to this mundane, illusionary world⁵ etc. (22). Excited (inspired, incited) by you, this delusionary power creates a sense of importance and ego⁶, and this results in pride, haughtiness, arrogance and hypocrisy⁷ (23). Being infused/infested by importance and ego, this pride and haughtiness produces three characteristic patterns of behaviour viz.,—Satvic, Rajsic, Tamsic (24).

1. मूल प्रकृति 2. प्राहुमायेति 3. अविद्या 4. संसृति 5. बन्ध 6. महत्त्वं 7. अहंकार

[Note :- The three characteristic patterns of behaviour are—(i) Satvic = positive qualities of creation, service, devotion, worship, nobility, holiness, auspiciousness, spirituality, righteousness, probity, propriety etc.; (ii) Rajsic = the second category of qualities such as passion, desire, expansion, sustenance, selfishness etc.; (iii) Tamsic = the most base and mean third category of darkness, ignorance, evils, vices of all sorts, deception, destruction, wrath, anger etc. See also (a) Ayodhya Kand, Canto 5, verse nos. 13-15; (b) Ayodhya Kand, Canto 1, verse nos. 11-12; (c) Aranya Kand, Canto 2, verse no. 30; (d) Kishkindha Kand, canto 6, verse nos. 71-72; (e) Lanka Kand, Canto 6, verse nos. 51-54.]

तामसात्सूक्ष्मतन्मात्राण्यासन् भूतान्यतः परम्।

स्थूलानि क्रमशो राम क्रमोत्तरगुणानि ह॥२५॥

राजसानीन्द्रियाण्येव सात्त्विका देवता मनः।

तेभ्योऽभवत्सूत्ररूपं लिङ्गं सर्वगतं महत्॥२६॥

ततो विराट् समुत्पन्नः स्थूलाद् भूतकदम्बकात्।

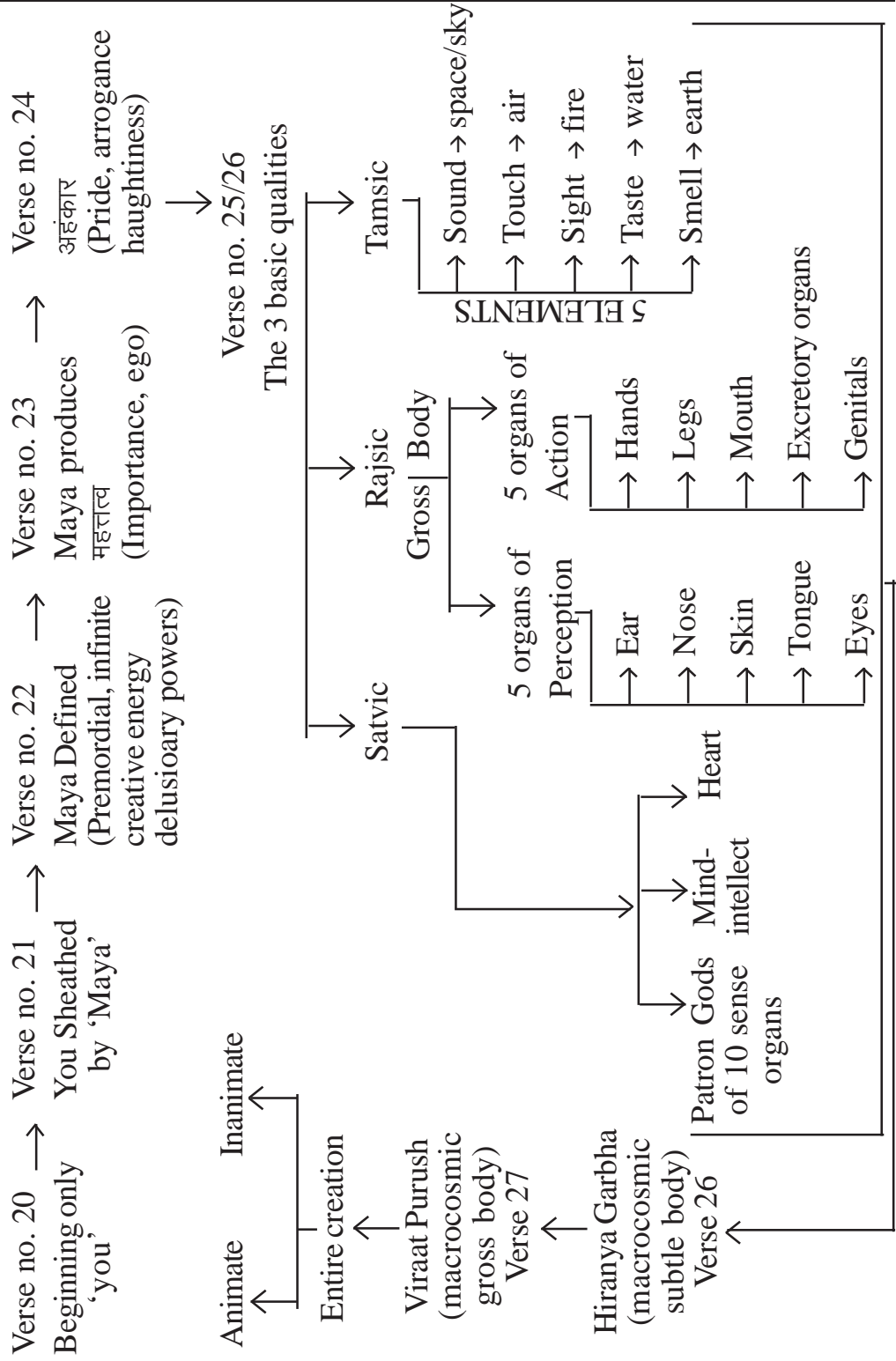
विराजः पुरुषात्सर्वं जगत्स्थावरजङ्गमम्॥२७॥

25-27. Out of the Tamas quality (i.e., the third, most base characteristic) emerged the five subtle perceptions of sound, touch, site, taste and smell, and each of these respectively represented the five elements of sky/space, air, fire, water and earth (25). Out of the second quality of Rajas emerged the 10 sense organs consisting of the gross body of the creature. From the Satvic first quality were produced the patron Gods of these 10 sense organs¹ as well as the mind-intellect-heart complex (the subtle body of the creature). With a combination of all these three (Tamsic, Rajsic, Satvic) qualities emerged (was produced) the miniscule atom-like but all encompassing, attributeless, all-pervading, intangible, omniscient and macrocosmic, subtle form (body) called 'Hiranya-Garbha'². The other name of this Hiranya-Garbha is the microcosmic subtle body or 'Sutratma'³ (residing in the individual creature itself) (26). Now, as a next step, out of the combination of the 5 basic gross elements which are sky/space, air, fire, water and earth (and after the emergence of the nucleus-like, microscopic soul) emerged (or grew) the 'Viraat'⁴ (literally large, huge, vast, all encompassing, all covering, colossus, macrocosmic gross body). Out of this 'Viraat Purush' emerged or manifested this whole myriad animate and/or inanimate creation⁵ (27).

1. राजसानीन्द्रियाण्येव सात्त्विका देवता मनः 2. लिङ्गं सर्वगतं 3. तेभ्योऽभवत्सूत्ररूपं 4. ततो विराट् समुत्पन्नः स्थूलाद् भूत 5. विराजः पुरुषात्सर्वं जगत्स्थावरजङ्गमम्

Aranya Kand, Canto 3, verse no. 20-27.

How the creation originated from Brahm



[Note :- (i) The ten sense organs are—five organs of perception such as ears, nose, eyes, skin, tongue; the five organs of action are—hands, feet, mouth, organs of excretion and organs of reproduction. (ii) Hiranya-Garbha, हिरण्यगर्भ, literally, the musk-like entity embedded in the deer-like creature. The latter runs around pursuing the smell or searching the existence of the musk which resides in the body of the deer itself, but the latter, out of ignorance, does not realise it. The Hiranya-Garbha is the macrocosmic subtle body of the macrocosmic gross body of the Viraat Purush. This concept has been explained in detail as a footnote to verse nos. 29-30, Canto 14 of Lanka Kand.]

देवतिर्यङ्भनुष्याश्च कालकर्मक्रमेण तु।
त्वं रजोगुणतो ब्रह्मा जगतः सर्वकारणम्॥२८॥
सत्त्वाद्विष्णुस्त्वमेवास्य पालकः सद्भिरुच्यते।
लये रुद्रस्त्वमेवास्य त्वन्मायागुणभेदतः॥२९॥

28-29. Depending upon the circumstances, times and deeds¹, it is you who have manifested/revealed himself in the different Yonis (forms) of Gods, animals and winged creatures (birds, insects) and humans etc.². By virtue of different qualities or characteristics or powers of your Maya (as defined previously) you yourself have become the creator Brahma by the Rajasic quality³, the sustainer/nourisher/caretaker Vishnu by the Satvic quality⁴ and the destroyer/annihilator Shiva by the Tamsic quality⁵ respectively—this is what the experts say (28-29).

1. कालकर्मक्रमेण 2. देवतिर्यङ्भनुष्याश्च 3. रजोगुणतो ब्रह्मा 4. सत्त्वाद्विष्णु पालकः 5. रुद्रस्त्वमेवाच्य लये

[Note :- Refer Canto 2 verse no. 30.]

जाग्रत्स्वप्नसुषुप्त्याख्या वृत्तयो बुद्धिजैर्गुणैः।
तासां विलक्षणो राम त्वं साक्षी चिन्मयोऽव्ययः॥३०॥
सृष्टिलीलां यदा कर्तुमीहसे रघुनन्दन।
अङ्गीकरोषि मायां त्वं तदा वै गुणवानिव॥३१॥

30-31. Oh Sri Ram! Because of (i.e., by virtue of) the mind-intellect complex's three qualities viz. Satva, Raj and Tama, the creature has three states of consciousness (planes of existence)—that is, 'Jaग्रat'¹ (waking state of consciousness), 'Swapna'² (dream state of consciousness) and 'Sushupti'³ (deep sleep state of consciousness) respectively⁴. But you are totally different and an independent witness⁵ to these, are an embodiment of eternal enlightenment, wisdom and truthful knowledge⁶ and are completely faultless and attributless⁷ (30). Oh Raghunandan (Sri Ram)! When you desire (wish) to create and expand that creation, you embrace (take the help of, or instruct) your Maya for this purpose⁸, and pretend to become one who possesses various characteristics, qualities and attributes (31).

1. जाग्रत 2. स्वप्न 3. सुषुप्त्या 4. जाग्रत्स्वप्नसुषुप्त्याख्या 5. साक्षी 6. चिन्मयो 7. ऽव्ययः 8. अङ्गीकरोषि मायां

राम माया द्विधा भाति विद्यविद्येति ते सदा।
प्रवृत्तिमार्गनिरता अविद्यावशवर्तिनः।
निवृत्तिमार्गनिरता वेदान्तार्थविचारकाः॥३२॥

त्वद्भक्तिनिरता ये च ते वै विद्यामयाः स्मृताः।
 अविद्यावशात् ये तु नित्यं संसारिणश्च ते।
 विद्याभ्यासरता ये तु नित्यमुक्तास्त एव हि॥३३॥

32-33. Oh Sri Ram! This 'Maya' of yours always appears (i.e., is experienced, is apparent) in two forms—viz. Vidya (awareness of the truthful knowledge of reality, wisdom, enlightenment) and Avidya (ignorance, delusions, lack of true knowledge). Those creatures who follow the path of indulgence and attachments¹ are under the spell of the latter (Avidya) while those who understand the essential meaning and teachings of the Upanishads², who wish to follow the path of deliverance, detachment, renunciation and liberation³, and are steeped in your sincere and dedicated devotion and worship⁴ are understood to be (i.e., are recognised as) aware, enlightened, wise and knowledgeable. Again, those who are yoked to (i.e., under the influence of) Avidya are eternally shackled to the delusionary mundane world consisting of the cycle of birth and death while those who have acquired Vidya (i.e., those who have become enlightened, wise and truly knowledgeable) are the ones who obtain eternal liberation once and for all⁵ (32-33). [See Ayodhya Kand, Canto 1 verse nos. 20-31; Aranya Kand, Canto 3, verse nos. 20-24 and Canto 4, verse nos. 20-45.]

1. प्रवृत्तिमार्गनिरता 2. वेदान्तार्थविचारकाः 3. निवृत्तिमार्गनिरता 4. त्वद्भक्तिनिरता 5. नित्यमुक्तास्त

लोके त्वद्भक्तिनिरतास्त्वन्मन्त्रोपासकाश्च ये।
 विद्या प्रादुर्भवेत्तेषां नेतरेषां कदाचन॥३४॥
 अतस्त्वद्भक्तिसम्पन्ना मुक्ता एव न संशयः।
 त्वद्भक्त्यमृतहीनानां मोक्षः स्वप्नेऽपि नो भवेत्॥३५॥

34-35. In this world, Vidya (essential truth, enlightenment, wisdom, truthful knowledge) emerges (or takes birth, is rooted, is kindled) in the internal self (soul, heart, mind, intellect) of only those creatures who are eager, dedicated and steadfast in your devotion and worship as well as concentrate on your holy Mantras and on nothing else (34). Hence, evidently those persons who are endowed (i.e., possess) your devotion (faith in you, sincerity in following you and steadfast in your path) are, without doubt, liberated (i.e., freed from the fetters of this mundane, delusionary existence). Verily, there is no scope of obtaining salvation without your sincere devotion even in one's dreams (35).

किं राम बहुनोक्तेन सारं किञ्चिद्ब्रवीमि ते।
 साधुसङ्गतिरेवात्र मोक्षहेतुरुदाहता॥३६॥

36. Oh Sri Ram! What more can I say? I shall tell you the essential things on this subject—company of saints (i.e., saintly people, those with a pure, sincere, corruptless mind and intellect) has been the main cause (way, route, medium) of getting/attaining emancipation and salvation (or deliverance from ignorance-induced delusionary, artificial, impermanent world) (36).

साधवः समचित्ता ये निःस्पृहा विगतैषिणः।
 दान्ताः प्रशान्तास्त्वद्भक्ता निवृत्ताखिलकामनाः॥३७॥

इष्टप्राप्तिवित्त्योश्च समाः सङ्गविवर्जिताः।
 संन्यस्ताखिलकर्माणः सर्वदा ब्रह्मतत्पराः॥३८॥
 यमादिगुणसम्पन्नाः सन्तुष्टा येन केनचित्।
 सत्सङ्गमो भवेद्यर्हि त्वत्कथाश्रवणे रतिः॥३९॥

37-39. Those persons who are even minded (stable, equanimity, serene, placid, unruffled, unwavering, calm and balanced) both in sorrows/troubles as well as under favourable/happy circumstances in this world¹, are without desires/wants², are without attachment to or desires pertaining to son and wealth etc.³, restrain (conquer, suppress) their sense organs and their gratification⁴, are serene/calm-headed/tranquil⁵, are sincerely devoted and dedicated to you⁶, are devoid of all desires, greeds, avarice and ambitions⁷ (37), are even-keeled (stable, equanimity, neutral, unaffected, indifferent) even while going through the throes of destruction (unfavourable circumstance) or construction (favourable circumstances)⁸, are without encumbrances and attachments of any kind⁹, abandons all deeds/actions i.e., does not regard himself as the doer nor expects any reward or punishment for it¹⁰, are always the followers of Brahm (the righteous, supreme, eternal one¹¹) (38), are endowed with 'Yam' and other virtues (e.g., self-restraint of passions and doing penances and austerities)¹² and are contented and satisfied with whatever comes their way¹³—such persons who possess these virtues are truly 'Sadhus' (saintly, pious, holy, divine, pure in mind and heart). Whenever one gets communion (a chance to interact) with such saints, one develops endearment and interest in your divine stories (i.e., spiritualism) (39).

1. समचित्त 2. निःस्पृहा 3. विगतैषणाः 4. दान्ताः 5. प्रशान्त 6. त्वभक्ता 7. निवृत्ताखिलकामना 8. इष्ट प्राप्ति विपत्त्योश्च समाः 9. सङ्गविवर्जिता 10. सन्यास्ताखिलकर्माणः 11. सर्वदा ब्रह्मतत्पराः 12. यमादिगुणसम्पन्नाः 13. सन्तुष्टा येन केनचित्

[Note :- Verse nos. 37-39 describe the qualities and characteristics of a true saint/Sadhu.]

समुदेति ततो भक्तिस्त्वयि राम सनातने।
 त्वद्भक्तवुपपन्नायां विज्ञानं विपुलं स्फुटम्॥४०॥
 उदेति मुक्तिमार्गोऽयमाद्यश्चतुरसेवितः।
 तस्माद्राघव सद्भक्तिस्त्वयि मे प्रेमलक्षणा॥४१॥
 सदा भूयाद्धरे सङ्गस्त्वद्भक्तेषु विशेषतः।
 अद्य मे सफलं जन्म भवत्सन्दर्शनासदभूत्॥४२॥

40-42. Oh Sri Ram! Thence, one gets devotion (firm faith, dedication, conviction, belief) in you who are an eternal Being¹. When this happens, one gets pristine pure² and immense wisdom/knowledge about you and your true, essential nature³ (40). This is the prime path (way, method, course, medium) towards emancipation and salvation followed (adopted) by clever and wise ones. Hence, oh Raghav (Sri Ram), let me have eternal and constant, most prime (the best type of) devotion characterised by love, dedication, humility, supplication and affection for you⁴ (41). And oh Hari! Let me have communion (contact, inter-

action) with your devotees (ardent, dedicated followers) for most of the time. Oh Lord! My life has been successful (amply rewarded, very fortunate and privileged) to have your divine Darshan today (42).

1. राम सनातने 2. स्फुटम् 2. विज्ञानं विपुल 3. सद्भक्ति मे प्रेमलक्षणा

[Note :- (i) See also Canto 4, verse nos. 19-52; (ii) verse nos. 20-42 can be called the gospel of sage Agastya.]

अद्य मे क्रतवः सर्वे बभूवुः सफलाः प्रभो।
दीर्घकालं मया तप्तमनन्यमतिना तपः।
तस्येह तपसो राम फलं तव यदर्चनम्॥४३॥
सदा मे सीतया सार्धं हृदये वस राघव।
गच्छतस्तिष्ठतो वापि स्मृतिः स्यान्मे सदा त्वयि॥४४॥

43-44. Oh Lord! All my Yagyas (sacrifices, religious rituals, penances, austerities, vows etc.) have been completed today (i.e., the aim or object with which I was doing all these have been accomplished today by seeing you). I have done Tapa (austerities, penances, hardships) with great diligence and sincerity for a long time. Oh Sri Ram! The physical worship that I was able to do today is the evident reward of all those Tapas (43). Oh Raghav! You should always reside in my heart along with Sita. Let me always remember you even while going about my daily chores' (44).

इति स्तुत्वा रमानाथमगस्त्यो मुनिसत्तमः।
ददौ चापं महेन्द्रेण रामार्थे स्थापितं पुरा॥४५॥
अक्षय्यौ बाणतूणीरौ खड्गौ रत्नविभूषितः।
जहि राघव भूभारभूतं राक्षसमण्डलम्॥४६॥

45-46. After having done this Stuti (prayers, singing of hymns) in the praise and honour of Ramanath (literally the Lord of Laxmi, that is Lord Vishnu; here meaning Sri Ram), the most exalted sage Agastya¹ gave Sri Ram Lord Indra's divine bow², two quivers full of arrows which were magically endowed by a none-ending supply of divine arrows³, and a gem-studded sword which the sage had got from Indra⁴ on some previous occasion in the past. Then he said, 'Oh Raghav! Kill the demons who are like a burden for this earth (45-46).

1. रामानाथमगस्त्यो मुनिसत्तमः 2. ददौ चापं महेन्द्रेण 3. अक्षय्यौ बाणतूणीरौ 4. खड्गौ रत्नविभूषितः

[Note :- This verse tells us that the divine arms which were used to kill the demons were handed over to Sri Ram by sage Agastya here. These were used to kill Khar, Dushan etc. in Canto 5, verse no. 32. The two quivers were meant one each for the two brothers. Indra's bow was probably meant for Laxman because previously Parashuram had already given Lord Vishnu's bow to Sri Ram when the two had met while the latter was returning to Ayodhya from Janakpur after his marriage. See Baal Kand, Canto 5, verse nos. 15-16.]

यदर्थमवतीर्णोऽसि मायया मनुजाकृतिः।
इतो योजनयुग्मे तु पुण्यकाननमण्डितः॥४७॥

अस्ति पञ्चवटीनाम्ना आश्रमो गौतमीतटे।
 नेतव्यस्तत्र ते कालः शेषो रघुकुलोद्बहः॥४८॥
 तत्रैव बहुकार्याणि देवानां कुरु सत्पते॥४९॥

47-49. You have taken a form of a human being for this particular purpose. After 2 Yojans (a distance of roughly 4, 8, 16 miles; generally 8 miles is regarded as equivalent to 1 Yojan) from here, surrounded by a pristine and verdant (i.e., sanctified, magnificent, pleasant, charming, beautiful, comfortable) forest and on the banks of river Gomati¹, is the hermitage called Panchvati. Oh both of you of the Raghu's clan² (i.e., both Sri Ram and Laxman)! Spend the rest of your forest exile or sojourn period there (47-48). Oh the truthful Lord³! Finish many of the works of the Gods which are pending while you live there⁴ (49).

1. गौतमी तटे 2. रघुकुलोद्बह 3. सत्पते 4. बहुकार्याणि देवानां कुरु

श्रुत्वा तदागस्त्यसुभाषितं वचः स्तोत्रं च तत्त्वार्थसमन्वितं विभुः।
 मुनिं समाभाष्य मुदान्वितो ययौ प्रदर्शितं मार्गमशेषविद्धरिः॥५०॥

50. Thence, the all-knowing, omnipresent, powerful, magnificent and magnanimous Lord (विभुः), on having heard the pleasant and charming talk as well as Stotras (hymns) rich in essential wisdom and enlightenment sung in his praise and honour by sage Agastya, and having obtained his permission, gladly moved on the path in the direction shown by the sage (50).

*__*__*__*

Aranya Kand — Canto 4

Meeting with Jatau; Sri Ram's sojourn at Panchvati; Preaching Laxman

श्रीमहादेव उवाच

मार्गे ब्रजन्ददर्शार्थं शैलशृङ्गमिव स्थितम्।
 वृद्धं जटायुषं रामः किमेतदिति विस्मितः॥१॥
 धनुरानय सौमित्रे राक्षसोज्यं पुरः स्थितः।
 इत्याह लक्ष्मणं रामो हनिष्याम्युषिभक्षकम्॥२॥

1-2. Lord Shiva said—'Oh Parvati! While on his way, Sri Ram saw the old (vulture) Jatau sitting like a huge conical mountain. He was astonished at seeing him, wondering 'What is this?' (1). Then he said to Laxman, 'Oh son of Sumitra! Bring my bow. Look, that demon is sitting in front. I will immediately kill this rascal who feeds upon sages and hermits' (2).

तच्छ्रुत्वा रामवचनं गृध्रराड् भयपीडितः।
 वधार्होऽहं न ते राम पितुस्तेऽहं प्रियः सखा॥३॥
 जटायुर्नाम भद्रं ते गृध्रोऽहं प्रियकृत्तवः॥४॥

3-4. Hearing these words of Sri Ram, the king of vultures (Jatau) was so appalled and terrified by fear that he pleaded, 'Oh Sri Ram! I am not fit to be killed by you because I

am your father Dasrath's dear friend. I am a vulture by the name of Jatau. You be blessed! I am your well-wisher (3-4).

पञ्चवट्यामहं वत्स्ये तवैव प्रिकाम्यया।
मृगायायां कदाचित् प्रयाते लक्ष्मणेऽपि च॥५॥
सीता जनककन्या मे रक्षितव्या प्रयत्नतः।
श्रुत्वा तद्गृध्रवचनं रामः सस्नेहमब्रवीत्॥६॥

5-6. I shall stay in Panchvati with the intention of your welfare and providing you with protection. Some day when Laxman would go to the forest to hunt (5), I shall make sincere efforts to protect Janak Kanya (Sita)'. Hearing these words of the vulture, Sri Ram said affectionately (6)—

साधु गृध्र महाराज तथैव कुरु मे प्रियम्।
अत्रैव मे समीपस्थो नातिदूरे वने वसन्॥७॥
इत्यामन्त्रितमालिङ्ग्य ययौ पञ्चवटीं प्रभुः।
लक्ष्मणेन सह भ्रात्रा सीतया रघुनन्दनः॥८॥
गत्वा ते गौतमीतीरं पञ्चवट्यां सुविस्तरम्।
मन्दिरं कारयामास लक्ष्मणेन सुबुद्धिना॥९॥

7-9. 'Oh king of vultures! All right. Stay near the forest and remain near enough to protect our interests' (7). Giving Jatau his consent, Sri Ram embraced him and, along with brother Laxman and Sita, went to Panchvati (8). Reaching the banks of river Gomati, he got a large cottage (a thatched dwelling) built by the expert Laxman (9).

तत्र ते न्यवसन्सर्वे गङ्गाया उत्तरे तटे।
कदम्बपनसाम्रादिफलवृक्षसमाकुले ॥१०॥
विविक्ते जनसम्बाधवर्जिते नीरुजस्थले।
विनोदयन् जनकजां लक्ष्मणेन विपश्चिता॥११॥
अध्युवास सुखं रामो देवलोक इवापरः।
कन्दमूलफलादीनि लक्ष्मणोऽनुदिनं तयोः॥१२॥
आनीय प्रददौ रामसेवातत्परमानसः।
धनुर्बाणधरो नित्यं रात्रौ जागर्ति सर्वतः॥१३॥

10-13. On the northern banks of river Gomti-Ganga, they put up residence at a lonely, serene, disease free (i.e., unpolluted) area which was richly endowed by fruit-trees of Kadamb (*Neculea Cadamba*), Panas (Jack-fruit) and Amra (mango) etc. (10). Sri Ram along with the wise Laxman started living happily at that place which was equivalent to the abode of Indra in its majesty, magnificence, charm and pleasantness. He always tried to keep the daughter of Janak (जनकजां = Sita) in good cheer and entertained. Laxman, who was ever eager to serve Sri Ram, brought edible roots, stems and fruits daily for him, and during the night, he kept awake and maintained a strict vigil with a bow and arrow in hand (to protect Sri Ram and Sita while they slept) (11-13).

स्नानं कुर्वन्त्यनुदिनं त्रयस्ते गौतमीजले।
 उभयोर्मध्यगा सीता कुरुते च गमागमौ।१४॥
 आनीय सलिलं नित्यं लक्ष्मणः प्रीतमानसः।
 सेवतेऽहरहः प्रीत्या एवमासन् सुखं त्रयः।१५॥

14-15. They used to bathe daily in river Gomti. During those days, Sita used to stay betwixt the two brothers (for the purpose of safety) (14). Laxman used to bring water for them daily with a cheerful mind (i.e., most gladly, without grumbling) and served them diligently and devotedly. In this manner, the three of them began to live there most happily and comfortably (15).

एकदा लक्ष्मणो राममेकान्ते समुपस्थितम्।
 विनयावनतो भूत्वा पप्रच्छ परमेश्वरम्।१६॥
 भगवन् श्रोतुमिच्छामि मोक्षस्यैकान्तिकीं गतिम्।
 त्वत्तः कमलपत्राक्ष संक्षेपाद्ब्रूतुमर्हसि।१७॥
 ज्ञानं विज्ञानसहितं भक्तिवैराग्यबृंहितम्।
 आचक्ष्व मे रघुश्रेष्ठ वक्ता नान्योऽस्ति भूतले।१८॥

16-18. One day, Laxman went to Sri Ram who was sitting alone and asked him politely (16), 'Oh Bhagwan (Lord)! I wish to hear from your mouth the sure and uncorrupted (i.e., real, truthful, correct) way to attain emancipation and salvation. Hence, oh the lotus-eyed one, describe it to me in brief (17). Oh the most exalted in Raghu's clan (Sri Ram)! Tell me the truthful knowledge infused (laced and soaked with) with devotion, renunciation and wisdom. In this world, there is no one else to elucidate on this subject other than you' (18).

श्रीराम उवाच

शृणु वक्ष्यामि ते वत्स गुह्याद्गुह्यतरं परम्।
 यद्विज्ञाय नरो जह्यात्सद्यो वैकल्पिकं भ्रमम्।१९॥
 आदौ मायास्वरूपं ते वक्ष्यामि तदनन्तरम्।
 ज्ञानस्य साधनं पश्चाज्ज्ञानं विज्ञानसंयुतम्।२०॥

19-20. Sri Ram said, 'Oh son! Listen, I shall tell you the most secret, untold and difficult of all the secret and mysterious knowledges (i.e., understandings, realisations, awareness) which makes a man freed immediately (i.e., very soon) from the illusion (deception) created by this confusing, confounding and perplexing world (19). First of all, I shall tell you the form of Maya (i.e., what Maya truly is?), then I shall tell you the way to achieve/attain Gyan (true knowledge of the reality, enlightenment, wisdom) and thereafter I shall describe that Gyan which is based on sound logic and reasoning (Vigyan) (20).

[Note :- Maya has also been described by sage Agastya in Canto 3, verse nos. 20-24, 31-33.]

ज्ञेयं च परमात्मानं यज्ज्ञात्वा मुच्यते भयात्।
 अनात्मनि शरीरादावात्मबुद्धिस्तु या भवेत्।२१॥

सैव माया तयैवासौ संसारः परिकल्प्यते।
 रूपे द्वे निश्चिते पूर्वं मायायाः कुलनन्दन॥२२॥
 विक्षेपावरणे तत्र प्रथमं कल्पयेज्जगत्।
 लिङ्गाद्यब्रह्मपर्यन्तं स्थूलसूक्ष्मविभेदतः॥२३॥

21-23. Besides these, I shall also tell you the nature of knowable, discernible, realisable, conceivable and understandable¹ supreme Soul (or Parmatma), knowing which a person becomes free from the fears of this illusionary, entrapping, mundane world. [Describing Maya or delusions, ignorance etc., Sri Ram says—] Identifying (correlating) the Atma (truthful, pure self, or the soul of the creature) with the body or those things or substances which are external to the Atma (i.e., not at all related to Atma which is the truthful, pure self called soul or pure consciousness) is called Maya (delusions, ignorance, hallucination, deception). This world has been imagined (visualised) due to it. Oh Kulnandan (the son of our clan, i.e., Laxman)! Maya has been classified by the two forms which it has (21-22)—one is ‘Vikshep’² (perplexity of mind, confusion, diversion or distractions from the chosen path, wavering, fickleness and their incumbent sorrows and agitations) and the other is ‘Awaran’³ (covering, envelop, sheath of ignorance which covers or hides the truth). Out of these two, the first one ‘Vikshep’ i.e., the power to create delusions, illusions and confusions creates the imaginary world consisting of the entire gamut of subtle and gross qualities or elements⁴ extending right from the elementary feeling of ‘importance’ up to ‘Brahm’ by the virtue of differentiating between them (i.e., by differentiating between the subtle and the gross; in simple terms, in day to day language, it means ‘by differentiating between you and me, your and mine’ etc. or the sense of duality) (23).

1. ज्ञेयं 2. विक्षेप 3. आवरणे 4. स्थूल सूक्ष्म विभेदतः

[Note :- See also Canto 3, verse nos. 20-42 of Aranya Kand and Canto 6, verse nos. 51-57 of Lanka Kand.]

अपरं त्वखिलं ज्ञानरूपमावृत्य तिष्ठति।
 मायया कल्पितं विश्वं परमात्मनि केवले॥२४॥
 रज्जौ भुजङ्गवद् भ्रान्त्या विचारे नास्ति किञ्चन।
 श्रूयते दृश्यते यद्यत्स्मर्यते वा नरैः सदा॥२५॥
 असदेव हि तत्सर्वं यथा स्वप्नमनोरथौ।
 देह एव हि संसारवृक्षमूलं दृढं स्मृतम्॥२६॥

24-26. The second power of ‘Awaran’ completely covers in a sheath or veil the truth and essential, rightful knowledge of the true nature of soul or self in a perpetual manner. This whole world is an imaginary conception in the entity called Parmatma (supreme Soul) (24) and is as falsehood, deceptive and illusionary as the fear of a snake in a length of rope or string. On deep contemplation (or thinking, pondering, reflection, insight), nothing stands. Whatever people always hear, see and remember (25) are all false like a dream and is the result of their imagination. The body is like the strong root of this delusionary world-like tree (26).

तन्मूलः पुत्रदारादिबन्धः किं तेऽन्यथात्मनः॥२७॥
 देहस्तु स्थूलभूतानां पञ्च तन्मात्रपञ्चकम्।
 अहंकारश्च बुद्धिश्च इन्द्रियाणि तथा दश॥२८॥
 चिदाभासो मनश्चैव मूलप्रकृतिरेव च।
 एतत्क्षेत्रमिति ज्ञेयं देह इत्यभिधीयते॥२९॥
 एतैर्विलक्षणो जीवः परमात्मा निरामयः।
 तस्य जीवस्य विज्ञाने साधनान्यपि मे शृणु॥३०॥

27-30. It is because of this (body) that one has the ties (and attachments, entanglements or shackles) of a son, kiths and kins, family etc¹. Otherwise, say, what has the Atma got to do with it²? (27). The five gross elements (earth, water, fire, air, sky)³, the five subtle thought or sense perceptions (smell, touch, taste, sight, hearing)⁴, pride/haughtiness/hypocrisy⁵, wisdom and thought processes (i.e., mind-intellect complex and discrimination faculty)⁶, the 10 sense organs (5 organs of perception and 5 organs of action)⁷ (28), the reflection or experience of the supreme, eternal, macrocosmic Soul in the microcosmic soul⁸, mind-heart complex⁹ and the elementary, pristine pure and prime Nature¹⁰—a combination of all these should be regarded as the ‘area’ or ‘domain’¹¹ which is also known as the ‘body’¹² (29). The Jiva (the creature's soul, the pure self, pure consciousness), which is faultless embodiment or a reflection or an image of the Parmatma or the supreme Soul, is completely separate, independent or distinct from all these¹³ (as in verse nos. 27-29). Now I shall tell you some methods/means to recognise (realise, understand) what that ‘Jiva’ is. Listen carefully (30)—

1. तन्मूलः पुत्रदारादिबन्धः 2. किं तेऽन्यथात्मनः 3. देहस्तु स्थूलभूतानां 4. तन्मात्रपञ्चकम् 5. अहंकारश्च 6. बुद्धिश्च
 7. इन्द्रियाणि तथा दश 8. चिदाभासो 9. मनश्चैव 10. मूलप्रकृति 11. एतत्क्षेत्रमिति 12. ज्ञेयं देह 13. जीवः परमात्मा निरामयः

[Note :- For further reference of this concept, please see Canto 3, verse nos. 20-42.]

जीवश्च परमात्मा च पर्यायो नात्र भेदधीः।
 मानाभावस्तथा दम्भहिंसादिपरिवर्जनम्॥३१॥
 पराक्षेपादिसहनं सर्वत्रावक्रता तथा।
 मनोवाक्कायसद्गुण्य सद्गुरोः परिसेवनम्॥३२॥

31-32. The Jiva (the microcosmic soul) and Parmatma (the macrocosmic Soul) are synonymous with each other¹—both mean and indicate the same entity. Hence, one should not distinguish between the two of them. One should be far from arrogance/ego/pride/haughtiness/hypocrisy², forsake vanity/false pride as well as violence and causing harm to others³ (31), should tolerate with forbearance accusations and rebukes made by others⁴, be of a universally simple and humble outlook⁵, should devotedly, sincerely and diligently serve a true Guru by one's mind/heart, speech/words and body⁶ (32).

1. जीवश्च परमात्मा पर्यायो 2. मानाभावस्तथा 3. दम्भहिंसादिपरिवर्जनम् 4. पराक्षेपादिसहनं 5. सर्वत्रावक्रता
 6. मनोवाक्कायसद्गुण्य सद्गुरोः परिसेवनम्

बाह्याभ्यन्तरसंशुद्धिः स्थिरता सत्क्रियादिषु।
 मनोवाक्कायदण्डश्च विषयेषु निरीहता॥३३॥
 निरहङ्कारता जन्मजराद्यालोचनं तथा।
 असक्तिः स्नेहशून्यत्वं पुत्रदारधनादिषु॥३४॥
 इष्टानिष्टागमे नित्यं चित्तस्य समता तथा।
 मयि सर्वात्मके रामे ह्यनन्यविषया मतिः॥३५॥

33-35. One should be pure outwardly as well as inwardly¹, should be eager and diligent in doing righteous, noble and good deeds², should have self restraint over the mind/intellect, speech/words and body/actions³, should not be indulgent in sensual pleasures of this world⁴ (33), be totally devoid of pride/ego/haughtiness/arrogance⁵, should think and contemplate over the agonies and tribulations caused by and associated with birth, death, disease and old age⁶, should not have infatuation, involvement or attachment with women, sons and wealth (literally, the entire property and family)⁷ (34), should be even minded/equanimity during both favourable and/or unfavourable circumstance as well as by honour or rebuke⁸, should have abiding, consistent and unwavering faith, belief, conviction and reliance upon me⁹, Ram, who is the ‘soul’ of all the creatures (35).

1. बाह्याभ्यन्तरसंशुद्धिः 2. सत्क्रियादिषु 3. मनोवाक्कायदण्डश्च 4. विषयेषु निरीहता 5. निरहङ्कारता 6. जन्मजराद्यालोचनं 7. असक्तिः स्नेहशून्यत्वं पुत्रदारधनादिषु 8. चित्तस्य समता 9. मयि सर्वात्मके रामे ह्यनन्यविषया मतिः

जनसम्बाधरहितशुद्धदेशनिषेवणम् ।
 प्राकृतैर्जनसङ्घैश्च ह्यरतिः सर्वदा भवेत्॥३६॥
 आत्मज्ञाने सदोद्योगो वेदान्तार्थावलोकनम्।
 उक्तैरेतैर्भवेज्ज्ञानं विपरीतैर्विपर्ययः॥३७॥

36-37. One should reside (for the purpose of meditation, concentration, peace, serenity and tranquility of mind) at a secluded/lonely place which is sanctified and compatible (i.e., the general ambience or atmosphere of the place is conducive to spiritual pursuits)¹, should be always indifferent to (i.e., unaffected by, untangled from, uninvolved with, or not bothering about) people who can be classified as being ‘worldly²’ (i.e., those whose main aim is the pursuit of the world and gratification of their sense organs; they live and die for it rather than for spiritual pursuits) (36), should always make diligent and sincere efforts to try to understand the nature of the pure or true self and should contemplate/ponder/reflect upon the meaning and teachings of Vedanta³. By following these paths (i.e., observing these rules and inculcating them in their daily lives) a seeker finds ‘Gyan’ (true knowledge, wisdom and enlightenment) while adopting the opposite behaviour results in an opposite effect (i.e., one gets ‘Agyan’—ignorance, delusions, entrapments, disenchantments, disillusionments, frustrations etc.) (37).

1. जनसम्बाधरहितशुद्धदेशनिषेवणम् 2. प्राकृतैर्जनसङ्घैश्च ह्यरतिः 3. वेदान्तार्थावलोकनम्

[Note :- Verse nos. 31-37 tell us the noble way by which we can obtain enlightenment and tranquility of mind even while living in this world. Especially, verse no. 36 should not be misconstrued as advising running away from the world to a forest—

but it implies that one's own bedroom, house and by extension even the larger work place or the immediate surroundings can effect us only when we think that they exist at all and we are in some way related to it. The subtle meaning is to 'turn inwards' amidst the cacophony and clamour that is present in the external noisy world outside.]

बुद्धिप्राणमनोदेहाहंकृतिभ्यो विलक्षणः।
चिदात्माहं नित्यशुद्धो बुद्ध एवेति निश्चयम्॥३८॥
येन ज्ञानेन संवित्ते तज्ज्ञानं निश्चितं च मे।
विज्ञानं च तदैवैतत्साक्षदनुभवेद्यदा॥३९॥

38-39. [Describing what is the meaning of 'Gyan and Vigyan', Sri Ram elucidates—] The realisation that 'I' is a stranger to (i.e., separate, distinct from) the intellect, Pran (vital wind force of the creature), the mind, body and ego/self assertion/arrogance/haughtiness/pride etc.¹, but am the 'Atma' (microcosmic soul, an image of the macrocosmic supreme Soul; i.e., the pure self) which is pure, enlightened and pure consciousness²—this realisation or awareness is called 'Gyan'; this is my conclusion and affirmation. When this is witnessed or experienced in practical terms, it is known as 'Vigyan' (or logical derivation and confirmation, reasoned acknowledgement, or actual witness of facts so that there is no doubt or confusion as to their authenticity and truth. In other words, 'Vigyan' is experimental 'Gyan', or 'Gyan' put to practice by following the guidelines of Vedant) (38-39).

1. बुद्धिप्राणमनोदेहाहंकृतिभ्यो विलक्षणः 2. चिदात्माहं नित्यशुद्धो बुद्ध

[Note :- See also Canto 3, verse nos. 32-35 of Aranya Kand and Canto 5, verse no. 9-58 of Uttar Kand.]

आत्मासर्वत्र पूर्णः स्याच्चिदानन्दात्मकोऽव्ययः।
बुद्ध्याद्युपाधिरहितः परिणामादिवर्जितः॥४०॥
स्वप्रकाशेन देहादीन् भासयन्ननपावृतः।
एक एवाद्वितीयश्च सत्यज्ञानादिलक्षणः॥४१॥
असङ्गः स्वप्रभो द्रष्टा विज्ञानेनावगम्यते।
आचार्यशास्त्रोपदेशादैक्याज्ञानं यदा भवेत्॥४२॥
आत्मनोर्जीवपरयोर्मूलविद्या तदैव हि।
लीयते कार्यकरणैः सहैव परमात्मनि॥४३॥

40-43. 'Atma' is all-complete, self sufficient in all respects¹, an image (or embodiment) of eternal bliss, peace and tranquility, without decay or destruction² (i.e., is imperishable), devoid of intellect and other honours, characteristics or attributes³, and without subject to any reward or punishment of any deeds done or actions taken by the creature⁴ (40). Though it puts a glow (or divine halo) to the body by its own illumination (or its power to illuminate the world by the divine effulgence effusing and radiating from it), it remains without any such halo or glow around itself⁵. It is peerless/matchless (i.e., unique, unparalleled)⁶, has the form of truthful wisdom, knowledge and enlightenment⁷ (41), is without any company (i.e., is free from all encumbrances)⁸, is self-illuminated⁹ and is a witness to,

and for, all¹⁰—these facts are established by the virtue of Vigyan (see verse nos. 31 and 38-39 for clarification of Atma and Vigyan). When one becomes aware of the oneness of the Atma with the Parmatma as a result of teaching of a wise moral preceptor (a Guru) or self study of scriptures¹¹, it is then that ignorance and delusions (Avidya) merge with its original source, that is the Parmatma, together with its instruments of action (i.e., the gross body) and its subsidiary sense organs (five organs of perception and five organs of action) as well as the subtle body consisting of the mind-intellect complex¹² (42-43).

1. आत्मासर्वत्र पूर्णः 2. स्याच्चिदानन्दात्मकोऽव्ययः 3. बुद्ध्याद्युपाधिरहितः 4. परिणामादिवर्जितः 5. स्वप्रकाशेन देहादीन् भसयन्ननपावृतः 6. एक एवाद्वितीयश्च 7. सत्यज्ञानादिलक्षणः 8. असङ्गः 9. स्वप्रभा 10. दृष्टा विज्ञानेनावगम्यते 11. आचार्यशास्त्रोपदेशादैक्यज्ञानं 12. लीयते कार्यकरणै सहैव परमात्मनि

[Note :- Please refer to Uttar Kand, Canto 5, verse no. 47 for detailed explanation of this merger process with the aid of diagrams and laboratory notes.]

सावस्था मुक्तिरित्युक्ता ह्युपचारोऽयमात्मनि।

इदं मोक्षस्वरूपं ते कथितं रघुनन्दन॥४४॥

ज्ञानविज्ञानवैराग्यसहितं मे परात्मनः।

किन्त्वेतर्हुर्लभं मन्ये मद्भक्तिविमुखात्मनाम्॥४५॥

44-45. This stage when ‘Avidya’ (ignorance, delusions, lack of true knowledge) coalesces with the Parmatma (the supreme, truthful, eternal Soul) is called salvation and ultimate deliverance of the soul of the creature (Moksha = मोक्ष स्वरूपं). As for the soul (Atma), this is just like a remedy to cure it (or wash it) of all the dirt that has got stuck to it in the course of its long journey through various lives (because in actual fact, the state of emancipation and salvation is not strange or unknown to the soul—it is its intrinsic natural state of being, even as a body has a natural tendency to stay healthy and fight off infections and diseases on its own accord. But some times, antibiotic medicines and other such remedies are needed to help it to fight its own battle against diseases). Oh Raghunandan (Laxman)! (44). I have told you the essence of what is the meaning of obtaining emancipation and salvation along with what is Gyan, Vigyan, Vairagya (renunciation, non-attachment) and Parmatma. (So far so good, but—) Those who are devoid of my sincere devotion, I regard this attainment (of salvation) as very difficult (45).

[Note :- Refer Lanka Kand, Canto 6, verse nos. 51-57 for detailed Diagrammatic and elaborate explanations.]

चक्षुष्मतामपि तथा रात्रौ सम्यङ् न दृश्यते।

पदं दीपसमेतानां दृश्यते सम्यगेव हि॥४६॥

एवं मद्भक्तियुक्तानामात्मा सम्यक् प्रकाशते।

मद्भक्तेः कारणं किञ्चिद्वक्ष्यामि शृणु तत्त्वतः॥४७॥

46-47. Just like a person cannot see any sign or mark with his eyes in the darkness of night and can only see it in the light of the lamp, similarly only he who has my devotion can experience or witness the Atma. Now I shall tell you some practical methods for my Bhakti (sincere devotion, dedication, surrender and submission, faith, belief, worship etc.).

Listen carefully (46-47)—

[Note :- Verse nos. 19-47 deal with metaphysics and essential teachings of Vedant. The following verses up to no. 55 deal with Bhakti or devotion and its importance.]

मद्भक्तसङ्गो मत्सेवा मद्भक्तानां निरन्तरम्।
एकादशपुवासादि मम पर्वानुमोदनम्॥४८॥
मत्कथाश्रवणे पाठे व्याख्याने सर्वदा रतिः।
मत्पूजापरिनिष्ठा च मम नामानुकीर्तनम्॥४९॥

48-49. [These paths of devotion are the following—] To have contact/communion/interaction with my other devotees¹, constant service to me and my devotees², to keep fasting on Ikadashi day and other designated occasions³, to celebrate my various festivals (i.e., commemorating various holy occasions)⁴ (48), to have interest and love for hearing, reading, reciting and explaining the various divine stories associated with me⁵, be eager and diligent towards my worship and adoration⁶, and chant/recite/repeat my holy name in a group in unison (i.e., to do ‘Kirtan’)⁷ (49).

1. मद्भक्तसंगो 2. मत्सेवा मद्भक्तानां 3. एकादश्युपवासादि 4. पर्वानुमोदनम् 5. मत्कथाश्रवणे पाठे व्याख्याने 6. मत्पूजापरिनिष्ठा 7. मम नामानुकीर्तनम्

[Note :- The ‘constant serving of the Lord’ implies constant following of the path shown by the Lord himself—which is righteousness, noble conduct, virtuousness. By ‘constant service of my devotees’ it is meant to follow those who are themselves truthful, righteous, pious, virtuous and noble. By saying ‘be vigilant or eager to worship me’ also means the same, and not merely performing meaningless rituals before any image in a mechanical way.]

एवं सततयुक्तानां भक्तिरव्यभिचारिणी।
मयि सञ्जायते नित्यं ततः किमवशिष्यते॥५०॥
अतो मद्भक्तियुक्तस्य ज्ञानं विज्ञानमेव च।
वैराग्यं च भवेच्छीघ्रं ततो मुक्तिमवाप्नुयात्॥५१॥

50-51. In this way, those who always follow me, they surely develop unwavering and steady devotion in me. What else is left to be done (to attain emancipation and salvation)? (50). Hence, it is certain that those persons who have (i.e., are endowed with) my devotion (Bhakti) can soon get Gyan, Vigyan and Vairagya (and as a consequence of it, they soon achieve emancipation and salvation which is the ultimate goal of the soul) (51).

कथितं सर्वमेतत्ते तव प्रश्नानुसारतः।
अस्मिन्मनः समाधाय यस्तिष्ठेत्स तु मुक्तिभाक्॥५२॥
न वक्तव्यमिदं यत्नात्मद्भक्तिविमुखाय हि।
मद्भक्ताय प्रदातव्यमाहूयापि प्रयत्नतः॥५३॥
य इदं तु पठेन्नित्यं श्रद्धाभक्तिसमन्वितः।
अज्ञानपटलध्वान्तं विधूय परिमुच्यते॥५४॥

52-54. In this manner, according to your query, I have told you everything. That person

who concentrates (focuses) his intellect and mind on these facts/aspects attains salvation (52). Those who have no faith in me should not be explained anything that I have said (because they will deride it, make profane comments, mock, ridicule and demean it in their ignorance and delusions) while those who are my sincere devotees should purposefully and deliberately be explained and made to understand it (because it will benefit them and lead to their emancipation and salvation) (53). That person who will always read it with faith, conviction and devotion, shall remove the darkness cast by the cluster/hordes of ignorances surrounding him, and he shall be freed or delivered from the shackles of this mundane, entrapping, delusionary existence (54).

भक्तानां मम योगिनां सुविमलस्वान्तातिशान्तात्मनां
मत्सेवाभिरतात्मनां च विमलज्ञानात्मनां सर्वदा।
सङ्गं यः कुरुते सदोद्यतमतिस्तत्सेवनानन्यधी—
मोक्षस्तस्य करे स्थितोऽहमनिशं दृश्यो भवे नान्यथा॥५५॥

55. That person who serves me with a focused mind, a pure heart, serenity and tranquility of soul, with a pure, uncorrupted wisdom and intellect, and at the same time have constant contact/interface with Yogis (ascetics) who are my supreme and ardent devotees, is always eager to serve them with sincerity and faith—emancipation and salvation are under their hands (i.e., easily available to them). I always keep myself present in front of the vision of such a person. Except this, there is no other way to have my Darshan (divine viewing and communion) (55).

[Note :- Here again, as in verse nos. 48-49, the first sentence of verse no. 55 implies servicing the path of righteousness, equality, tolerance etc. as described in verse nos. 31-37. Bhakti and Moksha are also described by Sri Ram in Aranya Kand, Canto 10, verse nos. 20-44 which must be read in conjunction with this Canto 4, verse nos. 46-55.]

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Aranya Kand — Canto 5

Demoness Supernakha's episode; Slaying of Khar, Dushan, Trishira etc.;

Ravana's first response

श्रीमहादेव उवाच

तस्मिन् काले महारण्ये राक्षसी कामरूपिणी।
विचचार महासत्त्वा जनस्थाननिवासिनी॥१॥
एकदा गौतमीतीरे पञ्चवट्याः समीपतः।
पञ्चवज्राङ्कुशाङ्कानि पदानि जगतीपतेः॥२॥
दृष्ट्वा कामपरीतात्मा पादसौन्दर्यमोहिता।
पश्यन्ती सा शनैरायाद्राघवस्य निवेशनम्॥३॥

1-3. Lord Shiva said—'Oh Parvati! At that time, there used to roam about freely in that

dense forest a demoness who was very strong and could assume any form she wished (1). Once, near the banks of the Gomti river near Panchvati she saw the marks of the feet of Sri Ram on the ground having the signs (linings) of lotus, Bajra and goad on them¹. She was enchanted by them and overcome by lust and passion, she followed those pug-marks and slowly, surreptitiously reached his hermitage (2-3).

1. पद्मवज्राङ्कुशाङ्कानि

तत्र सा तं रमानाथं सीतया सह संस्थितम्।
कन्दर्पसदृशं राम दृष्ट्वा कामविमोहिता॥४॥
राक्षसी राघवं प्राह कस्य त्वं कः किमाश्रमे।
युक्तो जटावल्कलाद्यैः साध्यं किं तेऽत्र मे वद॥५॥

4-5. Reaching there, she saw Ramanath (Sri Ram) who was as beautiful as Kamdeo-cupid sitting alongside Sita. Being overcome by passion (4), she said to him, 'Whose (son or husband) are you? What is your name? Why do you stay in this forest attired in clothes made of birch (bark of tree) and matted hairs etc.? What do you wish to receive, gain or achieve by staying here? Tell me that (5).

अहं शूर्पणखा नाम राक्षसी कामरूपिणी।
मगिनी राक्षसेन्द्रस्य रावणस्य महात्मनः॥६॥
खरेण सहिता भ्रात्रा वसाम्यत्रैव कानने।
राज्ञा दत्तं च मे सर्वं मुनिभक्षा वसाम्यहम्॥७॥
त्वां तु वेदितुमिच्छामि वद मे वदतां वर।
तामाह रामनामाहमयोध्याधिपतेः सुतः॥८॥

6-8. I am Supernakha, the sister of king of demons Ravana. I can assume any beautiful form (or can become as beautiful as Kamdeo-cupid himself) (6). I stay with my brother Khar in this forest. The king (Ravana) has granted me the right over this whole forest. (Hence, as is my wont as a demoness) I eat hermits who live here (7). Oh the exalted orator! I want to know about you, so do tell me about yourself'. Then the Lord replied to her, 'I am the son of the king of Ayodhya, Dasrath, and my name is Ram (8).

एषा मे सुन्दरी भार्या सीता जनकनन्दिनी।
स तु भ्राता कनीयान्मे लक्ष्मणोऽतीव सुन्दरः॥९॥
किं कृत्यं ते मया ब्रूहि कार्यं भुवनसुन्दरि।
इति रामवचः श्रुत्वा कामार्ता साब्रवीदिदम्॥१०॥
एहि राम मया सार्धं रमस्व गिरिकानने।
कामार्ताहं न शक्नोमि त्यक्तुं त्वां कमलेक्षणम्॥११॥

9-11. This beautiful lady is my wife called Sita while that most handsome and charming youth is my younger brother Laxman (9). Oh Tribhuvan Sundari (i.e., one who is the most beautiful in the whole of the 3 worlds = भुवन सुन्दरी). Tell me what I can do for you?' Hearing these words of Sri Ram, Supernakha who was bitten by the lust-bug, wistfully

said (10), 'Oh Sri Ram! Come to a mountain cave and enjoy yourself with me. At this time I am lustful, passionate and sexually excited, so I cannot leave (spare) you who are lotus-eyed' (11).

रामः सीतां कटाक्षेण पश्यन् सस्मितमब्रवीत्।
 भार्या ममैषा कल्याणी विद्यते ह्यनपायिनी॥१२॥
 त्वं तु सापत्न्यदुः खेन कथं स्थास्यसि सुन्दरि।
 बहिरास्ते मम भ्राता लक्ष्मणोऽतीव सुन्दरः॥१३॥
 तवानुरूपो भविता पतिस्तेनैव सञ्चर।
 इत्युक्ता लक्ष्मणं प्राह पतिर्मे भव सुन्दर॥१४॥
 भ्रातुराज्ञां पुरस्कृत्य सङ्गच्छावोऽद्य माचिरम्।
 इत्याह राक्षसी घोरा लक्ष्मणं काममोहिता॥१५॥

12-15. Then Sri Ram indicated towards Sita with an askance glance and said, 'Oh the beautiful one! My wife is present; abandoning her is impossible (12). While she is alive, how can you live your life burning in the jealousy of having a competitor (or a co-wife)? My most handsome younger brother Laxman is present outside the hermitage (13). He can be your worthy husband. You should roam and enjoy yourself with him (in the forests and mountains)'. When Sri Ram had said this, the most fierce demoness Supernakha, who was overcome by passion excited by libido, approached Laxman and said, 'Oh the beautiful one! Obey your brother and become my husband. Let you and me move around together; don't delay in this' (14-15).

तामाह लक्ष्मणः साध्वि दासोऽहं तस्य धीमतः।
 दासी भविष्यसि त्वं तु ततो दुःखतरं नुकिम्॥१६॥
 तमेव गच्छ भद्रं ते स तु राजाखिलेश्वरः।
 तच्छ्रुत्वा पुनरप्यागाद्राघवं दुष्टमानसा॥१७॥
 क्रोधाद्राम किमर्थं मां भ्रामयस्यनवस्थितः।
 इदानीमेव तां सीतां भक्षयामि तवाग्रतः॥१८॥

16-18. He (Laxman) replied to her, 'Oh seeker (साध्वि)! I am but a humble servant of wise Sri Ram. By making me your husband, you too shall have to become his maid servant. What more sorrowful, humiliating and insulting can anything else be for you? (16). You be blessed! You should go to him for he is our Lord'. Hearing this, that wicked demoness became peeved and came back to Raghav (Sri Ram) (17) and said menacingly, 'Oh Sri Ram! You are fickle minded. Why do you make me run here and there? If Sita is a hurdle, then I shall eat her instantly in front of you (to remove her from the path of our matrimony)' (18).

इत्युक्त्वा विकटाकारा जानकीमनुधावति।
 ततो रामाज्ञया खड्गमादाय परिगृह्य ताम्॥१९॥
 चिच्छेद नासां कर्णौ च लक्ष्मणो लघुविक्रमः।
 ततो घोरध्वनिं कृत्वा रुधिराक्तवपुर्दुतम्॥२०॥

क्रन्दमाना पपाताग्रे खरस्य परुषाक्षरा।
 किमेतदिति तामाह खरः खरतराक्षरः॥२१॥
 केनैवं कारितासि त्वं मृत्योर्वक्त्रानुवर्तिना।
 वद मे तं वधिष्यामि कालकल्पमपि क्षणात्॥२२॥

19-22. Saying this, she assumed a ferocious form and lunged towards Sita. Then on the instructions of Sri Ram, Laxman swiftly caught her and using a sword (19), chopped off her nose and ears. Then, making a terrible noise and drenched in blood (20), she hurriedly went and fell down in front of Khar (her brother), making a horrible shrieking sound as she fell. Seeing her, Khar said with an astonished and shrill (sharp) voice, 'What is the matter?' (21). Oh, which rascal has dared to do this to you and wish to go in the mouth (jaws) of death? Just tell me—even if he is as strong as Kaal (death), I shall kill him in a moment' (22).

तमाह राक्षसी रामः सीतालक्ष्मणसंयुतः।
 दण्डकं निर्भयं कुर्वन्नास्ते गोदावरीतटे॥२३॥
 मामेवं कृतवांस्तस्य भ्राता तेनैव चोदितः।
 यदि त्वं कुलजातोऽसि वीरोऽसि जहि तौ रिपू॥२४॥
 तयोस्तु रुधिरं पास्ये भक्षयैतौ सुदुर्मदौ।
 नो चेत्प्राणान्परित्यज्य यास्यामियमसादनम्॥२५॥

23-25. Then the demoness Supernakha said to him, 'Sri Ram along with Sita and Laxman stays on the banks of river Godawari in order to make the Dandak forest fearless (23). At his instigation (or instance), his brother Laxman has made me in this horrible condition. If you have honour and dignity of your clan¹ and if you are brave², then you should kill those two enemies (24). You must eat those two who are wild and intoxicated (i.e., arrogant with their pride, strength and valour) while I shall drink their blood³. Otherwise, I shall die (of shame) and go to hell' (25).

1. कुलजातोऽसि 2. वीरोऽसि 3. तयोस्तु रुधिरं पास्ये भक्षयैतौ

तच्छ्रुत्वा त्वरितं प्रागात्खरः क्रोधेन मूर्च्छितः।
 चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्॥२६॥
 चोदयामास रामस्य समीपं वधकाक्षया।
 खरश्च त्रिशिराश्चैव दूषणश्चैव राक्षसः॥२७॥
 सर्वे रामं ययुः शीघ्रं नानाप्रहरणोद्यताः।
 श्रुत्वा कोलाहलं तेषां रामः सौमित्रिमब्रवीत्॥२८॥

26-28. Hearing these words of Supernakha, Khar was furious with anger and proceeded from there in haste. He sent a ferocious and terrible army of 14 thousand demons (26) to kill Sri Ram. Khar, Dushan and Trishira (27) armed themselves with different weapons and reached the spot where Sri Ram was. Hearing the tumult caused by their arrival, Sri Ram said to Laxman (28)—

श्रूयते विपुलः शब्दो नूनमायान्ति राक्षसः।
 भविष्यति महद्युद्धं नूनमद्य मया सह॥२९॥
 सीतां नीत्वा गुहां गत्वा तत्र तिष्ठ महाबल।
 हन्तुमिच्छाम्यहं सर्वान् राक्षसान् घोररूपिणः॥३०॥
 अत्र किञ्चिन्न वक्तव्यं शापितोऽसि ममोपरि।
 तथेति सीतामादाय लक्ष्मणो गह्वरं ययौ॥३१॥

29-31. 'There is a great noise. It appears that the demons are positively coming. It is certain that there will be a fierce battle between them and me today (29). So, oh the most strong, valorous one, you should take Sita with you and go secure her inside some mountain cave (so that the demons don't see her and she is not terrified at the spectacle which is about to unfold here shortly). I wish to slay all these ferocious demons today (30). I tell you on oath, don't tell her anything on this subject'. Laxman obediently reply, 'As you please', and took Sita to a mountain cave (31).

रामः परिकरं बद्ध्वा धनुरादाय निष्ठुरम्।
 तूणीरावक्षयशरौ बद्ध्वायत्तोऽभवत्प्रभुः॥३२॥
 तत आगत्य रक्षांसि रामस्योपरि चिक्षिपुः।
 आयुधानि विचित्राणि पाषाणान्पादपानपि॥३३॥
 तानि चिच्छेद रामोऽपि लीलया तिलशः क्षणात्।
 ततो बाणसहस्रेण हत्वा तान् सर्वराक्षसान्॥३४॥
 खरं त्रिशिरसं चैव दूषणं चैव राक्षसम्।
 जघान प्रहरार्धेन सर्वानेव रघूत्तमः॥३५॥

32-35. Then Sri Ram tied his waist-cloth (i.e., readied himself), took the stern, merciless and formidable hard bow¹ and two quivers full of imperishable arrows, and became ready for battle. [Note :-This bow and quivers were given to him by sage Agastya. See Canto 3, verse nos. 45-46.] (32). Then the demons came there and began to shower various weapons and armaments, stones, boulders and trees on Sri Ram (33). Sri Ram sliced and battered those weapons into minute pieces in a moment as if by magic (or by using a mysterious power)². After that, having killed those demons by shooting thousands of arrows (34), he also slayed Khar, Dushan and Trishira. In this manner, the most exalted Raghu (Sri Ram) slayed all those demons in 'half a Prahar'³ or 1½ hours. [1 Prahar = 3 hours.] (35).

1. निष्ठुरम् धनुरादय 2. चिच्छेद लीलया तिलशः क्षणात् 3. जघान प्रहरार्धेन सर्वानेव

लक्ष्मणोऽपि गुहामध्यात्सीतामादाय राघवे।
 समर्प्य राक्षसान्दृष्ट्वा हतान्विस्मयमाययौ॥३६॥
 सीता रामं समालिङ्ग्य प्रसन्नमुखपङ्कजा।
 शस्त्रव्रणानि चाङ्गेषु ममार्जं जनकात्मजा॥३७॥

36-37. Then Laxman brought Sita out of the cave and handed her over to Sri Ram. At that time, he (Laxman) was very astonished on seeing all the dead demons (36). Janak's daughter Sita embraced her husband with a most delighted face and moved her hands

(affectionately and with divine healing powers) on the wounds inflicted on his body by the arms used by the demons to attack him (37).

सापि दुद्राव दृष्ट्वा तान्हतान् राक्षसपुङ्गवान्।
लङ्का गत्वा सभामध्ये क्रोशन्ती पादसन्निधौ॥३८॥
रावणस्य पपातोर्व्या भगिनी तस्य रक्षसः।
दृष्ट्वा तां रावणः प्राह भगिनीं भयविह्वलाम्॥३९॥

38-39. Seeing all those demons, who were among the best in their clan, dead, Supernakha, the sister of demon king Ravana, rushed to Lanka and fell on the ground at his feet weeping and wailing. Seeing his sister so terrified and perplexed, Ravana enquired (38-39)—

उत्तिष्ठोत्तिष्ठ वत्से त्वं विरूपकरणं तव।
कृतं शक्रेण वा भद्रे यमेन वरुणेन वा॥४०॥
कुबेरेणाथवा ब्रूहि भस्मीकुर्यां क्षणेन तम्।
राक्षसी तमुवाचेदं त्वं प्रमत्तो विमूढधीः॥४१॥

40-41. 'Oh daughter'! Stand up. Do tell me who has dared to deform you? Oh gentle and honourable lady²! Is this the work of Indra (king of Gods), or who among Yam (God of death), Varun (God of water) (40) or Kuber (God's treasurer) has done it? Tell me, I shall reduce him to ashes in a moment'. Then the demoness replied (admonishing and rebuking him), 'You are very indulgent, haughty and a foolish block-head³ (41).

1. वत्से 2. भद्रे 3. प्रमत्तो विमूढधीः

पानासक्तः स्त्रीविजितः षण्ढः सर्वत्र लक्ष्यसे।
चारचक्षुर्विहीनस्त्वं कथं राजा भविष्यसि॥४२॥
खरश्च निहतः सङ्ख्ये दूषणस्त्रिशिरास्तथा।
चतुर्दश सहस्राणि राक्षसानां महात्मनाम्॥४३॥
निहतानि क्षणेनैव रामेणासुरशत्रुणा।
जनस्थानमशेषेण मुनीनां निर्भयं कृतम्।
न जानासि विमूढस्त्वमत एव मयोच्यते॥४४॥

42-44. You are a drunkard¹, infatuated and dominated by a woman (are a womaniser)² and appear impotent in all matters³. You do not have the so-called four eyes⁴ (in the form of spies and informers)—then, how (i.e., how long) can you remain a king? (42). Khar has been killed in the battle while Dushan and Trishira along with 14 thousand of the best of the demon army (43) have been killed by the one who is an enemy of demons, that is Sri Ram, in an instant. The whole inhabited area (of the forest)⁵ has been liberated from demons and made freely accessible and habitable for the hermits and sages by him. In spite of such a havoc taking place in your realm, you are still unaware of it. That is why I say you are a total block-head and an idiot⁶ (44).

1. पानासक्तः 2. स्त्रीविजितः 3. षण्ढः सर्वत्र लक्ष्यसे 4. चारुचक्षुर्विहीन 5. जनस्थान 6. विमूढ

रावण उवाच

को वा रामः किमर्थं वा कथं तेनासुरा हताः।
सम्यक्कथय मे तेषां मूलघातं करोम्यहम्॥४५॥

45. Ravana retorted, 'Oh, tell me who that Ram is? Why and how has he killed those demons? Tell me everything in detail; I will pierce (spike, chop off, eliminate) the root cause (मूल घातं) of it all' (45).

सुर्पणखोवाच

जनस्थानादहं याता कदाचिद्रौतमीतटे।
तत्र पञ्चवटी नाम पुरा मुनिजनाश्रया॥४६॥
तत्राश्रमे मया दृष्टो रामो राजीवलोचनः।
धनुर्बाणधरः श्रीमान् जटावल्कलमण्डितः॥४७॥
कनीयाननुजस्तस्य लक्ष्मणोऽपि तथाविधः।
तस्य भार्या विशालाक्षी रूपिणी श्रीरिवापरा॥४८॥

46-48. Supernakha said poignantly, 'One day I was going from my usual habitat to the banks of river Gomti where there is an ancient hermitage inhabited by hermits, ascetics and sages. The place is called Panchvati (46). In that hermitage I saw Sri Ram the lotus-eyed one, who was attired in matted hairs and clothes made from bark of trees (birch), holding a bow and arrow, and who is a treasury of beauty (47). His younger brother is as beautiful, handsome, charming and attractive as Sri Ram, and his broad-eyed wife is also comparable to goddess Laxmi herself in beauty and charm (48).

देवगन्धर्वनागानां मनुष्याणां तथाविधा।
न दृष्टा न श्रुता राजन्द्योतयन्ती वनं शुभा॥४९॥
आनेतुमहमुद्युक्ता तां भार्यार्थं तवानघ।
लक्ष्मणो नाम तद्भ्राता चिच्छेद मम नासिकाम्॥५०॥
कर्णौ च नोदितस्तेन रामेण स महाबलः।
ततोऽहमतिदुःखेन रुदती खरमन्वगाम्॥५१॥

49-51. Oh king! Among the Gods, Gandharvas (celestial musicians), Naags (legendary serpents who rule the subterranean world and have near-human forms) and humans etc.—a woman as beautiful and enchanting as that lady has never been ever heard of or seen anywhere among them. That auspicious and virtuous lady illuminates the whole forest by her beauty, radiance and glow (49). Oh Anagh (sinless, faultless and pure one = तवानघ)! I had tried to bring her here to make her your wife, at which attempt of mine, Sri Ram's brother Laxman had chopped off my nose (50). And then (not satisfied by that, and to add insult to injury), at the behest of Sri Ram, the most strong Laxman dismembered my ears also. Then I went away gravely lamenting and weeping to Khar (my brother) (51).

[Note :- It should be noted how falsehood has been used by Supernakha to instigate and incite Ravana. This, along with Manthar's instigation of Kaikeyi at Ayodhya are but two outstanding examples of how misinformation or distortion of facts can sub-

vert the mind of even the most wise persons and cause horrible consequences. The moral is to verify the facts first hand before jumping to conclusions, and more dangerously, to act upon these twisted, self-serving, spiced-up information.]

सोऽपि रामं समासाद्य युद्धं राक्षसयूथपैः।
 अतः क्षणेन रामेण तेनैव बलशालिना॥५२॥
 सर्वे तेन विनष्टा वै राक्षसा भीमविक्रमाः।
 यदि रामो मनः कुर्यात्त्रैलोक्यं निमिषार्धतः॥५३॥
 भस्मीकुर्यान्न सन्देह इति भाति मम प्रभो।
 यदि सा तव भार्या स्यात्सफलं तव जीवितम्॥५४॥

52-54. He (Khar) immediately went with his demon commanders (Dushan and Trishira) and took up battle with Sri Ram but that valourous one (52) destroyed the huge, invincible and always victorious demons in a flash (i.e., in a short while). It appears to me that if Sri Ram firmly decides, he can turn the Triloki (the three worlds) (53) into ashes in a second. But, by the way, if his woman (Sita) becomes your wife, then your life will be deemed to be rewarded and fortunate (i.e., you will be very lucky to have Sita as your wife) (54).

अतोयतस्व राजेन्द्र यथा ते वल्लभा भवेत्।
 सीता राजीवपत्राक्षी सर्वलोकैकसुन्दरी॥५५॥
 साक्षाद्रामस्य पुरतः स्थातुं त्वं न क्षमः प्रभो।
 मायया मोहयित्वा तु प्राप्स्यसे तां रघूत्तमम्॥५६॥

55-56. Hence, oh King of kings (Rajendra)! Make an effort so that Sita, who is lotus-eyed and the only beauty in the whole world, becomes dearest to your heart (i.e., your dear wife) (55). Oh Lord! You cannot stand physically in front of him (i.e., you are no match to Sri Ram's strength). So, in order to accomplish this task, you will have to adopt some deceit and clever tact to divert his attention in order to get her (Sita)' (56).

श्रुत्वा तत्सूक्तवाक्यैश्च दानमानादिभिस्तथा।
 आश्वास्य भगिनीं राजा प्रविवेश स्वकं गृहम्।
 तत्र चिन्तापरो भूत्वा निद्रां रात्रौ न लब्धवान्॥५७॥

57. Hearing all this, the demon king Ravana honoured his sister (Supernakha) with pleasant, sweet words and largesse/gifts, consoled and reassured her and then entered his royal palace. But he could not sleep that night due to worries and perturbation (57).

एकेन रामेण कथं मनुष्यमात्रेण नष्टः सबलः खरो मे।
 भ्राता कथं मे बलवीर्यदर्पयुतो विनष्टो वत राघवेण॥५८॥

58. During the night he pondered over the matter and debated to himself, 'It is very surprising and strange occurrence that a lonely, ordinary human born in Raghu's clan, Sri Ram, can ever slay my brother Khar, who was endowed with immense strength, valour and bravery, along with his ace army (58).

यद्वा न रामो मनुजः परेशो मां हन्तुकामः सबलं बलौघैः।
 सम्प्रार्थितोऽयं द्रुहिणेन पूर्वं मनुष्यरूपोऽद्य रघोः कुलेऽभूत्॥५९॥

59. Or else it appears that he is the personification of Parmatma (supreme Soul) himself who has, on the prayers of Brahma in some previous time, has incarnated (manifested) himself in a human form in Raghu's clan to kill me along with my army using an army of monkeys for the purpose (59).

वध्यो यदि स्यां परमात्मनाहं वैकुण्ठराज्यं परिपालयेऽहम्।

नो चेदिदं राक्षसराज्यमेव भोक्ष्ये चिरं राममतो ब्रजामि॥६०॥

60. If I am indeed killed by Parmatma (supreme Lord) himself than surely enough I shall enjoy the kingdom of heaven, otherwise I will be enjoying the kingdom (or kingdom) of the demons for a long time to come. I stand to gain both the ways. Therefore, I will certainly go to (i.e., have a face-off with) Sri Ram' (60).

इत्थं विचिन्त्याखिलराक्षसेन्द्रो रामं विदित्वा परमेश्वरं हरिम्।

विरोधबुद्धयैव हरिं प्रयामि द्रुतं न भक्त्या भगवान् प्रसीदेत्॥६१॥

61. Ravana, who was a king of the whole demon race, contemplated over the matter thus and realising (coming to the conclusion) that Sri Ram was the real, true personification of Parmatma Sri Hari (Vishnu) himself, he decided that he will attain (go near) the Lord even with enmity, ill-will and maliciousness because for him to do it (i.e., approach Sri Ram) with Bhakti and other noble pursuits such as righteousness and spiritualism, is very difficult and the Lord cannot be easily pleased with him by the latter method of Bhakti (because he is so sinful that he is not fit to do it properly, it is not his cup of tea) (61).

[Note :- See also Canto 7, verse no. 65 to show the respect with which he kept Sita. This proves that though outwardly Ravana had played his role as a ferocious tyrant and a ruthless, cruel and belligerent demon, internally he was at peace with himself, sure in the conviction that finally, his redemption, emancipation and salvation was at hand. And that too in a manner befitting his mental temperament and tendencies of a demon. The deliverance for which mystics, ascetics, sages, hermits, seers, saints had to do so much austerities and penances was available to him virtually on a platter without the incumbent sufferings and hardships. Further, the Lord is attainable by honest and sincere confession, and not by deception, and Ravana wins the game hands down on this count.]

* __* __* __*

युक्तेन मनसा वयं देवस्य सवितुः सवे । स्वर्गाय शक्त्या ॥ (यजुर्वेद ११/२)

Let our mind-intellect-heart be ever involved in the worship of the Lord. Let us be diligent towards experiencing the realisation of the Lord. (Yajur Veda 11/2)

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये । अप नः शोशुचदघम् (ऋग्वेद १/१७/८)

Even as an ocean is crossed with a ship, let the Lord take us across the ocean-like world for our welfare and good. Let our sins be destroyed. (Rig Veda 1/17/8).

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Aranya Kand — Canto 6

Ravana approaches Marich

श्रीमहादेव उवाच

विचिन्त्यैवं निशायां स प्रभाते रथमास्थितः।
 रावणो मनसा कार्यमेकं निश्चित्य बुद्धिमान्॥१॥
 ययौ मारीचसदनं परं पारमुदन्वतः।
 मारीचस्तत्र मुनिवज्जटावल्कलधारकः॥२॥
 ध्यायन् हृदि परात्मानं निर्गुणं गुणभासकम्।
 समाधिविरमेऽपश्यद्रावणं गृहमागतम्॥३॥

1-3. Lord Shiva said—'Oh Parvati! Making up his mind during the night, when the day broke, the wise Ravana boarded a chariot and having decided on a course of action (1), he went to the residence of Marich on the other shore of the ocean. There, Marich, attired like a hermit with matted lock of hairs and clothes made of birch (2), was contemplating on the Nirgun God (i.e., the Lord who is without attributes, is formless, all-pervading) who illuminates (pervades in the whole of) Nature. When he woke up from his contemplative, meditative posture (समाधि), he found Ravana standing in front of him in his dwelling (3).

द्रुतमुत्थाय चालिङ्ग्य पूजयित्वा यथाविधि।
 कृतातिथ्यं सुखासीनं मारीचो वाक्यमब्रवीत्॥४॥
 समागमनमेतत्ते रथेनैकेन रावण।
 चिन्तापर इवाभासि हृदि कार्यं विचिन्तयन्॥५॥
 ब्रूहि मे न हि गोप्यं चेत्करवाणि तव प्रियम्।
 न्याय्यं चेद् ब्रूहि राजेन्द्र वृजिनं मां स्पृशेन्न हि॥६॥

4-6. When Marich saw Ravana, he hastily stood up, embraced him, duly welcomed and worshipped him in the traditional way as a honoured guest (by offering oblations, refreshments etc.), and when Ravana was comfortably seated, Marich asked (4), 'Oh Ravana! You have come with a single chariot (alone) and your mind appears to be deeply disturbed and worried on some subject (5). If it is not a secret (which you do not want to divulge to me, then) do tell me about it. Oh King of kings! If I do not have to commit a sin and if it is righteous, proper and in accordance with the law, then tell me, I shall surely do that work for you which is dear to you (i.e., the work which you want me to do, and for which purpose you have come here)' (6).

रावण उवाच

अस्ति राजा दशरथः साकेताधिपतिः किल।
 रामनामा सुतस्तस्य ज्येष्ठः सत्यपराक्रमः॥७॥
 विवासयामास सुतं वनं वनजनप्रियम्।
 भार्यया सहितं भ्रात्रा लक्ष्मणेन समन्वितम्॥८॥

स आस्ते विपिने घोरे पञ्चवट्याश्रमे शुभे।
तस्य भार्या विशालाक्षी सीता लोकविमोहिनी॥९॥

7-9. Ravana replied, 'It is said that king Dasrath is the ruler of Ayodhya, and his eldest son is the right-earnest and victorious one called Ram (7). Dasrath has sent that son, who is dear to the hermit and sages, to the forest along with his wife and younger brother Laxman (8). Presently, he stays in the Panchvati hermitage in the dense, wild forest called Dandkaranya. I've heard that his wife, the broad-eyed Sita, is able to charm/enchant the whole of the three worlds (Lokas) by her bewitching beauty (9).

रामो निरपराधान्ने राक्षसान् भीमविक्रमान्।
खरं च हत्वा विपिने सुखमास्तेऽतिनिर्भयः॥१०॥
भगिन्याः शूर्पणखाया निर्दोषायाश्च नासिकाम्।
कर्णो चिच्छेद दुष्टात्मा वने तिष्ठति निर्भयः॥११॥

10-11. That Ram has killed my most valorous, mighty and innocent¹ demons along with my brother Khar. He stays in that forest (where there are a lot of hardships and where sages and hermits do Tapa) happily and fearlessly (10). My sister Supernakha had also not committed any misconduct and was innocent² (i.e., had not done any harm or caused any offence to him), but that rascal cut-off her nose and ears, and now fearlessly lives in that forest unchallenged (11).

1. निरपराध 2. निर्दोषायाश्च

[Note :- The reader must note how facts have been distorted. Ravana claims that Supernakha was not guilty of any misconduct—which is contrary to facts.]

अतस्त्वया सहायेन गत्वा तत्प्राणवल्लभाम्।
आनयिष्यामि विपिने रहिते राघवेण ताम्॥१२॥
त्वं तु मायामृगो भूत्वा ह्याश्रमादपनेष्यसि।
रामं च लक्ष्मणं चैव तदा सीतां हराम्यहम्॥१३॥

12-13. Hence, by your help, I intend to bring his dearest wife Sita when Sri Ram is not in that forest (12). You should become a decoy deer and take Sri Ram and Laxman far away from the hermitage on some pretext. Just at that opportune time, I shall steal (kidnap) her (13).

त्वं तु तावत्सहायं मे कृत्वा स्थास्यसि पूर्ववत्।
इत्येवं भाषमाणं तं रावणं वीक्ष्य विस्मितः॥१४॥
केनेदमुपदिष्टं ते मूलघातकरं वचः।
स एव शत्रुर्वध्यश्च यस्त्वन्नाशं प्रतीक्षते॥१५॥

14-15. In this manner, after helping me in my job, you can come back to your residence here as before'. Hearing Ravana say this thing, Marich was stunned with astonishment. He said (14), 'Oh Ravana! Who has told (advised) you this thing which is completely devastating and ruinous for you? Anyone who wants to destroy you in this manner (using this plan as a bait to lure you in the trap of self destruction), surely he is your enemy and worthy of being killed (i.e., punished) (15).

रामस्य पौरुषं स्मृत्वा चित्तमद्यापि रावण।
 बालोऽपि मां कौशिकस्य यज्ञसंरक्षणाय सः॥१६॥
 आगतस्त्विषुणैकेन पातयामास सागरे।
 योजनानां शतं रामस्तदादि भयविह्वलः॥१७॥
 स्मृत्वा स्मृत्वा तदेवाहं रामं पश्यामि सर्वतः॥१८॥

16-18. Oh Ravana when I remember the valour of Sri Ram's adolescent days—when he had come to protect the fire sacrifice of sage Vishwamitra (16) and (when I had tried to interfere) he had thrown me (i.e., flung me) by a single arrow to a distance of 100 Yojans (appx. 800 miles) on the shore of an ocean—ever since that time, I remain terrified (17). That incident keeps on recurring in my memory, and I imagine (visualise) Sri Ram everywhere. [It appears that it is a case of traumatic hallucination!] (18).

दण्डकेऽपि पुनरप्यहं वने पूर्ववैरमनुचिन्तयन् हृदि।
 तीक्ष्णशृङ्गमृगरूपमेकदा मादृशैर्बहुभिरावृतोऽभ्ययाम् ॥१९॥

19. One day, remembering my old enmity with him, I went to the Dandakaranya forest disguised as a deer with sharp horns and mixed myself with other such deer (to conceal my true identity) (19).

राघवं जनकजासमन्वितं लक्ष्मणेन सहितं त्वरान्वितः।
 आगतोऽहमथ हन्तुमुद्यतो मां विलोक्य शरमेकमक्षिपत् ॥२०॥

20. When I hastily moved forward with the intention to kill Raghav (Sri Ram) along with the daughter of Janak (Sita) and Laxman, he had shot a single arrow at me when he saw me (20).

तेन विद्धहृदयोऽहमुद्भ्रमन् राक्षसेन्द्र पतितोऽस्मि सागरे।
 तत्प्रभृत्यहमिदं समाश्रितः स्थानमूर्जितमिदं भयार्दितः॥२१॥

21. Oh king of demons! I was pierced by it and I spun in the sky before falling in the ocean. I am so scared and terrified since then that I live in this place which makes me feel fearless and comfortable (because it is secluded and far away from Sri Ram) (21).

राममेव सततं विभावये भीतभीत इव भोगराशितः।
 राजरत्नरमणीरथादिकं श्रोत्रयोर्यदि गतं भयं भवेत् ॥२२॥

22. When the (Hindi) words starting with the letter 'Ra', such as Raj—kingdom, Ratna—gems and jewels, Ramani—a lustful woman, and Rath—a chariot, fall in my ears, I get terribly scared (remembering Ram) so much so that I remain afraid of anything of comfort and pleasure (represented by the above four) and always keep on remembering 'Ram', though out of fear (22).

राम आगत इहेति शङ्कया बाह्यकार्यमपि सर्वमत्यजम्।
 निद्रया परिवृतो यदा स्वप्ने राममेव मनसानुचिन्तयन् ॥२३॥

23. Scared stiff by the suspicion that Sri Ram might come here also, I have forsaken all outside work (and remain holed up inside my safe haven). When I sleep during the night, I keep on remembering Sri Ram (even in my dreams) (23).

स्वप्नदृष्टिगतराघवं तदा बोधितो विगतनिद्र आस्थितः।

तद्भवानपि विमुच्य चाग्रहं राघवं प्रति गृहं प्रयाहि भोः॥२४॥

24. In this manner while seeing Raghav (Sri Ram) in my dreams, when I wake up from my sleep, I am unable to forget him. Hence, oh Ravana, you too should abandon your stubbornness regarding Sri Ram and drop the matter here and go home (24).

रक्ष राक्षसकुलं चिरागतं तत्स्मृतो सकलमेव नश्यति।

तव हितं वदतो मम भाषितं परिगृहाण परात्मनि राघवे॥२५॥

त्यज विरोधमतिं भज भक्तिः परमकारुणिको रघुनन्दनः।

अहमशेषमिदं मुनिवाक्यतोऽशृण्वमादियुगे परमेश्वरः॥२६॥

ब्रह्मणार्थित उवाच तं हरिः किं तवेप्सितमहं करवाणि तत्।

ब्रह्मणोक्तमरविन्दलोचन त्वं प्रयाहि भुवि मानुषं वपुः।

दशरथात्मजभावमञ्जसा जहि रिपुं दशकन्धरं हरे॥२७॥

25-27. In this way you will be able to protect your ancient demon race from destruction. Everything is ruined even by remembering him (with enmity or malice). Pay heed to what I say for your own welfare and well-being. You must abandon your animosity (inimical and confrontational predisposition) with Raghav (Sri Ram) (25), and worship and adore him with devotion and dedication because Raghunandan (Sri Ram) is very merciful and compassionate. I have heard all these things from the mouth of sages and hermits that during the Satyug (the 1st of the 4 Yuga celestial cycle) the Parmeshwar (the supreme Lord) (26) Sri Hari (Vishnu) had asked Brahma, when the latter had prayed to the former, to tell him what his desire was and it shall be fulfilled. Then Brahma had replied, 'Oh the lotus-eyed one! Manifest yourself soon on the earth as a human being in the form of Dasrath's son Ram and slay Ravana who has become inimical to the Gods' (27).

अतो न मानुषो रामः साक्षान्नारायणोऽव्ययः।

मायामानुषवेषेण वनं यातोऽतिनिर्भयः॥२८॥

भूभारहरणार्थाय गच्छ तात गृहं सुखम्।

श्रुत्वा मारीचवचनं रावणः प्रत्यभाषत॥२९॥

28-29. Hence, you must believe me, Sri Ram is not an ordinary human. He is the truthful personification of the indefinable, attributeless, limitless, imperishable entity Sri Narayan himself. He has assumed a human form to remove the burden of the earth and has, therefore, come to the forest fearlessly (with this purpose in mind). Hence, oh dear (तात)! You should gladly return home without any further doubting'. Hearing these words of sane advise given by Marich, Ravana became extremely peeved and he asserted (28-29)—

परमात्मा यदा रामः प्रार्थितो ब्रह्मणा किल।

मां हन्तुं मानुषो भूत्वा यत्नादिह समागतः॥३०॥

करिष्यत्यचिरादेव सत्यसङ्कल्प ईश्वरः।

अतोऽहं यत्नतः सीतामानेष्याम्येव राघवात्॥३१॥

30-31. 'If Parmatma (supreme Soul or Lord) has indeed himself come in the form of Sri

Ram assuming a human body on the express prayers of Brahma to kill me, then he is sure to do it soon because the Lord God is true to his words¹. Therefore, I will definitely make efforts to bring Sita away from Raghav (Sri Ram) very soon (30-31).

1. करिष्यत्यचिरादेव सत्यसंकल्प ईश्वरः

वधे प्राप्ते रणे वीर प्राप्स्यामि परमं पदम्।
 यद्वा रामरणे हत्वा सीतां प्राप्स्यामि निर्भयः॥३२॥
 तदुत्तिष्ठ महाभाग विचित्रमृगरूपधृक्।
 रामं सलक्ष्मणं शीघ्रमाश्रमादतिदूरतः॥३३॥
 आक्रम्य गच्छ त्वं शीघ्रं सुखं तिष्ठ यथा पुरा।
 अतः परं चेद्यत्किञ्चिद्भाषसे मद्विभीषणम्॥३४॥
 हनिष्याम्यसिनानेन त्वामत्रैव न संशयः।
 मारीचस्तद्वचः श्रुत्वा स्वात्मन्येवान्वचिन्तयत्॥३५॥

32-35. Oh the brave one (Marich)! If I am killed at his hands in battle, I shall attain the highest stature¹ and, on the contrary, if I am able to kill (subdue) Sri Ram in the battle field, I shall get Sita (as a reward) without any fear or hindrance (32). Hence, oh the most lucky and fortunate one²! Get up, assume the form of a strange deer and take Sri Ram and Laxman far away from the hermitage³ soon (33), and then return back to your hermitage and live happily as you have been doing now. If you try to scare me off by saying anything more (34), then be certain that I shall kill you here instantly with this sword⁴. Hearing his threatening words, Marich thought to himself that he has very little choice (35)—

1. परमं पदं 2. महाभाग 3. तदुत्तिष्ठ विचित्रमृगरूपधृक् 4. हनिष्याम्यसिनानेन त्वमत्रैव न संशयः

यदि मां राघवो हन्यात्तदा मुक्तो भवार्णवात्।
 मां हन्याद्यदि चेद्दुष्टस्तदा मे निरयो ध्रुवम्॥३६॥
 इति निश्चित्य मरणं रामादुत्थाय वेगतः।
 अब्रवीद्रावणं राजन्करोम्याज्ञां तव प्रभो॥३७॥

36-37. 'If I am killed at that hands of Raghav (Sri Ram), then I shall be able to cross this ocean of (delusionary, mundane) world. But if this wicked rascal kills me, then I shall have to fall in hell' (36). Deciding to get killed at the hands of Sri Ram as a matter of choice, he got up hastily and said to Ravana, 'Oh king! Oh Lord! I shall obey your orders' (37).

इत्युक्त्वा रथमास्थाय गतो रामाश्रमं प्रति।
 शुद्धजाम्बूनदप्रख्यो मृगोऽभूद्रौप्यबिन्दुकः॥३८॥
 रत्नशृङ्गो मणिखुरो नीलरत्नविलोचनः।
 विद्युत्प्रभो विमुग्धास्यो विचचार वनान्तरे॥३९॥
 रामाश्रमपदस्यान्ते सीतादृष्टिपथे चरन्॥४०॥

38-40. Saying this, he boarded the chariot (with Ravana) and came to Sri Ram's hermitage (at Panchvati). There, he assumed the form of a strange and beautiful deer with silvery spots on a pure golden skin (38). Its horns were gem-studded, the hooves were studded

with jewels and its eyes were like a blue sapphire. In this way, that strange and majestic deer with a electric-like dazzle and fascinating countenance began roaming (39) near the hermitage of Sri Ram within the sight of Sita (40).

क्षणं च धावत्यवतिष्ठते क्षणं समीपमागत्य पुनर्भयावृतः।

एवं स मायामृगवेषरूपधृक् चचार सीतां परिमोहयन्खलः॥४१॥

41. In one moment he pranced and bounced playfully and in another he came and stood motionless, and again he ran away as if out of fear. In this manner, that imposter (Marich) assumed a deceitful form of a decoy deer and roamed about playfully trying to attract Sita's attention (41).

[Note :- Both Ravana and Marich knew very well that Sri Ram was not an ordinary prince as is very evident by verse nos. 30-36. So, it was a conscious decision on their part to create wilful enmity with the Lord as a means of their liberation from the body of a demon and attain emancipation and salvation.]

*__*__*__*

Aranya Kand — Canto 7

Slaying of Marich and Sita's abduction

श्रीमहादेव उवाच

अथ रामोऽपि तत्सर्वं ज्ञात्वा रावणचेष्टितम्।

उवाच सीतामेकान्ते शृणु जानकि मे वचः॥१॥

रावणो भिक्षुरूपेण आगमिष्यति तेऽन्तिकम्।

त्वं तु छायां त्वदाकारां स्थापयित्वोदजे विश॥२॥

अग्नावदृश्यरूपेण वर्षं तिष्ठ ममाज्ञया।

रावणस्य वधान्ते मां पूर्वतत्प्राप्यसे शुभे॥३॥

1-3. Lord Shiva said—'Oh Parvati! Here, becoming aware of all the conspiracies of Ravana, Sri Ram advised Sita when they were alone, 'Oh Sita! Listen to what I have to tell you (1). Oh the auspicious one! Ravana will come to you disguised as a mendicant (भिक्षुरूपेण). Hence, by my orders, you must enter the holy fire leaving behind your look-alike shadow in this hut, and stay there in the fire in an invisible form for one year. After that, after the killing of Ravana, you shall get back to me once again' (2-3).

[Note :- This establishes that the period of Sita's separation from Sri Ram was for one year. Further, it was she, in an invisible, intangible form, in her capacity as the all-powerful, dynamic, all-engulfing infinite energy residing in the fire that, when ignited by Hanuman at Lanka, was responsible for the devastation of the city.]

श्रुत्वा रामोदितं वाक्यं सापि तत्र तथाकरोत्।

मायासीतां बहिः स्थाप्य स्वयमन्तर्दधेऽनले॥४॥

मायासीता तदापश्यन्मृगं मायाविनिर्मितम्।

हसन्ती राममभ्येत्य प्रोवाच विनयान्विता॥५॥

पश्य राम मृगं चित्रं कानकं रत्नभूषितम्।
विचित्रबिन्दुभिर्युक्तं चरन्तमकुतोभयम्।
बद्ध्वा देहि मम क्रीडामृगो भवतु सुन्दरः॥६॥

4-6. Hearing these words of Sri Ram, Sita did as she was told. She became invisible in fire, leaving behind a shadowy Sita (4). Then that Maya-Sita (illusionary Sita) saw (i.e., was attracted to) that Maya-deer (i.e., illusionary deer), came to Sri Ram and smilingly, politely said to him (5), 'Oh Sri Ram! Look at this golden deer which is adorned by gems and jewels. Ah! What marvellous spots are there on his body and how fearlessly it is wandering and frolicking here! Oh Lord! Tie it and bring it to me; let it be my playmate' (मम क्रीडामृगो) (6).

[Note :- (i) Not until the time Maya-Sita had made her appearance, the deer could not succeed in its attempts to attract the 'original Sita'. The lesson drawn is that 'Maya attracts Maya'. If we are free from Maya, this delusionary and imaginary, artificial world will automatically lose its charm and sheen for us. (ii) Sita had *not* asked Sri Ram to kill the deer as is widely believed, but only asked him to bring it alive.]

तथेति धनुरादाय गच्छन् लक्ष्मणमब्रवीत्।
रक्ष त्वमतियत्नेन सीतां मत्प्राणबल्लाभाम्॥७॥
मायिनः सन्ति विपिने राक्षसाघोरदर्शनाः।
अतोऽत्रावहितः साध्वीं रक्ष सीतामनिन्दिताम्॥८॥
लक्ष्मणो राममाहेदं देवायं मृगरूपधृक्।
मारीचोऽत्र न सन्देह एवभूतो मृगः कुतः॥९॥

7-9. Then he (Sri Ram) said 'all right', picked up his bow and said to Laxman while departing, 'Oh Laxman! You must make all efforts to protect my dearest Sita (7). Most ferocious, illusive and deceptive demons are roaming in the forest. Hence, you should be very alert and careful in protecting the faultless and holy Sita' (8). Then Laxman replied to Sri Ram, 'Oh Lord! This is Marich in the disguise of a deer, there is no doubt about it because where is such a strange deer in the entire existence?' (9).

[Note :- Laxman was aware that this is ploy by Marich because he had had the experience of him trying to kill them previously in the form of a deer—see Canto 6, verse nos. 19-21.]

यदि मारीच एवायं तदा हन्मि न संशयः।
मृगश्चेदानयिष्यामि सीताविश्रमहेतवे॥१०॥
गमिष्यामि मृगं बद्ध्वा ह्वानयिष्यामि सत्वरः।
त्वं प्रयत्नेन सन्तिष्ठ सीतासंरक्षणोद्यतः॥११॥

10-11. Sri Ram replied, 'If he is Marich, then there is no doubt that I shall kill him. And if he is an ordinary deer, I shall bring him to please Sita (10). I shall swiftly go and soon tie this deer and bring it here. Meanwhile, you should be alert, keep a vigilant eye¹ and protect Sita² (11).

1. प्रयत्नेन सन्तिष्ठ 2. सीतासंरक्षणोद्यतः

इत्युक्त्वा प्रययौ रामो मायामृगमनुद्रुतः।
 माया यदाश्रया लोकमोहिनी जगदाकृतिः॥१२॥
 निर्विकारश्चिदात्मापि पूर्णोऽपि मृमन्वगात्।
 भक्तानुकम्पी भगवानिति सत्यं वचो हरिः॥१३॥

12-13. [What a wonder that—] The Maya which embodies (or symbolises) the delusionary power of the Lord that enchants and captivates the whole world by its fascinating, maveric and powerful spell, which is itself dependent or subservient to Sri Ram¹—that same person (Sri Ram) ran behind pursuing a ‘Maya-deer’ (i.e., a deer which was as deceptive and illusionary as the Maya which has created it) (12). In spite of being faultless, eternal, measureless, pure consciousness and blissful supreme Soul² as well as all-pervading, omnipresent, self sufficient and complete Lord³—he rushed behind that deer. This goes to prove the truth of the statement that ‘Lord Hari is very dear, merciful, compassionate, munificent and benevolent to his devotees’⁴ (13).

1. माया यदाश्रया लोकमोहिनी जगदाकृतिः 2. निर्विकारश्चिदात्मापि 3. पूर्णोऽपि 4. भक्तानुकम्पी

[Note :- How? Because it was the desire of Marich to get killed at the hands of Sri Ram and it was the wish of Ravana that Marich should take Sri Ram far away from the dwelling so that he can abduct Sita. Despite the fact that Sri Ram knew that he will have to suffer a lot of hardship due to this single incident, he had allowed it to happen. That is why he is called a ‘Bhakta Vatsala’ as above. See Canto 6, verse nos. 36-37 also.]

कर्तुं सीताप्रियार्थाय जानन्नपि मृगं ययौ।
 अन्यथा पूर्ण कामस्य रामस्य विदितात्मनः॥१४॥
 मृगेण वा स्त्रिया वापि किं कार्यं परमात्मनः।
 कदाचिद्दृश्यतेऽभ्याशे क्षणं धावति लीयते॥१५॥

14-15. He knew everything; in spite of that he went behind the deer pursuing it just in order to please Sita (refer verse 6 above). Otherwise, what had Sri Ram—who is fully contented, without any wants or desires¹, is enlightened self-realised and most wise² (14)—had to do with a deer or a woman. That deceptive deer appeared near one moment and went far away and disappeared the next (15).

1. पूर्णकामस्य 2. विदितात्मनः

दृश्यते च ततो दुरादेवं राममपाहरत्।
 ततो रामोऽपि विज्ञाय राक्षसोऽयमिति स्फुटम्॥१६॥
 विव्याध शरमादाय राक्षसं मृगरूपिणम्।
 पपात रुधिराक्तास्यो मारीचः पूर्वरूपधृक्॥१७॥
 हा हतोऽस्मि महाबाहो त्राहि लक्ष्मण मां द्रुतम्।
 इत्युक्त्वा रामवद्वाचा पपात रुधिराशनः॥१८॥

16-18. It reappeared again at a great distance. In this manner, appearing and disappearing repeatedly, he took Sri Ram very far away. Then being certain that this is a demon, and not an ordinary deer (16), Sri Ram pierced (shot) him with a single arrow. Immedi-

ately on being shot, Marich fell on the ground, assumed his original form of a demon, with blood spilling out from his mouth (17). That blood drinking demon (vampire) fell to the ground, crying aloud in the voice mimicking that of Sri Ram—'Oh the valorous Laxman! I am killed (i.e., am in danger). Save me immediately' (18).

यन्नामाज्ञोऽपि मरणे स्मृत्वा तत्साम्यमाप्नुयात्।

किमुताग्रे हरिं पश्यंस्तेनैव निहतोऽसुरः॥१९॥

तद्देहादुत्थितं तेजः सर्वलोकस्य पश्यतः।

राममेवाविशद्देवा विस्मयं परमं ययुः॥२०॥

19-20. Even the ignorant ones who remember him (the Lord, Sri Ram) at the time of death become one with him (i.e., they merge their soul with the supreme Soul of the Lord which is called attainment of emancipation and salvation), to die at the hands of 'that' Hari while looking at him (i.e., having him within sight before closing the eyes for good)—what to say of the good luck and fortunes of such a demon! [How fortunate and privileged he was, how redeemed his soul was!] (19). The effulgence of his soul (representing the luminous, truthful and pure conscious element present in the body which is called Atma) emerged from his body and instantly entered Sri Ram. The Gods were very astonished and bewildered at this spectacle (20).

[Note :- Indeed they were! It's such an irony that demons such as Marich, Ravana and Kumbhakarna had their souls merging into Sri Ram at the end of their lives while sages, seers, hermits, mystics on this earth and their exalted counterparts the Gods in heavens never had this privilege. Mere boast of spirituality will not please the Lord. Even lowly low-caste Sabari, the vulture Jatau had their share of salvation, but exalted ones, except a few such as Sutikshan, remained what they were.]

किं कर्म कृत्वा किं प्राप्तः पातकी मुनिर्हिसकः।

अथवा राघवस्यायं महिमा नात्र संशयः॥२१॥

रामबाणेन संविद्धः पूर्वं राममनुस्मरन्।

भयात्सर्वं परित्यज्य गृहवित्तादिकं च यत्॥२२॥

21-22. They (the Gods) said, 'This cruel demon who was a killer of hermits, had done so many sinful, unrighteous deeds and then attained such an auspicious end! Without doubt it is due to the benevolence, benediction and munificence as well as profound and majestic glory of Raghav (Sri Ram). Having been shot (pierced) by Sri Ram's arrows on two previous occasions, he had already forsaken his household and wealth out of fear, and was always engrossed (constantly involved) in remembering Sri Ram (21-22).

हृदि रामं सदा ध्यात्वा निर्धूताशेषकल्मषः।

अन्ते रामेण निहतः पश्यन् राममवाप सः॥२३॥

द्विजो वा राक्षसो वापि पापी वा धार्मिकोऽपि वा।

त्यजन्कलेवरं रामं स्मृत्वा याति परं पदम्॥२४॥

23-24. By constantly remembering Sri Ram in his heart (albeit out of fear and animosity),

all his sins, misdemeanours and unrighteousness were destroyed while at the end (i.e., at the time of his death) he died looking at the Lord and was killed by his hands. This is why he has attained Sri Ram (i.e., the supreme Lord) himself (23). Those who leave their bodies (die) remembering Sri Ram—whether they are Brahmins or demons, whether they are sinful or righteous—they are sure to attain the supreme stature of being one with the Lord (परं पदम्) (24).

[Note :- Verse nos. 21-24 mark the praise of Gods for Marich. To their credit, they acknowledged that Marich had indeed become sinless by remembering Sri Ram. No wonder in that—all those who come in contact with the Lord do become sinless. But how many of them ‘merged’ in him? Even sage Sarbhang died looking at Sri Ram, but he went to heaven and did not merge his soul in the Lord, although he was standing in front of the former. See Canto 2, verse nos. 11-12 of Aranya Kand.]

इति तेऽन्योन्यमाभाष्य ततो देवा दिवं ययुः।

रामस्तच्चिन्तयामास म्रियमाणोऽसुराधमः॥२५॥

हा लक्ष्मणेति मद्वाक्यमनुकुर्वन्ममार किम्।

श्रुत्वा मद्वाक्यसदृशं वाक्यं सीतापि किं भवेत्॥२६॥

25-26. Saying this to each other, the Gods went to the heaven. Then Sri Ram began to ponder—why has this lowly demon died calling out ‘Oh Laxman’ in my voice? What will happen to Sita when she hears a voice like that of mine (i.e., mimicking me) (25-26).

इति चिन्तापरीतात्मा रामो दूरान्यवर्तत।

सीता तद्भाषितं श्रुत्वा मारीचस्य दुरात्मनः॥२७॥

भीतातिदुःखसंविग्ना लक्ष्मणं त्विदमब्रवीत्।

गच्छ लक्ष्मण वेगेन भ्राता तेऽसुरपीडितः॥२८॥

27-28. Worrying in this way, Sri Ram started on his way back to his hermitage from a great distance. Here, Sita heard the voice of evil Marich mimicking Sri Ram (27), and becoming greatly afraid about Sri Ram's welfare and overcome by mental agitations and worries, she said to Laxman, 'Oh Laxman! You must go immediately; your brother is in danger and is being tormented by demons (28).

हा लक्ष्मणेति वचनं भ्रातुस्ते न शृणोषि किम्।

तामाह लक्ष्मणो देवि रामवाक्यं न तद्वेत्॥२९॥

यः कश्चिद्राक्षसो देवि म्रियमाणोऽब्रवीद्वचः।

रामस्त्रैलोक्यमपि यः क्रुद्धो नाशयति क्षणात्॥३०॥

स कथं दीनवचनं भाषतेऽमरपूजितः।

क्रुद्धा लक्ष्मणमालोक्य सीता वाष्पविलोचना॥३१॥

प्राह लक्ष्मण दुर्बुद्धे भ्रातुर्व्यसनमिच्छसि।

प्रेषितो भरतेनैव रामनाशाभिकांक्षिणा॥३२॥

29-32. Don't you hear your brother's voice calling out ‘Oh Laxman’? Laxman replied,

'Oh goddess! These words are not of Sri Ram (29). Some demon has said them while dying. Sri Ram—who can destroy the Triloki (the whole of the three worlds—subterranean, terrestrial, celestial) in an instant if he gets angry (30)—how can that (supreme, all powerful) Lord speak in such miserable, pitiful and distressed words?' Then Sita became angry and admonished Laxman, saying with tearful eyes (31), 'Oh Laxman! Do you want to see your brother in trouble? Oh you evil minded one (दुर्बुद्धे)! It looks like Bharat—who wants the destruction of Sri Ram—has sent you (privately, surreptitiously, with some malefic intentions) (32).

मां नेतुमागतोऽसि त्वं रामनाश उपस्थिते।
 न प्राप्स्यसे त्वं मामद्य पश्य प्राणांस्त्यजाम्यहम्॥३३॥
 न जानातीदृशं रामस्त्वां भार्याहरणोद्यतम्।
 रामादन्यं न स्पृशामि त्वां वा भरतमेव वा॥३४॥

33-34. Have you come to take me away after Sri Ram is destroyed (killed)? But you shall not get hold of me. Look, I shall die now (33). Sri Ram does not know that you are eager to kidnap (usurp and misappropriate) his wife¹. I cannot touch either you or Bharat or anyone else in this world except Sri Ram' (34).

1. जानातिदृशं रामस्तां भार्याहरणोद्यतम्

इत्युक्त्वा बध्यमाना सा स्वबाहुभ्यां रुरोद ह।
 तच्छ्रुत्वा लक्ष्मणः कर्णौ पिधायातीव दुःखितः॥३५॥
 मामेवं भाषसे चण्डि धिक्त्वां नाशमुपैष्यसि।
 इत्युक्त्वा वनदेवीभ्यः समर्प्य जनकात्मजाम्॥३६॥
 ययौ दुःखातिसंविग्नो राममेव शनैः शनैः।
 ततोऽन्तरं समालोक्य रावणो भिक्षुवेषधृक्॥३७॥
 सीतासमीपमगमत्स्फुरद्दण्डकमण्डलुः।
 सीता तमवलोक्याशु नत्वा सम्पूज्य भक्तितः॥३८॥
 कन्दमूलफलादीनि दत्त्वा स्वागतमब्रवीत्।
 मुने भुङ्क्व फलादीनि विश्रमस्व यथासुखम्॥३९॥
 इदानीमेव भर्ता मे ह्यागमिष्यति ते प्रियम्।
 करिष्यति विशेषेण तिष्ठ त्वं यदि रोचते॥४०॥

35-40. Saying this, she starting beating her chest with her hands, and wept. Hearing such reprehensive, stern, scornful and accusing words from her, Laxman was aghast and overwhelmed with anguish and anger. He closed both his ears in disgust with his hands (35). He said disdainfully, 'Oh Chandi!! [An epithet for a woman in anger; used insultingly] Shame to you² that you say such (abhorable, reprehensible, despicable) words to me. This will cause your own destruction (ruin)³'. Saying this Laxman put her in the care of the patron goddesses of the forest⁴ (36), and being immensely anguished, perturbed, peeved and remorseful⁵, he proceeded reluctantly and slowly to where Sri Ram was⁶. Just at that time, seeing an opportune moment, Ravana assumed the form of a mendicant (37), com-

plete with his staff and Kamandal (a water pot), and came to Sita. She bowed to him as soon as she saw a mendicant, worshipped him with due devotion (i.e., sincerely) (38), welcomed him by offering refreshment of roots, stems and fruits, and said, 'Oh hermit! Eat these fruits etc. and make yourself comfortable (39). My husband will be coming back in a short while. If you wish, wait for some more time. He can show some greater respect to you (i.e., you will be properly worshipped by him as an honoured guest because I have my limitations of being a woman) (40).

1. चण्डि 2. धिक्त्वां 3. नाशमुपैष्यसि 4. वनदेवि 5. दुःखातिसंविग्नो 6. राममेव शनैः शनैः

[Note :- Verse nos. 31-36 show the effects of anger and false accusations. But we must remember that this is not the 'original' Sita speaking—she has concealed herself in the fire; it is her deceptive, shadowy Maya who speaks to Laxman. The lesson to draw is that Maya forcefully leads us astray from our chosen path and duty, and it fills us with agitations and anguish, anger and frustration leading to reckless behaviour and our ruin.]

भिक्षुरूवाच

का त्वं कमलपत्राक्षि को वा भर्ता तवानघे।
किमर्थमत्र ते वासो वने राक्षससेविते।
ब्रूहि भद्रे ततः सर्वं स्ववृत्तान्तं निवेदये॥४१॥

41. Ravana, who was in the disguise of a mendicant, said, 'Oh the lotus-eyed one! Who are you? Who is your husband? Oh the faultless, sinless one (तवानघ)! Why do you live in this forest inhabited by demons. Oh the auspicious one! Tell me all this, then I shall also tell you about myself' (41).

सीतोवाच

अयोध्याधिपतिः श्रीमान् राजा दशरथो महान्।
तस्य ज्येष्ठः सुतो रामः सर्वलक्षणलक्षितः॥४२॥
तस्याहं धर्मतः पत्नी सीता जनकनन्दिनी।
तस्य भ्राता कनीयांश्च लक्ष्मणो भ्रातृवत्सलः॥४३॥
पितुराज्ञां पुरस्कृत्य दण्डके वस्तुमागतः।
चतुर्दश समास्त्वां तु ज्ञातुमिच्छामि मे वद॥४४॥

42-44. Sita said—'Oh mendicant! Sri Dasrath, the great king, was the ruler of Ayodhya. His eldest son is Sri Ram who possesses all good characters and virtues (42). I, Sita, the daughter of Janak, am his wife. His younger brother is Laxman. He (Laxman) is very fond of his brother (Sri Ram) (43). Sri Ram along with us two have come to live in Dandkaranya for 14 years on the orders of his father. Now I want to know about you. You should also tell me about yourself' (44).

भिक्षुरूवाच

पौलस्त्यतनयोऽहं तु रावणो राक्षसाधिपः।
त्वत्कामपरितप्तोऽहं त्वां नेतुं पुग्मागतः॥४५॥

मुनिवेषेण रामेण किं करिष्यसि मां भज।

भुङ्क्ष्व भोगान्मया सार्धं त्यज दुःखं वनोद्भवम्॥४६॥

45-46. The mendicant replied—'I am Ravana, the king of demons and the son of Vishrawa of the Pulastya clan (or a grand son of Pulastya). I yearn to possess you; hence, I have come here to take you with me to my capital (at Lanka) (45). What will you get (benefit) from that Ram who is attired as a hermit. Have affection and love for me, and avoid all the hardships (and sorrows, troubles and miseries) associated with the forest. Instead, enjoy various types of comforts and pleasures with me' (46).

सीतोवाच

श्रुत्वा तद्वचनं सीता भीता किञ्चिदुवाच तम्।

यद्येवं भाषसे मां त्वं नाशमेष्यसि राघवात्॥४७॥

आगमिष्यति रामोऽपि क्षणं तिष्ठ सहानुजः।

मां को धर्षयितुं शक्तो हरेर्भार्या शशो यथा॥४८॥

47-48. Hearing these words of Ravana, Sita became a little scared, and said to him, 'If you say such things to me, Raghav (Sri Ram) will destroy (punish) you (47). Just wait a little while, Sri Ram shall be coming soon with his younger brother. Who can use force with me? Is it possible that a rabbit uses force against a lioness? (48).

रामबाणैर्विभिन्नस्त्वं पतिष्यसि महीतले।

इति सीतावचः श्रुत्वा रावणः क्रोधमूर्च्छितः॥४९॥

स्वरूपं दर्शयामास महापर्वतसन्निभम्।

दशास्यं विंशतिभुजं कालमेघसमद्युतिम्॥५०॥

49-50. Being pierced (shot) and torn (cut) to pieces, you'll soon sleep (lie dead) on the surface of the earth (i.e. you will die at the hands of Sri Ram)'. Hearing such (scornful, sarcastic, bold and reproachful) words of Sita, Ravana became extremely agitated with anger (49) and showed her his colossus, mountainous form which had 10 heads and 20 arms, and who had the fearful and awe inspiring countenance resembling that of a black cloud (of dooms day) (50).

तद्दृष्ट्वा वनदेव्यश्च भूतानि च वितत्रसुः।

ततो विदार्य धरणीं नखैरुद्धृत्य बाहुभिः॥५१॥

तोलयित्वा रथे क्षिप्त्वा ययौ क्षिप्रं विहायसा।

हा राम हा लक्ष्मणेति रुदती जनकात्मजा॥५२॥

भयोद्विग्नमना दीना पश्यन्ती भुवमेव सा।

श्रुत्वा तत्क्रन्दितं दीनं सीतायाः पक्षिसत्तमः॥५३॥

जटायुरुत्थितः शीघ्रं नगाग्रात्तीक्ष्णतुण्डकः।

तिष्ठ तिष्ठेति तं प्राह को गच्छति ममाग्रतः॥५४॥

मुषित्वा लोकनाथस्य भार्या शून्याद्वनालयात्।

शुनको मन्त्रपूतं त्वं पुरोडाशमिवाध्वरे॥५५॥

51-55. Seeing that fearful, terrible form, the patron Goddesses and Gods of the forest

became immensely scared. [Perhaps this is the reason why the forest goddesses whom Laxman had entrusted the security of Sita did not react and tried to protect her. Refer verse no. 36.] Then Ravana used his nails to dig and scoop-up the earth beneath Sita and lifted it in his hands along with her (51), put it on his chariot and sped away through the path of the sky. At that time, Sita became horrified, and wept bitterly, wailing aloud 'Oh Ram, Oh Laxman!' (52). Sita became terribly frightened and looked pitifully and helplessly at the ground below. Hearing these loud wailings of Sita for help, Jatayu, the best among vultures (53), who had a sharp beak, got up from the summit of the mountain, and said (to Ravana), 'Oh stop you! Like the dog which surreptitiously takes away (steals) 'Purodaash'¹ material of the fire sacrifice, who are you taking away the wife of the Lord of the Lokas (i.e., Sri Ram) from this lonely, dense forest in front of me?' (54-55).

1. पुरोडाश = (i) The left over materials used to perform offerings to the sacred ritualistic fire; (ii) flakes of flour, rice etc. cooked in a skull before offering to the fire sacrifice.

[Note :- Ravana had tried to rape two Apsaras or celestial damsels called Punjiksthalā and Rambhā, and was cursed by Brahma and Nal Kuber, son of Kuber, respectively that if he tried to force himself upon any woman against her wishes in future, his head will split in 100 pieces. This is the reason why Ravana did not touch Sita and, in order to abduct her, scooped up the ground from underneath her feet.]

इत्युक्त्वा तीक्ष्णतुण्डेन चूर्णयामास तद्रथम्।

वाहान्विभेद पादाभ्यां चूर्णयामास तद्धनुः॥५६॥

ततः सीतां परित्यज्य रावणः खड्गमाददे।

चिच्छेद पक्षौ सामर्षः पक्षिराजस्य धीमतः॥५७॥

पपात किञ्चिच्छेषेण प्राणेन भुवि पक्षिराट्।

पुनरन्यरथेनाशु सीतामादाय रावणः॥५८॥

56-58. Saying this, Jatayu used his sharp beaks to break his chariot to smithereens, used his claws to kill the horses and cut Ravana's bow to pieces (56). Then Ravana left Sita aside and took out his sword, and out of frustration, cut-off the wings of Jatayu (57). With the wings chopped off, the poor Jatayu became helpless and fell to the ground almost half dead. Then Ravana put Sita in a second (reserve) chariot and sped off (58).

[Note :- This verse shows that he had another standby chariot ready for contingencies. How come he had two chariots? When he has visited Marich, he had brought along two chariots—one for himself and the other for Marich. But since Marich boarded the chariot along with him—see Canto 6, verse no. 38—the other chariot was towed along for emergencies.]

क्रोशन्ती रामरामेति त्रातारं नाधिगच्छति।

हा राम हा जगन्नाथ मां न पश्यसि दुःखिताम्॥५९॥

राक्षसा नीयमानां स्वां भार्या मोचय राघव।

हा लक्ष्मण महाभाग त्राहि मामपराधिनीम्॥६०॥

59-60. At that time, finding no one to save her, Sita repeatedly called out to Sri Ram,

weeping and wailing woefully—'Oh Sri Ram! Oh the Lord of the world! Don't you (or can't you) see this distressed and tormented me? (59). Oh Raghav! Your wife is being taken away (forcefully) by a demon, you must liberate her. Oh the great Laxman! Protect me, who am the culprit (i.e., I am guilty of casting aspersions on you and on your character, ridiculing you and forcing you to abandon me alone in the forest. It is my fault that I am being kidnapped. That is why I call myself a culprit) (60).

वाक्शरेण हतस्त्वं मे क्षन्तुमर्हसि देवर।
 इत्येवं क्रोशमानां तां रामागमनशङ्कया॥६१॥
 जगाम वायुवेगेन सीतामादाय सत्वरः।
 विहायसा नीयमाना सीतापश्यदधोमुखी॥६२॥
 पर्वताग्रे स्थितान्पञ्च वानरान्वारिजानना।
 उत्तरीयार्धखण्डेन विमुच्याभरणादिकम्॥६३॥
 बद्ध्वा चिक्षेप रामाय कथयन्त्विति पर्वते।
 ततः समुद्रमुल्लङ्घ्य लङ्कां गत्वा स रावणः॥६४॥
 स्वान्तःपुरे रहस्येतामशोकविपिनेऽक्षिपत्।
 राक्षसीभिः परिवृतां मातृबुद्धान्वपालयत्॥६५॥

61-65. 'Oh brother in law! I had accused you of having ill-intentions against me and Sri Ram (literally, shot scathing verbal acrimonious arrows at you accusing you of many things which I regret now. Refer verse nos. 31-36). So forgive me!' Seeing Sita wailing and lamenting like this, and fearing that Sri Ram would hear her and arrive soon (61), Ravana moved speedily with great haste, as fast as the wind. In this manner, while going through the sky and looking downwards (62), the lotus-eyed Sita saw five monkeys sitting on the top of a mountain (of Rishyamuk). Seeing them, she tore off her scarf into pieces, tied her ornaments in them with knots, and threw them down one by one on the mountain with the idea that these will tell Sri Ram about her (i.e., the direction by which she was going)¹. Eventually, Ravana crossed the ocean and reached Lanka (63-64). There in his palace, he placed her (Sita) in a secluded place called 'Ashok Van (grove)'. Keeping her surrounded (guarded) by demonesses, he protected her (kept a strict vigil on her) as if she was his mother² (65).

1. उत्तरीयार्धखण्डेन विमुच्याभरणादिकम् 2. राक्षसीभिः परिवृतां मातृबुद्धान्वपालयत्

[Note :- (1) Sita must have thrown at least 2-3 packets down, if not more. This was to help Sri Ram identify or chart the direction in which she was flying because by drawing a straight line between any 2-3 points, it would be easy for Sri Ram to extend it to Lanka—or the general direction in which Ravana took her. It is based on simple geometry. (2) Mentally, Ravana revered her as his mother, but outwardly he had to play his role in the drama of which he was a villain as much as Sri Ram played his role as a hero in spite of him knowing everything before hand, even asserting that being the supreme Lord, he has no enmity or malice towards any one. मातृबुद्धान्वपालयत् = He sustained or took care of her with the same reverential feeling as that of a mother.]

कृशातिदीना परिकर्मवर्जिता दुःखेन शुष्यद्वदनातिविह्वला ।
हा राम रामेति विलप्यमाना सीता स्थिता राक्षसवृन्दमध्ये ॥६६॥

66. At that place, Sita, who had become very weak, emaciated, forlorn and miserably wretched, abandoned all ornamentations. She was withered in body and was tormented (mentally). She spent her days remorsefully lamenting, saying 'Oh Ram, Oh Ram' continuously (66).

[Note :- Sita was undergoing immense mental distress and abject sense hopelessness which was more devastating for her health than any physical torture. Since Ravana had revered her as his mother, the chances of any physical torture were remote. She became emaciated and weak due to mental agonies and worries. She had become a mental and physical wreck.]

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Aranya Kand — Canto 8

Sri Ram's lamentations and meeting with Jatau

श्रीमहादेव

उवाचरामो मायाविनं हत्वा राक्षसं कामरूपिणम् ।
प्रतस्थे स्वाश्रमं गन्तुं ततो दूराद्दर्श तम् ॥१॥
आयान्तं लक्ष्मणं दीनं मुखेन परिशुष्यता ।
राघवश्चिन्तयामास स्वात्मन्येव महामतिः ॥२॥

1-2. Lord Shiva said—'Oh Parvati! Here, when Sri Ram had killed the deceptive imposter demon (Marich) and had turned back to return to his hermitage, he saw Laxman coming towards him from a distance. He had a remorseful and regretful face. The most wise Raghav (Sri Ram) thought to himself (1-2)—

लक्ष्मणस्तन्न जानाति मायासीतां मया कृताम् ।
ज्ञात्वाप्येनं वञ्चयित्वा शोचामि प्राकृतो यथा ॥३॥
यद्यहं विरतो भूत्वा तूष्णीं स्थास्यामि मन्दिरे ।
तदा राक्षसकोटीनां वधोपायः कथं भवेत् ॥४॥

3-4. 'Laxman does not know that I have made (created) an illusionary Sita. I know it, but still I shall conceal this fact from Laxman and lament like an ordinary human (3). If I show dispassion and detachment, haplessness and helplessness or indifference¹ and sit quietly (as if shocked, stunned into inaction) in my hut (literally, my residence)², then how can the wherewithals (means) to kill the crores of demons be found (evolved or devised)? (4).

1. विरतो 2. मन्दिरे

यदि शोचामि तां दुःखसन्तप्तः कामुको यथा ।
तदा क्रमेणानुचिन्वन्सीतां यास्येऽसुरालयम् ।
रावणं सकुलं हत्वा सीतामग्नौ स्थितां पुनः ॥५॥
मयैव स्थापितां नीत्वा यातायोध्यामतन्द्रितः ।
अहं मनुष्यभावेन जातोऽस्मि ब्रह्मणार्थितः ॥६॥

मनुष्यभावमापन्नः किञ्चित्कालं वसामि कौ।
 ततो मायामनुष्यस्य चरितं मेऽनुशृण्वताम्॥७॥
 मुक्तिः स्यादप्रयासेन भक्तिमार्गानुवर्तिनाम्।
 निश्चित्यैवं तदा दृष्ट्वा लक्ष्मणं वाक्यमब्रवीत्॥८॥

5-8. If, on the contrary, I pretend to be overcome with grief for her and lament woe-fully like a lustful and passionate person¹, then I shall have an excuse to go by turn in search of Sita and reach Ravana, kill him along with his compatriots, relatives and companions (literally, the entire clan), retrieve Sita who has been entrusted to (i.e., put in the custody of) the fire² (5) and then proceed back to Ayodhya. I have taken a human form on the prayers of Brahma, hence I shall stay on this earth and behave like an ordinary human being. By doing this, some devotees who are devotedly inclined towards me and listen to the divine stories of my illusionary human form will get salvation without efforts (or asking for it)³. Deciding thus, he (Sri Ram) looked at Laxman and said (7-8)—

1. दुःखसन्तप्तः कामुको 2. सीतामग्नौस्थितां पुनः 3. मुक्तिः स्यादप्रयासेन
 किमर्थमागतोऽसि त्वं सीतां त्यक्त्वा मम प्रियाम्।
 नीता वा भक्षिता वापि राक्षसैर्जनकात्मजा॥९॥
 लक्ष्मणः प्राञ्जलिः प्राह सीताय दुर्वचो रुदन्।
 हा लक्ष्मणेति वचनं राक्षसोक्तं श्रुतं तया॥१०॥
 त्वद्वाक्यसदृशं श्रुत्वा मां गच्छेति त्वराब्रवीत्।
 रुदन्ती सा मया प्रोक्ता देवि राक्षसभाषितम्॥११॥

9-11. 'Oh Laxman! How and why did you come here leaving behind my beloved Sita alone? Now by this time, the demons must have either stolen her or eaten her up' (9). Then Laxman wept and submitted with folded hand that Sita had made serious allegations against him—'Hearing the words of the demon calling out 'Ah Laxman' in your voice (or in a voice resembling yours), Sita told me to come to your help immediately. Then I tried to explain the situation to her as she wept, 'Oh goddess! These are not the words of Sri Ram but the words of a demon² (10-11).

1. नीता वा भक्षितावापि राक्षसैः 2. सा मया प्रोक्ता देवि राक्षसभाषितम्
 नेदं रामस्य वचनं स्वस्था भव शुचिस्मिते।
 इत्येवं सान्त्विता साध्वी मया प्रोवाच मां पुनः।
 यदुक्तं दुर्वचो राम न वाच्यं पुरतस्तव॥१२॥
 कर्णौ पिधाय निर्गत्य यातोऽहं त्वां समीक्षितुम्।
 रामस्तु लक्ष्मणं प्राह तथाप्यनुचितं कृतम्॥१३॥
 त्वया स्त्रीभाषितं सत्यं कृत्वा त्यक्ता शुभानना।
 नीता वा भक्षिता वापि राक्षसैर्नात्र संशयः॥१४॥

12-14. Oh the auspicious one with a pleasant, subtle smile¹. You should not worry'. In spite of my efforts to reassure her, Sadhvi (virtuous, chaste) Sita hurled such scornful, accusation-filled, reprehensible words at me which are unworthy to be repeated in front of you²

(12). So, I shut my ears in disgust and disdainfully came from there to see you³. At this, Sri Ram said, 'Oh Laxman! It's all right, but still you have not done the right thing (13) by believing the words of a woman⁴ and leaving the auspicious Sita alone. Now there is no doubt that either the demons have stolen her or have eaten her up' (14).

1. शुचिस्मिते 2. यदुक्तं दुर्वचो राम न वाच्यं पुरतस्तव 3. कर्णौ पिधाय निर्गत्य यतोऽहंत्वां समीक्षितुम् 4. स्त्रीभाषितम् सत्यं कृत्वा

इति चिन्तापरो रामः स्वाश्रमं त्वरितो ययौ।
तत्रादृष्ट्वा जनकजां विललापातिदुःखितः॥१५॥
हा प्रिये क्व गतासि त्वं नासि पूर्ववदाश्रमे।
अथवा मद्विमोहार्थं लीलया क्व विलीयसे॥१६॥

15-16. Worrying in this manner, Sri Ram speedily came back to his hermitage, and not finding Sita there, he became very dismayed and began lamenting remorsefully (15), 'Oh dear! You are not visible in the hermitage today; where have you gone? Or is it that you have hidden somewhere to play tricks on me?' (16).

इत्याचिन्वन्वनं सर्वं नापश्यञ्जानकीं तदा।
वनदेव्यः कुतः सीतां ब्रुवन्तु मम वल्लभाम्॥१७॥
मृगाश्च पक्षिणो वृक्षा दर्शयन्तु मम प्रियाम्।
इत्येवं विलपन्नेव रामः सीतां न कुत्रचित्॥१८॥

17-18. Lamenting woefully in this manner, he searched for her around the forest but could not find her. Then he said—'Oh the patron goddesses of the forest! Tell me where is my dear wife Sita? Oh deer, birds and trees! You do show me my beloved Sita' (17). Searching and lamenting thus, Sri Ram could not see (i.e., could not find) Sita anywhere (18).

सर्वज्ञः सर्वथा क्वापि नापश्यद्रघुनन्दनः।
आनन्दोऽप्यन्वशोचतामचलोऽप्यनुधावति ॥१९॥
निर्ममो निरहङ्कारोऽप्यखण्डानन्दरूपवान्।
मम जायेति सीतेति विललापातिदुःखितः॥२०॥
एवं मायामनुचरन्नसक्तोऽपि रघूत्तमः।
आसक्त इव मूढानां भाति तत्त्वविदां न हि॥२१॥

19-21. [What a wonder that—] Raghunandan (Sri Ram), inspite of being wise and all-knowing, seems to be pursuing an illusive and imposter deer/stag (who is actually a demon, Marich)¹. In spite of being an embodiment of total bliss, peace and tranquility², he mourned and grieved for Sita. In spite of being unmoving, steady, stable and unwavering³, he ran around here and there in search of her (19). In spite of being devoid of all attractions, endearments or affections towards anyone⁴, being without any ego, pride, arrogance or haughtiness⁵, and being an embodiment of eternal, imperishable and uniform supreme bliss, contentedness, peace and tranquility⁶, he most remorsefully wailed, saying 'Oh Sita and Oh my dearest'⁷ (20). In this manner, following his own decision to act like an ordinary human being engulfed (surrounded, enveloped) by Maya (delusions of all

kinds and their accompaniments), the most exalted Raghu (Sri Ram) appears to be infatuated and wistful like an ignorant and lustful man inspite of being unattached to and detached from all—but those who have knowledge of the essential truth/reality, who are aware of the true/real form of things or, in short, are enlightened and wise, do not have any doubt and suspicion about it (i.e., about Sri Ram's behaviour as an ordinary human being suffering from the agonies of separation from his wife) (21).

1. सर्वज्ञः सर्वथा क्वापि नापश्य 2. आनन्दो 3. मचलोअप्य 4. निर्ममा 5. निरहंकारो 6. अखण्डानन्दरूप 7. यम जायेति सीतेति

एवं विचिन्वन्सकलं वनं रामः सलक्ष्मणः।
मग्नं रथं छत्रचापं कूबरं पतितं भुवि॥२२॥
दृष्ट्वा लक्ष्मणमाहेदं पश्य लक्ष्मण केनचित्।
नीयमानां जनकजां तं जित्वान्यो जहार ताम्॥२३॥

22-23. Searching for Sita in the entire forest along with Laxman, Sri Ram found the broken parts of the chariot (of Ravana)—broken ceremonial umbrellas (parasols), bow and wooden parts¹—lying scattered on the ground (22). Seeing them, he said to Laxman, 'Oh Laxman! Look! It appears that while Sita was being taken away by her abductor, some other man has defeated the first one in a duel and has taken Sita away himself' (23).

1. भग्नं रथं छत्रचापं कूबरं पतितं भुवि

ततः कञ्चिद्भुवो भागं गत्वा पर्वतसन्निभम्।
रुधिराक्तवपुर्दृष्ट्वा रामो वाक्यमथाब्रवीत्॥२४॥
एष वै भक्षयित्वा तां जानकीं शुभदर्शनाम्।
शेते विविक्तेऽतितृप्तः पश्य हन्मि निशाचरम्॥२५॥
चापमानय शीघ्रं मे बाणं च रघुनन्दन।
तच्छ्रुत्वा रामवचनं जटायुः ग्राह भीतवत्॥२६॥

24-26. After going some distance, he saw a huge mountain-like body soaked in blood (lying on the ground). Sri Ram said (24), 'Look! Without doubt this is the one who has eaten up the auspicious-to-look-at Sita¹, felt fully satisfied and is sleeping here alone (after having a satisfying meal)². I will kill this demon immediately (25). Oh Raghunandan (Laxman)! Bring my bow and arrow quickly'. Hearing these words of Sri Ram, Jatau was appalled and terrified. He said (26)—

1. जानकीं शुभ दर्शनाम् 2. शेते विविक्तेऽतितृप्तः

मां न मारय भद्रं ते म्रियमाणं स्वकर्मणा।
अहं जटायुस्ते भार्याहारिणं समनुदुतः॥२७॥
रावणं तत्र युद्धं मे बभूवारिविमर्दन।
तस्य वाहान् रथं चापं छित्त्वाहं तेन घातितः॥२८॥
पतितोऽस्मि जगन्नाथ प्राणांस्त्यक्ष्यामि पश्य माम्॥२९॥

27-29. 'I am already dying due to my deeds. You be blessed—you do not have to kill me. I am Jatau. I had pursued Ravana who was taking your wife away hastily (27). Oh the

crusher of enemies! I had a duel with him and I was able to destroy his chariot, horses and bow, but I was no match for him and was mortally wounded by him (28). This is why I am lying here. Oh Jagganath (Lord of the world/universe)! Look at me, the wretched, lowly and sinful creature. I want to die now' (29).

तच्छ्रुत्वा राघवो दीनं कण्ठप्राणं ददर्श ह।
हस्ताभ्यां संस्पृशन् रामो दुःखाश्रुवृतलोचनः॥३०॥
जटायो ब्रूहि मे भार्या केन नीता शुभानना।
मत्कार्यार्थं हतोऽसि त्वमतो मे प्रियबान्धवः॥३१॥

30-31. Hearing this, Raghav (Sri Ram) went close to Jatau and found him close to death (i.e., his vital life-wind was almost in his throat, ready to depart = कण्ठ प्राण). He was in a very precarious, miserable and pitiable condition. Then Sri Ram filled his eyes with tears of mercy and sympathy, massaged (carassed) Jatau's body with his hands and said (30), 'Oh Jatau! Say, who has taken away my sweet-faced wife? You have died for my sake (while doing my work). Hence, surely you are my dear friend' (31).

जटायुः सन्नया वाचा वक्त्राद्रक्तं समुद्धमन्।
उवाच रावणो राम राक्षसो भीमविक्रमः॥३२॥
आदाय मैथिलीं सीतां दक्षिणाभिमुखो ययौ।
इतो वक्तुं न मे शक्तिः प्राणांस्त्यक्ष्यामि तेऽग्रतः॥३३॥
दिष्ट्या दृष्टोऽसि राम त्वं प्रियमाणेन मेऽनघ।
परमात्मासि विष्णुस्त्वं मायानुजरूपधृक्॥३४॥

32-34. Vomiting blood, Jatau spoke with a faltering voice—'Oh Sri Ram! The most val-
orous and renowned king of demons, Ravana (32), has taken away the daughter of the
king of Mithila, Sita, in the south direction. I do not have the strength left in me to speak
more. I want to die (i.e., my soul wants to leave my mortal body)¹ immediately in front of
you (33). Oh Sri Ram! It is my great fortune that I have been able to see you at the time
of my death. Oh the sinless, faultless, pure and almighty one²! You are Lord Vishnu, the
Parmatma disguised in the form of a lowly human being³ (34).

1. प्राणांस्त्यक्ष्यामि 2. मेऽनघ 3. परमात्मासि विष्णुस्त्वं मायामानुजरूपधृक्

अन्तकालेऽपि दृष्ट्वा त्वां मुक्तोऽहं रघुसत्तम।
हस्ताभ्यां स्पृश मां राम पुनर्यास्यामि ते पदम्॥३५॥
तथेति रामः पस्पर्श तदङ्गं पाणिना स्मयन्।
ततः प्राणान्परित्यज्य जटायुः पतितो भुवि॥३६॥
रामस्तमनुशोचित्वा बन्धुवत्साश्रुलोचनः।
लक्षणेन समानाय्य काष्ठानि प्रददाह तम्॥३७॥

35-37. Oh the most exalted Raghu (Sri Ram)! Though I have found liberation (deliver-
ance) by merely having your holy sight (Darshan), you still must touch me with your hands.
Then I shall go to the highest stature attainable by a soul (i.e., attain salvation in the form
of your divine and august feet = ते पदम्)' (35). Saying 'all right', Sri Ram smiled and

touched his body with his hands. Then Jatau's soul exited from his body and it fell to the ground, dead (36). Sri Ram mourned for him with tearful eyes as if he were his own kin, and asked Laxman to bring fire-wood and did Jatau's last rites (i.e., cremated him with his own hands) (37).

स्नात्वा दुःखेन रामोऽपि लक्ष्मणेन समन्वितः।
हत्वा वने मृगं तत्र मांसखण्डान्समन्ततः॥३८॥
शाद्वले प्राक्षिपद्रामः पृथक् पृथगनेकधा।
भक्षन्तु पक्षिणः सर्वे तृप्तो भवतु पक्षिराट्॥३९॥

38-39. [Deciding to do his 'Shradh' (after-death homage rituals) befitting his birth as a cadaver eating vulture, Sri Ram made the following arrangement—] Both Sri Ram and Laxman were equally sorry and grieved at the death of Jatau¹, and they took a bath² (to purify themselves before performing the Shradh ceremony). Thereafter, they went and hunted some prey and cut their flesh into small pieces³ (38). They then made separate heaps of these pieces of meat at a place covered with grass and which had a water hole (resembling an oasis)⁴ as a means of offering sacrifices for atonement of sins for the departed soul⁵. This was then eaten by other flesh-eating birds such as vultures as well as other compatriots of Jatau etc. as a feast to mark the 'Shradh' ceremony⁶, and this ritual gave immense contentment to all the birds as well as to the king of birds (Jatau)⁷. That is, it gave peace to his soul (39).

1. दुःखेन रामोऽपि लक्ष्मणेन समन्वितः 2. स्नात्वा 3. हत्वा वने मृगं मांसखण्डान्समन्ततः 4. शाद्वले पृथक् पृथगनेकधा 5. प्राक्षिपद्रामः 6. भक्षन्तु पक्षिणः 7. सर्वे तृप्तो भवतु पक्षिराट्

[Note :- Jatau was the one figure in the whole of Ramayan whose 'Shradh' ceremony or religious rites performed after the death of a near relative or kin was done so elaborately by Sri Ram. The other was Sabari and Sri Ram's father Dasrath at Chitrakoot. Sri Ram had to do it for Dasrath as a matter of routine, but to do it for a cadaver eating Jatau who was a vulture by birth is a marvel. That is why he offered flesh/meat to perform the Shradh ceremony because the food offered during the Shradh feast should be like the one usually eaten by the person who has died. While doing so, Sri Ram did not hesitate a moment that it is unconventional for a man to perform the cremation rites of a lowly vulture. This shows that Sri Ram is a very munificent, merciful, magnanimous, benevolent and graceful Lord.]

इत्युक्त्वा राघवः प्राह जटायो गच्छ मत्पदम्।
मत्सारूढं भजस्वाद्य सर्वलोकस्य पश्यतः॥४०॥
ततोऽनन्तरमेवासौ दिव्यरूपधरः शुभः।
विमानवरमारुह्य भाखरं भानुसन्निभम्॥४१॥

40-41. Raghav (Sri Ram) told him, 'Jatau! Go to my exalted abode (or attain the exalted stature of emancipation and salvation) and achieve oneness with me (i.e., become one with my divine, true form = मत्सारूढं)' (40). After that, he (Jatau) assumed a radiant, divine form and boarded a heavenly chariot which was illuminated like a sun (41).

शङ्खचक्रगदापङ्किरीटवरभूषणैः ।
 द्योतयन्स्वप्रकाशेन पीताम्बरधरोऽमलः॥४२॥
 चतुर्भिः पार्षदैर्विष्णोस्तादृशैरभिपूजितः।
 स्तूयमानो योगिगणै राममाभाष्य सत्वरः।
 कृताञ्जलिपुटो भूत्वा तुष्टाव रघुनन्दनम्॥४३॥

42-43. At that time, wearing a Pitambar, bearing a conch, discus, mace, lotus, a crown and other excellent ornaments, he (Jatau) was illuminating all the directions with the divine light (radiance) effusing from his body (42). Four servers of Lord Vishnu attired similarly were worshipping him while Yogis (ascetics) were praying to him. Then he (Jatau) hastily folded his hands and addressing Raghunandan (Sri Ram), he began to pray earnestly as follows (43)—

[Note :- The description in verse no. 42 shows that Jatau had attained oneness with Lord Vishnu who is considered synonymous with the supreme Lord.]

जटायुरूवाच

अगणितगुणमप्रमेयमाद्यं सकल जगत्स्थितिसंयमादिहेतुम्।
 उपरमपरमं परात्मभूतं सततमहं प्रणतोऽस्मि रामचन्द्रम्॥४४॥

44. Jatau said (prayed), 'I always and constantly bow most reverentially¹ before Sri Ramchandra who has (possesses, is endowed with) immeasurable virtues and good characteristics², who is boundless/measureless/limitless³, who is the original cause of existence and the ultimate annihilation of this universe⁴, who is an embodiment of supreme peace, bliss and tranquility⁵, and is the most exalted Parmatma (supreme Soul)⁶ (44).

1. सतत प्रणतो 2. अगणित गुण 3. मप्रमेय 4. सकल जगत्स्थिति संयमादि 5. उपरमपरमं 6. परात्मभूतं

निरवधिसुखमिन्दिराकटाक्षं क्षपितसुरेन्द्रचतुर्मुखादिदुःखम्।
 नरवरमनिशं नतोऽस्मि रामं वरदमहं वरचापबाणहस्तम्॥४५॥

45. I always bow reverentially in front of (before) Sri Ram who is an embodiment (or treasury, an abode) of limitless bliss, peace and tranquility¹ and is the object of affectionate side ways (oblique, askance) glances of Laxmi², who is the remover of the sorrows and tribulations of the Lord of Gods (Indra) as well as of the four-headed Lord³ (i.e., Brahma) etc., who is the best among humans and bestows boons⁴, and who holds a bow and arrows in his hands⁵ (45).

1. निरवधिसुखमिन्दिरा 2. कटाक्षं 3. क्षपित सुरेन्द्र चतुर्मुखादिदुःखम् 4. नरवरमनिशं 5. वरचापबाणहस्तम्

त्रिभुवनकमनीयरूपमीड्यं रविशतभासुरमीहितप्रदानम् ।
 शरणदमनिशं सुरागमूले कृतनिलयं रघुनन्दनं प्रपद्ये॥४६॥

46. I bow reverentially at the holy feet¹ of Raghunandan (Sri Ram) who is the most beautiful, captivating and astoundingly charming in the whole of the three worlds (subterranean, terrestrial and celestial)², who is worthy of praise and honour by all³, is as splendid as hundreds of Suns⁴, who bestows (or gives) all the desired (or deserved) fruits⁵, who constantly, day and night, gives shelter/refuge in his holy feet to those who seek it⁶

and who resides in their affectionate and loveable hearts⁷ (46).

1. प्रपद्ये 2. त्रिभुवनकमनीयरूप 3. मीड्यं 4. रविशतभासुर 5. मिहित प्रदानम् 6. शरणदमनिशं 7. सुराग मूले कृतनिलयं

भवविपिनदवाग्निनामधेयं भवमुखदैवतदैवतं दयालुम्।

दनुजपतिसहस्रकोटिनाशं रवितनयासदृशं हरिं प्रपद्ये॥४७॥

47. I bow reverentially at the holy feet of Hari (Sri Ram)¹ whose name is like a wild fire for (the purpose of destroying) the forest-like world², who is a revered God for even Lord Shiva³ and other Gods⁴, who is the crusher of crores of demons and their kings⁵, who is dark complexioned like the river Yamuna⁶, and is most merciful and compassionate⁷ (47).

1. हरिं प्रपद्ये 2. भवविपिनदवाग्निमधेयं 3. भवमुख 4. दैवतदैवतं 5. दनुजपति कोटिसहस्रनाशं 6. रवितनया सदृशं 7. दयालुम्

अविरतभवभावनातिदूरं भवविमुखैर्मुनिभिः सदैव दृश्यम्।

भवजलधिसुतारणाङ्घ्रिपोतं शरणमहं रघुनन्दनं प्रपद्ये॥४८॥

48. I take the shelter/refuge in the holy feet¹ of Raghunandan (Sri Ram) and bow reverentially to him who is constantly far away from (i.e., inaccessible to) those who are regularly (as a habit and natural inclination) infatuated with (attached, attracted to, yearn for, run behind, seek wistfully) this mundane world² while he is always visible³ to the sages, seers, hermits and other exalted and holy ones who are detached/uninterested/dispassionate to (i.e., have renounced) the world⁴, and whose feet are like a ship (or boat)⁵ to take one across the ocean of this mundane, delusionary, ensnaring world⁶ (48).

1. शरणमहं 2. अविरतभवभावनातिदूरं 3. दृश्यम् 4. भवभीमुखे 5. पोतं 6. तारणाङ्घ्रि भवजलधि

गिरिशगिरिसुतामनोनिवासं गिरिवरधारिणमीहिताभिरामम् ।

सुरवरदनुजेन्द्रसेविताङ्घ्रिं सुरवरदं रघुनायकं प्रपद्ये॥४९॥

49. I bow reverentially to Sri Raghunayak (literally, the leader of Raghu's clan; Sri Ram) who resides in the temple-like heart¹ of Lord Shiva and Parvati and is their well-wisher², whose characters, worldly as well as divine stories and general demeanours are most pleasant and enchanting³, whose holy feet are served (worshipped, adored)⁴ by both the most exalted Gods and the king of demons⁵, and who is a bestower of boons even to the Gods⁶ (49).

1. मनोनिवास 2. गिरिवरधारिणहिता 3. ताभिरामम् 4. सेवित 5. सुरवरदनुजेन्द्र 6. सुरवरदं

परधनपरदारवर्जितानां परगुणभूतिषु तुष्टमानसानाम्।

परहितनिरतात्मनां सुसेव्यं रघुवरमम्बुजलोचनं प्रपद्ये॥५०॥

50. I bow reverentially before the lotus-eyed Raghubar (Sri Ram)¹ who is being constantly served by those (great souls) who keep far away from (i.e., abhor, detest) the wealth, property and women of others² while feeling glad/happy/contented³ at their virtues, excellence, goodness, glory, prosperity, well-beings and success⁴, and who are always eager for their welfare and well-being⁵ (50).

1. रघुवरमम्बुजलोचनं 2. परधनपरदारवर्जितानां 3. तुष्टमानसानाम् 4. परगुणभूतिषु 5. परहितनिरतात्मनां

स्मितरुचिरविकासिताननाब्जमतिसुलभं सुरराजनीलनीलम् ।
सितजलरुहचारुनेत्रशोभं रघुपतिमीशगुरुगुरुं प्रपद्ये ॥५१॥

51. I bow reverentially to the great Guru (moral preceptor) of Lord Shiva, that is Sri Raghupati (Sri Ram)¹! [Or in other words, Sri Ram who is revered as the most senior teacher and learned one by Lord Shiva himself.] His fully blossomed lotus-like face is adorned by an attractive, subtle, genteel, bewitching smile², who is most easily accessible to his devotees³, the radiant glow of his body (i.e., his countenance) is beautifully bluish-tinged like a Indra Neel Mani (sapphire worn by Indra)⁴, and his enchanting eyes are as adorable as a white lotus⁵ (51).

1. रघुपतिमीशगुरुगुरुं 2. स्मितरुचिरविकासितान 3. नाब्जमतिसुलभं 4. सुरराजनीलनीलम् 5. सितजलरुहचारुनेत्रशोभं

हरिकमलजशम्भुरूपभेदात्त्वमिह विभासि गुणत्रयानुवृत्तः ।
रविरिव जलपूरितोदपात्रेष्वमरपतिस्तुतिपात्रमीशमीडे ॥५२॥

52. It is you who appears¹ in the three forms of Vishnu², Brahma³ and Shiva⁴ by the predominance of either of the 3 Gunas (qualities, characteristics)⁵ even as the same sun⁶ appears as different and numerous as the number of pans of water⁷. I sing hymns in your honour who are worthy (or subject of) praises even by Indra (the Lord of gods) and are an image or reflection of the supreme Lord⁸ (52).

1. विभासि 2. हरि 3. कमलज 4. शंभू 5. गुणत्रयानुवृत्तः 6. रविरिव 7. जलपूरितादपात्रे 8. मिशमीडे ष्वमरपति
[Note :- The 3 'Gunas' are—'Satva' or positive, noble qualities; 'Raj' or the 2nd quality producing worldly desires, passions; and 'Tama' or the 3rd quality producing evils, vices, sins, perversions etc. For details, see Aranya Kand, Canto 3, verse 22-31.]

रतिपतिशतकोटिसुन्दराङ्गं शतपथगोचरभावनाविदूरम् ।
यतिपतिहृदये सदा विभातं रघुपतिमार्तिहरं प्रभुं प्रपद्ये ॥५३॥

53. Your divine body is as beautiful (i.e., enthralling, charming, attractive, handsome, magnificent, radiant, glowing with a divine glow) as that of crores of Kamdeo-cupids¹. You are very far away from or inaccessible to those who are confused or entangled by following hundreds of paths (or means to attain emancipation and salvation instead of concentrating on your real, true form as described in the Shathpath Brahman of the Vedas). You are attainable by realising your true form as described in the Vrihad Aranyak Upanishad of the Sathpath Brahman². You are always present and experienced³ in the hearts of ascetics⁴. I bow reverentially at the holy and venerated feet of Lord Raghupati (Sri Ram) who is such an eliminator of distress, agonies, troubles and tribulations⁵ (53).

1. रतिपति शतकोटि सुन्दराङ्ग 2. शतपथ गोचरभावनाविदूरम् 3. विभातं 4. यतिपति 5. रघुपतिमार्तिहरं प्रभुं

इत्येवं स्तुवतस्तस्य प्रसन्नेऽभूद्रघूत्तमः ।
उवाच गच्छ भद्रं ते मम विष्णोः परं पदम् ॥५४॥
शृणोति य इदं स्तोत्रं लिखेद्वा नियतः पठेत् ।
स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत् ॥५५॥

54-55. When Jatau had prayed in this manner, the most exalted amongst the Raghus (Sri Ram) was pleased with him and said, 'Oh Jatau! You be blessed! You go to my supreme

abode, the Loka of Vishnu (i.e., heaven—Saket¹) (54). Those persons who listen, write, read or recite this stotra of mine with due concentration, conviction, faith and dedication, attain oneness with me² and get the benefit of³ remembering me at the time of death⁴ (55).

1. विष्णोः परं पदम् 2. सारूप्यं 3. लभेत् 4. मरणे मत्स्मृतिं

इति राघवभाषितं तदा श्रुतवान् हर्षसमाकुलो द्विजः।

रघुनन्दनसाम्यमास्थितः प्रययौ ब्रह्मसुपूजितं पदम्॥५६॥

56. The elderly and revered one (Jatau)¹ heard these sweet words spoken by Raghav (Sri Ram) with great delight, and thereafter he assumed a form similar to Lord Ram² and went to the abode which is worshipped (adored) by Brahma himself (because it is the abode of Vishnu)³ (56).

1. द्विजः 2. रघुनन्दन साम्यमास्थितः 3. ब्रह्मसुपूजितं पदम्

* __ * __ * __ *

Aranya Kand — Canto 9

Slaying of Kabandh

श्रीमहादेव उवाच

ततो रामो लक्ष्मणेन जगाम विपिनान्तरम्।

पुनर्दुःखं समाश्रित्य सीतान्वेषणतत्परः॥१॥

तत्राद्भुतसमाकारो राक्षसः प्रत्यदृश्यत।

वक्षस्येव महावक्त्रश्चक्षुरादिविवर्जितः॥२॥

1-2. Lord Shiva said—'Oh Parvati! Thereafter, Sri Ram resumed his search for Sita and reached another forest (1). There he saw a very strange demon whose chest (वक्षस्येव) had a large mouth and he did not have either eyes or ears (2).

बाहू योजनमात्रेण व्यापृतौ तस्य रक्षसः।

कबन्धो नाम दैत्येन्द्रः सर्वसत्त्वविहिंसकः॥३॥

तद्बाह्वोर्मध्यदेशे तौ चरन्तौ रामलक्ष्मणौ।

ददर्शतुर्महासत्त्वं तद्बाहुपरिवेष्टितौ॥४॥

3-4. The demon's arms were stretched for 1 Yojan each like tentacles. [1 Yojan = appx. 8 miles]. He was the Lord of demons called Kabandh and was cruel towards all the creatures (3). Sri Ram and Laxman were encircled by his long arms while they walked on the forest path. Then they sighted that most strong and formidable demon (4).

रामः प्रोवाच विहसन्पश्य लक्ष्मण राक्षसम्।

शिरःपाद विहीनोऽयं यस्य वक्षसि चाननम्॥५॥

बाहुभ्यां लभ्यते यद्यत्तत्तद्भक्षन् स्थितो ध्रुवम्।

आवामप्येतयोर्बाह्वोर्मध्ये सङ्कलितौ ध्रुवम्॥६॥

गन्तुमन्यत्र मार्गो न दृश्यते रघुनन्दन।

किं कर्तव्यमितोऽस्माभिरिदानीं भक्षयेत्स नौ॥७॥

5-7. Sri Ram laughed and said to Laxman, 'Oh Laxman! Look at this demon. He is

devoid of a head and legs, and his mouth is in his chest (or abdomen) (5). He captures whatever he can with his elongated, tentacle-like arms and eats them to survive. It is sure that we have also got ourselves entangled (trapped) in the middle of his arms (आवाभयेतयोर्वाहोर्मध्ये) (6). Oh Raghunandan (Laxman)! We do not see (i.e., have) anyway to get out of this snare. What shall we do now? Think fast, otherwise he will soon devour us' (7).

[Note :- This demon Kabandh resembled the octopus found in the deep waters of oceans or seas nowadays.]

लक्ष्मणस्तमुवाचेदं किं विचारेण राघवः।
आवाभेकैकमव्यग्रौ छिन्द्यावास्य भुजौ ध्रुवम्॥८॥
तथेति रामः खड्गेन भुजं दक्षिणमच्छिनत्।
तथैव लक्ष्मणो वामं चिच्छेद भुजमञ्जसा॥९॥

8-9. Laxman replied, 'Oh Raghav (Sri Ram)! What much is there to think about? Let us become alert and carefully cut-off his arms, one arm each' (8). Sri Ram consented saying 'all right', and sliced off his right arm¹ while Laxman did the same to his left arm² (9).

1. भुजं दक्षिण 2. वामं चिच्छेद

ततोऽतिविस्मितो दैत्यः कौ युवां सुरपुङ्गवौ।
मद्बाहुच्छेदकौ लोके दिवि देवेषु वा कुतः॥१०॥
ततोऽब्रवीद्धसन्नेव रामो राजीवलोचनः।
अयोध्याधिपतिः श्रीमान् राजा दशरथो महान्॥११॥

10-11. Then that demon (or the giant ogre = दैत्यः) became bewildered. He said, 'Who are you, oh the most exalted nobles or superior amongst Gods, who have cut-off my arms? No one is capable, either in this world or among the Gods, to do it' (10). At this, the lotus-eyed Sri Ram laughingly (i.e., light-heartedly, almost carelessly) replied, 'Sri Dasrath was the king of Ayodhya (11).

रामोऽहं तस्य पुत्रौऽसौ भ्राता मे लक्ष्मणः सुधीः।
मम भाया जनकजा सीता त्रैलोक्यसुन्दरी॥१२॥
आवां मृगयया यातौ तदा केनापि रक्षसा।
नीतां सीतां विचिन्वन्तौ चागतौ घोरकानने॥१३॥
बाहुभ्यां वेष्टितावत्र तव प्राणरिरक्षया।
छिन्नौ तव भुजौ त्वं च कोवा विकटरूपधृक्॥१४॥

12-14. I am his son 'Ram' and this wise one by my side is my younger brother Laxman while Sita, who is the most beautiful in the 3 worlds (त्रैलोक्यसुन्दरी), is my wife (12). We had gone out to hunt when some demon stole (kidnapped) her. We have come in search of her in this dense, unhabited and fearful forest (13). No sooner did we enter it than you surrounded (encircled) us by your arms (tentacles). We cut-off your arms to save our lives. Now tell us, who are you with this strange, fearful countenance (form)?' (14).

कबन्ध उवाच

धन्योऽहं यदि रामस्त्वमागतोऽसि ममान्तिकम्।
पुरा गन्धर्वराजोऽहं रूपयौवनदर्पितः॥१५॥
विचरँल्लोकमखिलं वरनारीमनोहरः।
तपसा ब्रह्मणो लब्धमवध्यत्वं रघूत्तम॥१६॥

15-16. Kabandh (the octopus shaped giant ogre) replied—'In case you are Sri Ram and have come of your own wish to me, then I am most fortunate, privileged and blessed¹. In my previous birth, I was a Gandharva (a semi-God form of celestial musicians) intoxicated and wild with my beauty and youth² (15). Oh the most exalted Raghu (Sri Ram)! I had got (the boon of) immortality (i.e., the blessing that I will not be killed or die at the hands of any one) by propitiating Brahma by doing severe penances and austerities (Tapa). As a result, I use to roam about unhindered and unopposed in the entire universe enticing and luring beautiful women by my glowing and radiant beauty and charm³ (16).

1. धन्योऽहं यदि रामस्त्व 2. गन्धर्वराजोऽहं रूपयौवनदर्पितः 3. विचरँल्लोकमखिलं वरनारीमनोहरः

अष्टावक्रं मुनिं दृष्ट्वा कदाचिदहसं पुरा।
क्रुद्धोऽसावाह दुष्ट त्वं राक्षसो भव दुर्मते॥१७॥
अष्टावक्रः पुनः प्राह वन्दितो मे दयापरः।
शापस्यान्तं च मे प्राह तपसा द्योतितप्रभः॥१८॥

17-18. Once, I burst out laughing (कदाचित् हंस) on seeing the sage Ashtavakra (who was bent at eight places in his body and looked and walked awkwardly). He became angry and cursed me, 'Oh you evil minded wicked rascal! You should become a demon!' (17). (When I was scared stiff by the curse and—) When I prayed to him (to remit the effect of the curse) the gracious and kind sage, who was glowing with the power of his severe austerities and penances, told me how his curse would end (18)—

त्रेतायुगे दाशरथिर्भूत्वा नारायणः स्वयम्।
आगमिष्यति ते बाहू छिद्येते योजनायतौ॥१९॥
तेन शापाद्विनिर्मुक्तो भविष्यसि यथा पुरा।
इति शप्तोऽहमद्राक्षं राक्षसीं तनुमात्मनः॥२०॥

19-20. 'In the Treta Yug (the 2nd era of the 4 era celestial cycle), Lord Narayan himself would manifest as an incarnation in the household of Dasrath and he shall come to you. Then he would cut-off your arms which would be of 1 Yojan in length (19). Then you will be freed of your curse and revert back to your original form (of a Gandharva)'. Being thus cursed by him, I saw myself transformed into a demon (20).

कदाचिद्देवराजानमभ्याद्रवमहं रुषा।
सोऽपि वज्रेण मां राम शिरोदेशोऽभ्यताडयत्॥२१॥
तदा शिरो गतं कुक्षिं पादौ च रघुनन्दन।
ब्रह्मदत्तवरान्मृत्युर्नाभून्मे वज्रताडनात्॥२२॥

मुखाभावे कथं जीवेदयमित्यमराधिपम्।

ऊचुः सर्वे दयाविष्टा मां विलोक्यास्यवर्जितम्॥२३॥

21-23. Oh Sri Ram! Once, I ran behind Indra angrily, at which he retaliated by hitting me on my head with his Bajra (thunderbolt) (21). Oh Raghunandan (Sri Ram)! By the force (impact) of that Bajra, my head and legs were thrust (embedded) inside my abdomen, but I did not die due to the effects of my earlier boon by Brahma (22). Seeing me without a mouth, all the Gods took pity on me and said to Indra, 'How will he survive without a mouth?' (23).

ततो मां प्राह मघवा जठरे ते मुखं भवेत्।

बाहू ते योजनायामौ भविष्यत इतो व्रज॥२४॥

इत्युक्तोऽत्र वसन्नित्यं बाहुभ्यां वनगोचरान्।

भक्षयाम्यधुना बाहू खण्डितौ मे त्वयानघ॥२५॥

24-25. Then Indra told me, 'Your abdomen shall have your mouth and your arms will be of 1 Yojan length (like the tentacles of an octopus). Now go from here' (24). As instructed by Indra, I have been staying here since that time, capturing forest creatures with my long arms and survive by eating them. Oh Anagh (the pure, sinless, almighty one = त्वयानघ)! You have cut-off those arms now (so how will I survive?) (25).

इतः परं मां श्वभ्रास्ये निक्षिपाग्नीन्धनावृते।

अग्निना दह्यमानोऽहं त्वया रघुकुलोत्तम॥२६॥

पूर्वरूपमनुप्राप्य भार्यामार्गं वदामि ते।

इत्युक्ते लक्ष्मणेनाशु श्वभ्रं निर्माय तत्र तम्॥२७॥

निक्षिप्य प्रादहत्काष्ठैस्ततो देहात्समुत्थितः।

कन्दर्पसदृशाकारः सर्वाभरणभूषितः॥२८॥

रामं प्रदक्षिणं कृत्वा साष्टाङ्गं प्रणिपत्य च।

कृताञ्जलिरुवाचेदं भक्तिगद्गदया गिरा॥२९॥

26-29. Oh the best in the clan of Raghu (Sri Ram)! Now push (roll, put) me into a pit full of fire wood and fuel. When I am burnt by you in the fire¹ (i.e., when you would have performed my funeral by lighting the fire and burning my mortal and devilish body of a demon) (26), I shall revert to my original form and then I shall tell you the whereabouts of your wife'. [Good bargain, indeed.] When Kabandh had requested so, he (Sri Ram) asked Laxman to prepare a big pit, and putting him (Kabandh) into it (27) he burnt him with fire wood² (i.e., Sri Ram cremated him). Then out of his body emerged a most beautiful and charming person who resembled Kamdeo-cupid and was adorned by all the decorative ornaments befitting demi-Gods (28). He circumambulated Sri Ram (as a mark of great reverence), prostrated himself before him, and prayed to him in a choked, emotional voice with folded hands (29).

1. दह्यमानोऽहं त्वया 2. प्रादहत्काष्ठैस्ततो देहात्समुत्थितः

गन्धर्व उवाच

स्तोतुमुत्सहते मेऽद्य मनो रामातिसम्भ्रमात् ।
त्वामनन्तमनाद्यन्तं मनोवाचामगोचरम् ॥३०॥

30. The Kabandh-turned-Gandharva said (prayed) to Sri Ram, 'Oh Sri Ram! Today my mind is very eager to say your prayers in the form of Stuti (Stotra). You are eternal, without a beginning or end¹, and are not the subject matter of the mind or speech² (i.e., they cannot discuss or comprehend you; literally, they can't see or visualise you) (30).

1. त्वामनन्तमनाद्यन्तं 2. मनोवाचामगोचरम्

सूक्ष्मं ते रूपमव्यक्तं देहद्वयविलक्षणम् ।
दृगूपमितरत्सर्वं दृश्यं जडमनात्मकम् ।
तत्कथं त्वां विजानीयादव्यतिरिक्तं मनः प्रभो ॥३१॥

31. Oh Lord! Your real/true self (form) encompassing both the minute and the vast¹ (in the form of Hiranyagarbha and the Viraat respectively) is very strange, spectacular and wondrous² so much so that even the ones who can peer into the minutest of things (e.g., the Yogis or ascetics) are unable to understand that form which is an embodiment of Gyan (or enlightenment, wisdom, knowledge of the truth, realisation of the truthful nature of the things)³. Whatever is there except (or besides) you is dead, lifeless, meaningless or gross as well as non-Atma (i.e., not real/truthful)⁴. Hence, this mind-intellect which is separate from you—how can it even endeavour to know or comprehend you⁵? (31).

1. सूक्ष्मं रूपमव्यक्तं 2. विलक्षणम् 3. दृगूपमितरत्सर्वं 4. जडमनात्मकम् 5. विजानीयादव्यतिरिक्तं मनः

बुद्ध्यात्माभासयोरैक्यं जीव इत्यभिधीयते ।
बुद्ध्यादि साक्षी ब्रह्मैव तस्मिन्निर्विषयेऽखिलम् ॥३२॥

32. Jiva (creature) is the combined form consisting of both the mind/intellect apparatus using logic and reasoning as well as of the divine awareness of the supreme Soul as it is reflected in the heart (in other words, awareness of the pure consciousness or pure self as being an image of the supreme Soul)¹. [They are akin to the north and south poles of a magnet, but to be a 'magnet' is to possess both the poles. Similarly while the mind relies on proof, experimentation and logic, the Lord can be experienced in the heart but cannot be proved as such by physical logic. Both contrary factors exist in a creature.] Brahm (the supreme Soul) is the only witness to the mind-intellect etc.² and he is not the subject matter to be discussed or comprehended by the mind and speech etc.³ (32).

1. बुद्ध्यात्माभासयोरैक्यं जीव 2. बुद्ध्यादिसाक्षी ब्रह्मैव 3. तस्मिन्निर्विषयेऽखिलम्

आरोप्यतेऽज्ञानवशान्निर्विकारेऽखिलात्मनि ।
हिरण्यगर्भस्ते सूक्ष्मं देहं स्थूलं विराट् स्मृतम् ॥३३॥

33. Due to ignorance and lack of correct and truthful knowledge¹, this whole animate as well as inanimate world is imposed² on him who is faultless, eternal and changeless³ as well as all-pervading, all encompassing supreme soul⁴. Your subtle, minute macrocosmic form is called Hiranyagarbh⁵ while your gross form is called Viraat⁶ (33).

1. ऽज्ञान 2. आरोप्य 3. निर्विकार 4. ऽखिलात्मनि 5 सूक्ष्म देहं हिरण्यगर्भस्ते 6. स्थूलं विराट

[Note :- Please see diagram pertaining to verse no. 47, Canto 5 of Uttar Kand for clarification.]

भावनाविषयो राम सूक्ष्मं ते ध्यातृमङ्गलम्।

भूतं भव्यं भविष्यच्च यत्रेदं दृश्यते जगत्॥३४॥

34. Your subtle, minute form—which is inherent in one's heart as 'Bhavana'¹ (i.e., which is the subject of meditation, insight, contemplation) in which one can reflect about the past, present and future of the world as per his own idea, concept, perception, wish or inclinations²—can nevertheless provide auspiciousness and welfares to those who meditate/contemplate upon you³. [In other words, those who try to visualise or concentrate upon you in their hearts get all the benefits arising out of 'actual' realisation. Such persons become aware of the past, the present and the future of this existence.] (34).

1. भावनाविषयो राम सूक्ष्मं 2. भूतं भव्यं भविष्य दृश्यते जगत् 3. ते ध्यातृमङ्गलम्

स्थूलेऽण्डकोशे देहे ते महादोदिभिरावृते।

सप्तभिरुत्तरगुणैर्वैराजो धारणाश्रयः॥३५॥

त्वमेव सर्वकैवल्यं लोकास्तेऽवयवाः स्मृताः।

पातालं ते पादमूलं पाष्णिस्तव महातलम्॥३६॥

35-36. Your gross, Viraat form is established in a vast universe which is formed essentially by the seven (सप्त) elements which are progressively surrounded, enveloped, sheathed or encased one after another in sequential form or by concentric circles with one layer or circle of element being ten times larger than the previous elementary layer. Thus, the universe appears to be egg-shaped or rounded nucleus shaped¹ in which is imagined, conceptualised or visualised your form; or, in other words, from which emerges your gross Viraat body² surrounded by these 7 elements (35). You are the only one the attainment of whom is called 'Moksha' (i.e., emancipation and salvation of the soul³. All the various Lokas (worlds) are but your fractional parts⁴. The 'Patal'⁵ (the nether world) is the sole of your feet⁶, the 'Mahatal'⁷ (the 5th region under the surface of the earth) is your heel⁸ (36).

1. स्थूलेऽण्डकोशे 2. देहे ते महादादिभिरावृते 3. सर्वकैवल्यं 4. लोकास्तेऽवयवाः 5. पातालं 6. पादमूलं 7. महातलं 8. पाष्णिस्तव

[Note :- (i) According to Sankhya Shastra, the Swayambhu (स्वयम्भू) Brahm created seven elements viz. भूः, भुवः, स्वः, महः, जनः, तपः, सत्यमः or Bhuh, Buhvah, Swah, Mahah, Janah, Tapah, Satyamah respectively which constitute his gross body. Encircling this is the rounded globe called 'Earth' which is surrounded by concentric circles of water (जल), energy (तेज), wind (वायु), sky/space (आकाश), pride/haughtiness (अहंकार) and importance/ego (महत्तत्त्व) each 10 times larger than its preceding layer/circle.

The word धारणाश्रयः simply means to concentrate on anything or believing and having faith in any concept by making the mind stable without getting confused or embroiled in debates, diversionary and confusing discussions as well as myriad schools of thought and paths. So, put in a simple language, verse no. 35 means this—the

world consists of five elements—earth, water, energy (fire), wind (air), sky (space) combined in different permutations and combinations. A wise person is one who does not get distracted or confused by the various myriad shapes this combinations produces or presents before the eye of the beholder but he tries to see the basic elements as being one and the same in this vast diverse universe. And since the creature is also consisting of these five elements and is produced by a single cell (e.g., and ovum and a sperm) having a single nuclei, it is similar to the vast expanse of the universe. By logical extension, the microcosmic soul of the creature is the same as the macrocosmic soul of the universe. The consciousness which is the ‘essential principal’ supporting an individual in the microcosmic form (Viswa + Taijasa + Pragna) is the same as the one which pervades the universe in macrocosmic form (Viraat + Hirnyagarbh + Eswara) respectively. Please also refer to Uttar Kand, Canto 5, verse no. 47 for further clarification.

(ii) Diagrammatic representation of the concepts in verse nos. 35-36 is appended at the end of this Canto.]

रसातलं ते गुल्फौ तु तलातलमितीर्यते।

जानुनी सुतलं राम ऊरू ते वितलं तथा॥३७॥

अतलं च मही राम जघनं नाभिगं नभः।

उरःस्थलं ते ज्योतींषि ग्रीवा ते मह उच्यते॥३८॥

37-38. Oh Sri Ram! ‘Rasatal’¹ (the 6th lower world; hell, the underworld) is your ankle joint². The ‘Talatal’³ (the 4th layer or the Hades which is filled with a molten plasma) is your knee cap while the ‘Sutal’⁴ (the upper crust) are your thighs⁵ and ‘Veetal’⁶ (the 3rd strata of the earth's crust or the 3rd subterranean world) represents your two large buttocks⁷ (37). ‘Atal’⁸ and earth⁹ (the 2nd and upper crust respectively) are your two pelvic girdles (or the waist area¹⁰), the ‘Bhurlok’¹¹ (the empty space, sky) is your navel¹², the brilliant ‘Swarlok’¹³ (the divine heaven or abode of Gods) is your chest region¹⁴ while the ‘Maharlok’¹⁵ (the great Loka where the saints, sages, ascetics and other exalted ones reside) is your neck¹⁶ (38). [See diagram of Viraat Purush appended to this Canto.]

1. रसातलं 2. गुल्फो 3. तलातल 4. सुतलं 5. जानु 6. वितलं 7. ऊरू 8. अतलं 9. मही 10. जघनं 11. नभः 12. नाभिगं 13. ज्योतिंषि 14. उरःस्थल 15. मह 16. ग्रीवा

वदनं जनलोकस्ते तपस्ते शङ्खदेशगम्।

सत्यलोको रघुश्रेष्ठ शीर्षण्यास्ते सदा प्रभो॥३९॥

इन्द्रादयो लोकपाला बाहवस्ते दिशः श्रुती।

अश्विनौ नासिके राम वक्त्रं तेऽग्निरुदाहृतः॥४०॥

39-40. Oh Lord! The ‘Janlok’¹ (the world inhabited by, or consisting of, ordinary living beings) is your face², the ‘Tapalok’³ (the world where people who do severe Tapa or austerities and penances reside) is your forehead⁴ while, oh the best in Raghu's clan (Sri Ram), the ‘Satyalok’⁵ (the salvation providing truthful abode of Lord Vishnu, the Lord, and from where there is no return) is your head (i.e., crown, brain)⁶ (39). Oh Sri Ram!

Indra and other Lokpals (custodians of the world⁷) are your arms⁸, the directions⁹ are your ears¹⁰, the two Ashwini Kumars¹¹ are the two nostrils¹² while the fire¹³ has been called your mouth¹⁴ (40).

1. जनलोकस्ते 2. वदनं 3. तपस्ते 4. शङ्खदेशगम् 5. सत्यलोको 6. शीर्षण्यास्ते 7. इन्द्रादयो लोकपाला 8. बाहवस्ते 9. दिशः 10. श्रुती 11. अश्विनौ 12. नासिके 13. तेऽग्निरुदाहृतः 14. वक्त्रं

चक्षुस्ते सविता राम मनश्चन्द्र उदाहृतः।

भूभङ्ग एव कालस्ते बुद्धिस्ते वाक्पतिर्भवेत्॥४१॥

रुद्रोऽहङ्काररूपस्ते वाचश्छन्दांसि तेऽव्यय।

यमस्ते दंष्ट्रदेशस्थो नक्षत्राणि द्विजालयः॥४२॥

41-42. The sun¹ is your eye², the moon³ is likened to your mind and heart⁴, the Kaal⁵ is your eyebrow⁶ and Vrihaspati⁷ (the Guru of Gods; Jupiter) is your intellect and discriminatory powers⁸ (41). The Rudra⁹ (one of the eleven forms of Lord Shiva; a symbol of retribution, anger, wrath, vengeance, tempest) is the form of your Ahankar¹⁰ (a reflection of ego, pride, haughtiness, arrogance which leads to anger, wrath, ill-will and malice), the Vedas¹¹ are your voice/talk/speech¹², Yam¹³ (patron God of death) is your jaw¹⁴ while the Nakshatras¹⁵ (stars, planets) are the two rows of your teeth¹⁶ (41-42).

1. सविता 2. चक्षुस्ते 3. चन्द्र 4. मन उदाहृतः 5. कालस्ते 6. भूभङ्ग 7. वाक्पति 8. बुद्धिस्ते 9. रुद्रो 10. अहंकार रूपस्ते 11. छन्दांसि 12. वाच 13. यमस्ते 14. द्विजालयः 15. नक्षत्राणि 16. दंष्ट्रदेशस्थो

हासो मोहकरी माया सृष्टिस्तेऽपाङ्गमोक्षणम्।

धर्मः पुरस्तेऽधर्मश्च पृष्ठभाग उदीरितः॥४३॥

निमिषोन्मेषणे रात्रिर्दिवा चैव रघूत्तम।

समुद्राः सप्त ते कुक्षिर्नाड्यो नद्यस्तव प्रभो॥४४॥

43-44. Maya (your delusionary powers) which enchants and captivates¹ all, is your sweet and enchanting laugh², the creation³ (both animate as well as inanimate) is your side ways, oblique, askance glance⁴, Dharma (righteousness, probity, propriety, noble conduct)⁵ is your fore (front) part⁶ while Adharam (the reverse of Dharma)⁷ is your hind (behind, rear) part⁸ (43). Oh the most exalted Raghu (Sri Ram)! Night and day⁹ are your blinks¹⁰ (twinkling of an eye) and brightness¹¹ (divine radiance, brilliance, splendour, glow, halo) respectively. Oh Lord, the seven seas¹² are your stomach or abdomen¹³ while the rivers¹⁴ are your veins¹⁵ (44).

1. मोहकरी 2. हासो 3. सृष्टिस्ते 4. कटाक्ष-पाङ्गमोक्षणम् 5. धर्मः 6. पुरस्त 7. अधर्मश्च 8. पृष्ठभाग 9. रात्रिर्दिवा 10. निमेष 11. उन्मेष 12. समुद्राः सप्त 13. कुक्षि 14. नद्य 15. नाड्यो

रोमाणि वृक्षौषधयो रेतो वृष्टिस्तव प्रभो।

महिमा ज्ञानशक्तिस्ते एवं स्थूलं वपुस्तव॥४५॥

यदस्मिन् स्थूलरूपे ते मनः सन्धार्यते नरैः।

अनायासेन मुक्तिः स्यादतोऽन्यन्नहि किञ्चन॥४६॥

45-46. Oh Lord! The trees and medicinal herbs¹ are your body-hairs², the rain³ is your sperm⁴, and the strength of wisdom and knowledge⁵ is your glory, fame and renown⁶.

This is your gross⁷ (vast, bulky, massive, macrocosmic) body (45). If a person concentrates his mind in your vast form incorporating this vast expanse of the universe, he gets delivered (i.e., finds freedom, liberation from the shackles that tie him to the illusions and limitations of this mundane, artificial, delusionary world) without any effort⁸. There is no substance/thing which is distinct or separate from this vast (all encompassing, massive macrocosmic) form of yours (46).

1. वृक्षौषधयो 2. रोमाणि 3. वृष्टिस्तव 4. रेतो 5. ज्ञानशक्तिस्ते 6. महिमा 7. स्थूल 8. अनायासेन मुक्तिः
[Note :- See diagram appended to this Canto as well as Uttar Kand, Canto 2, verse nos. 63-72 for another version of Viraat.]

अतोऽहं राम रूपं ते स्थूलमेवानुभावये।
यस्मिन्ध्याते प्रेमरसः सरोमपुलको भवेत्॥४७॥
तदैव मुक्तिः स्याद्राम यदा ते स्थूलभावकः।
तदप्यास्तां तवैवाहमेतद्रूपं विचिन्तये॥४८॥

47-48. Hence, Oh Sri Ram! I always remember (or concentrate upon) that vast, macrocosmic form of yours, the mere remembrance of which thrills the body and the nectar of devotional affection surges in the heart (47). When any Jiva (creature) remembers (or concentrates upon) this Viraat form of yours, he gets instant emancipation and salvation (मुक्तिः). [Here meaning, the person is liberated from the fetters that limit him to this illusionary, mundane world.] In spite of that, I do not have the need of it. I shall prefer to concentrate on your divine form in the way I behold you now (i.e., your Sagun form) (48).

[Note :- By saying that the creature is freed from this illusionary, mundane world it means that the creature realises that the Lord's creation is very vast, myriad and beyond his imagination. Compared to its expanse, he is only a speck of sand particle on a desert or sea-beach. All his pride, ego and haughtiness of being important vanishes. This removes the very cause of all ills and fills the creature with humility, peace and contentedness. This frees him from the sense of belonging to this world, yearning for more, fighting to retain lordship over his acquisitions and involving himself in myriad of deeds to achieve this end—in short, the whole vicious chain is snapped, and the creature is freed from its shackles. Further, this shackle is all in the mind of the creature—there are no physical compulsions on him to remain tied. So, once the mind is freed from delusions and false impressions, the rest takes care of itself.

Now, Kabandh is evidently a scholarly, learned person well steeped in the principles of Vedanta because it is not easy to visualise the Lord in his Viraat form. But as is the general wont of devotees of Sri Ram, he prefers to concentrate/focus his attention on the Sagun aspect of the Lord rather than his Nirgun, abstract form. This is clear from the last line of verse no. 48.]

धनुर्बाणधरं श्यामं जटावल्कलभूषितम्।
अपीच्यवयसं सीतां विचिन्वन्तं सलक्ष्मणम्॥४९॥

इदमेव सदा मे स्यान्मानसे रघुनन्दन।
 सर्वज्ञः शङ्करः साक्षात्पार्वत्या सहितः सदा॥५०॥
 त्वद्रूपमेवं सततं ध्यायन्नास्ते रघूत्तम।
 मुमूर्षूणां तदा काश्यां तारकं ब्रह्मवाचकम्॥५१॥
 रामरामेत्युपदिशन्सदा सन्तुष्टमानसः।
 अतस्त्वं जानकीनाथ परमात्मा सुनिश्चितः॥५२॥

49-52. It is my earnest prayer that this visible form of yours holding a bow and arrow¹, dark complexioned², adorned with matted lock of hairs and clothes made of birch³, of a youthful body (or as an young adult)⁴ and going in search of Sita accompanied by Laxman⁵ (49). Oh Raghunandan (Sri Ram)! Such a form as described above should always reside (dwell) in my heart⁶. The wise, omniscient⁷ Lord Shiva along with Parvati always concentrates upon (i.e., remembers, meditates and thinks about)⁸ (50) this divine majestic form of yours⁹, and preaches the Tarak word-Mantra 'Ram-Ram'—which is synonymous and equivalent to Brahm (the supreme Soul, Lord God)¹⁰—to those dying at Kashi (Varanasi)¹¹ to provide them salvation¹² (51). While doing so, he always remains intoxicated with devotion and is contented in his mind and heart¹³ due to supreme, eternal bliss, peace and tranquility. Hence, oh the Lord of Janki, you are verily the Parmatma (supreme Soul) himself¹⁴ (52).

1. धनुर्बाणधरं 2. श्यामं 3. जटावल्कलभूषितम् 4. अपिच्यवयसं 5. सीतां विचिन्वन्तं सलक्ष्मण 6. सदा मे स्यान्मानसे
 7. सर्वज्ञः 8. ध्यायन्नास्ते 9. त्वद्रूपमेवं 10. तारकं ब्रह्मवाचकं 11. काश्यां 12. मुमूर्षूणां
 13. सन्तुष्टमानसः 14. परमात्मा सुनिश्चितः

सर्वे ते मायया मूढास्त्वां न जानन्ति तत्त्वतः।
 नमस्ते रामभद्राय वेधसे परमात्मने॥५३॥
 अयोध्याधिपते तुभ्यं नमः सौमित्रिसेवित।
 त्राहि त्राहि जगन्नाथ मां माया नावृणोतु ते॥५४॥

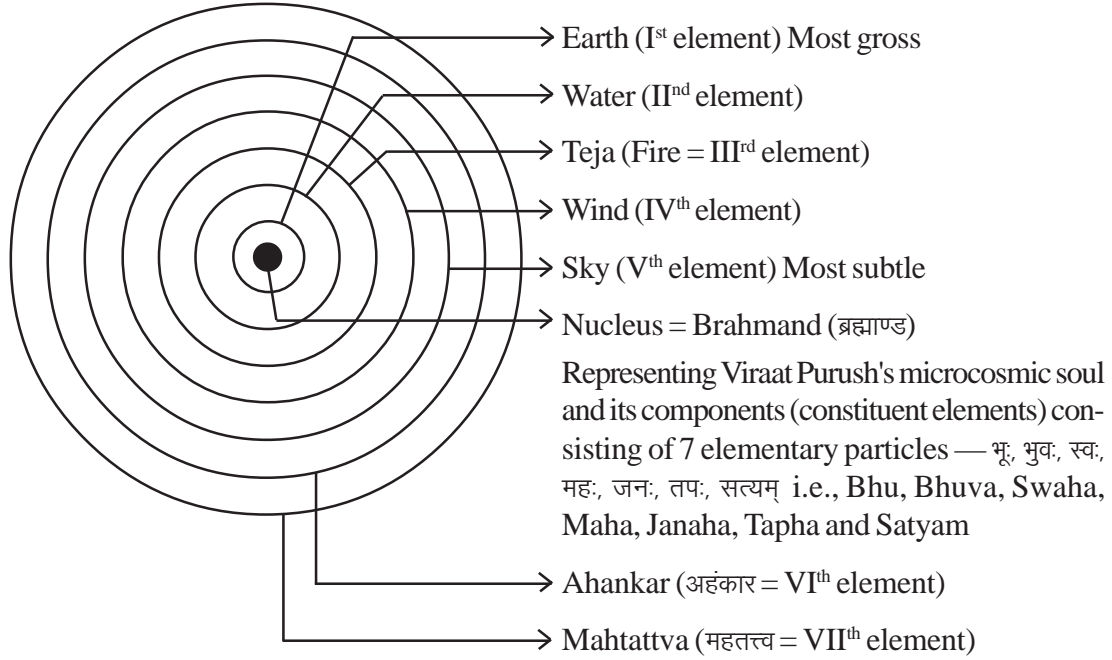
53-54. Your actual, real, essential and truthful nature/form is not known (understood, comprehended, grasped) by all because they are enchanted (captivated, entangled) by your Maya (delusion creating powers). Oh Sri Ram, the creator of the world (universe) as a Parmatma (supreme, cosmic Soul), I bow reverentially before you (53). Oh the Lord of Ayodhya who is served by the son of Sumitra (i.e., Laxman)! I reverentially bow before you (तुभ्यं नमः). Oh Jagannath (i.e., the Lord of the universe)! Save me, save me (त्राहि, त्राहि)! Let your Maya not cast its spell or shadow on me (i.e., not affect me)' (54).

श्रीराम उवाच

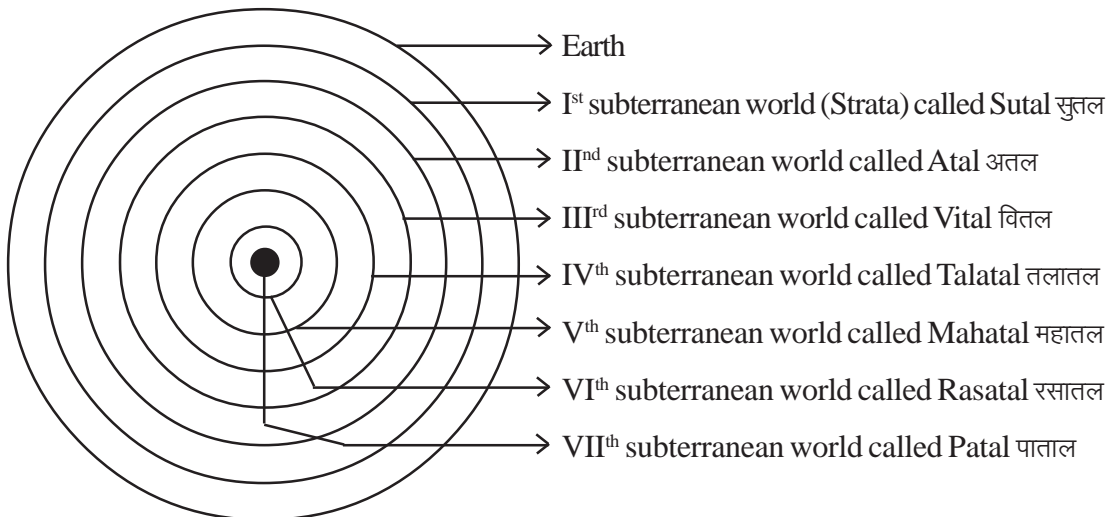
तुष्टोऽहं देव गन्धर्व भक्त्या स्तुत्या च तेऽनघ।
 याहि मे परमं स्थानं योगिगम्यं सनातनम्॥५५॥
 जपन्ति ये नित्यमनन्यबुद्ध्या भक्त्या त्वदुक्तं स्तवमागमोक्तम्।
 तेऽज्ञानसम्भूतभवं विहाय मां यान्ति नित्यानुभवानुमेयम्॥५६॥

55-56. Sri Ram replied—'Oh celestial Gandharva! I am highly pleased by your devotion

Aranya Kand, Canto 9, verse nos. 35

The gross body of 'Viraat'**The gross body of 'Viraat'**

Aranya Kand, Canto 9, verse nos. 36-38

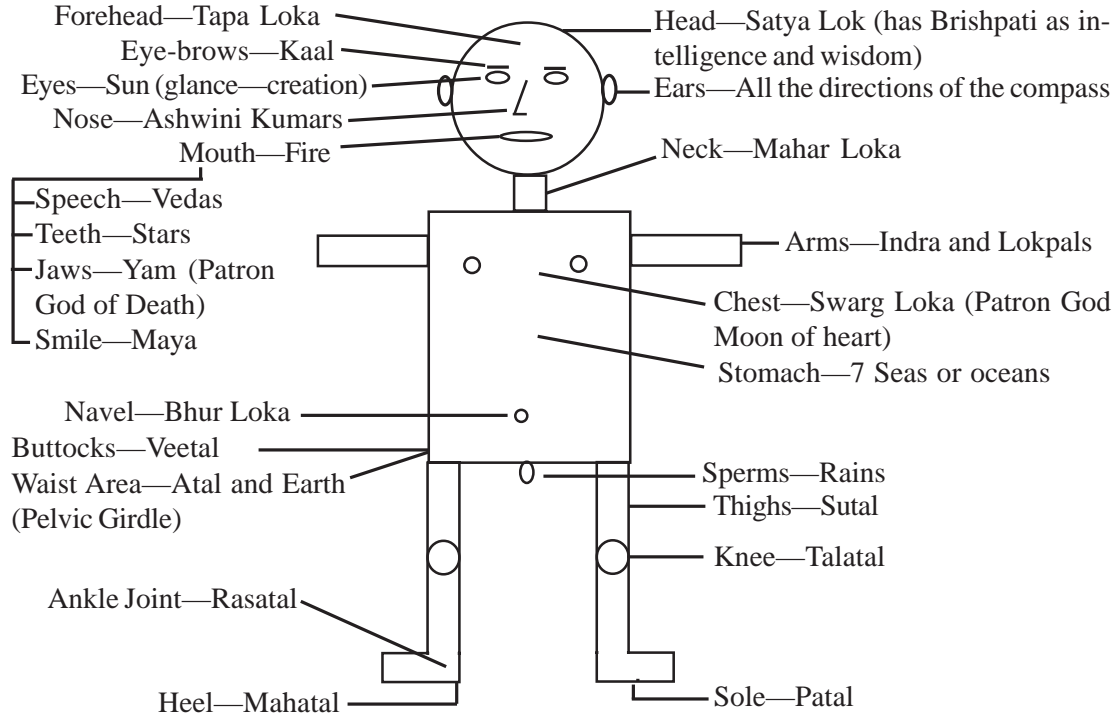
The Nether World

The Nether World

The earth has 7 subterranean worlds (or nether worlds)

Aranya Kand, Canto 9, verse nos. 36-45 (also see Uttar Kand, Canto 2, verse 63-69).

The Viraat Purush



Note :-(a) Eyes (Sun) = (i) Glances—Creation; (ii) Blink—Night; (iii) Open—Day
 (b) Body Hairs = Trees, Medicinal herbs, Creepers
 (d) Enlightenment/Wisdom/Knowledge = Glory, Fame, Renown

[Note :-Goswami Tulsidas has described the Viraat Purush form (Macrocosmic form) of Sri Ram in exactly similar terms in his epic Ram Charit Manas, Lanka Kand, Doha 14 to 15A, Chaupai 1-7 as follows :—

दो.—बिस्वरूप रघुबंस मनि करहु बचन बिस्वासु ।
 लोक कल्पना बेद कर अंग अंग प्रति जासु ॥14॥
 पद पाताल सीस अज धामा । अपर लोक अँग अँग बिश्रामा ॥
 भृकुटि बिलास भयंकार काला । नयन दिवाकर कच घन माला ॥
 जासु घान अस्विनीकुमारा । निसि अरु दिवस निमेष अपारा ॥
 श्रवन दिसा दस बेद बखानी । मारुत स्वास निगम निज बानी ॥
 अधर लोभ जम दसन कराला । माया हास बाहु दिगपाला ॥
 आनन अनल अंबुपति जीहा । उत्पति पालन प्रलय समीहा ॥
 रोम राजि अष्टदस भारा । अस्थि सैल सरिता नस जारा ॥
 उदर उदधि अधगो जतना । जगमय प्रभु का बहु कल्पना ॥
 दो.—अहंकार सिव बुद्धि अज मन ससि चित महान ।
 मनुज बास सचराचर रूप राम भगवान ॥15 (क)॥

and prayers. Oh Anagh¹ (sinless, pure, faultless one)! You go to my 'Sanatan' abode (the eternal, truthful and supreme abode of the Lord) which is attained by worthy ascetics only (55). Those people who would daily repeat these prayerful hymns or Stotras of yours—which can provide liberation and deliverance—with deep conviction, faith, belief and devotion², shall attain (achieve) my eternal supreme form which is an embodiment of wisdom and enlightenment³ at the end (i.e., on death) even while doing all the works (i.e., duties assigned to him as per his destiny) of this mundane world⁴ (56).

1. तेऽनघ 2. मनन्यबुद्ध्या 3. तेऽज्ञानसम्भूतभवं 4. नित्यानुभवानुभेयम्

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Aranya Kand — Canto 10

Sri Ram's meeting with Sabari

श्रीमहादेव उवाच

लब्ध्वा वरं स गन्धर्वः प्रयास्यन् राममब्रवीत्।
 शबर्यास्ते पूरोभागे आश्रमे रघुनन्दनः॥१॥
 भक्त्या त्वत्पादकमले भक्तिमार्गविशारदा।
 तां प्रयाहि महाभाग सर्वं ते कथयिष्यति॥२॥
 इत्युक्त्वा प्रययौ सोऽपि विमोनेनार्कवर्चसा।
 विष्णोः पदं रामनामस्मरणे फलमीदृशम्॥३॥

1-3. Lord Shiva said—'Oh Parvati! Having received the requisite blessings and while going to heaven, that Gandharva (Kabandh; see Canto 9) said, 'Oh Raghunandan (Sri Ram)! Sabari lives in a hermitage in the yonder (1). Since she has great affection for your holy feet, she is expert (well-versed) in the path of devotion¹. Oh the most fortunate and exalted one²! Please pay her a visit. She will tell you everything about Sita' (2). Saying this, the Gandharva boarded a chariot as splendid as the sun and went to the abode of Vishnu³. Verily, this is indeed the reward of remembering the holy name of Sri Ram⁴ (3).

1. भक्तिमार्ग 2. महाभाग 3. विष्णोः पदं 4. रामनामस्मरणे

त्यक्त्वा तद्विपिनं घोरं सिंहव्याघ्रादिदूषितम्।
 शनैरथाश्रमपदं शबर्या रघुनन्दनः॥४॥
 शबरी राममालोक्य लक्ष्मणेन समन्वितम्।
 आयान्तमाराद्धर्षेण प्रत्युत्थायाचिरेण सा॥५॥
 पतित्वा पादयोरग्रे हर्षपूर्णाश्रुलोचना।
 स्वागतेनाभिनन्द्याथ स्वासने संन्यवेशयत्॥६॥

4-6. Thence, leaving behind that wild forest infested by fierce lions, tigers etc., Raghunandan (Sri Ram) slowly wended his way to reach the hermitage of Sabari (4). Seeing Sri Ram and Laxman coming near, Sabari stood up instantly with great delight and ecstasy (5). Her eyes welled up with tears of joy and happiness, and she fell at the feet of Sri Ram (पतित्वा पादयोरग्र). She welcomed him, asked about his well-being and after that

seated him on a comfortable seat (6).

रामलक्ष्मणयोः सम्यक्पादौप्रक्षाल्य भक्तिः।
तज्जलेनाभिषिच्याङ्गमथाध्यादिभिरादृता ॥७॥
सम्पूज्य विधिवद्रामं ससौमित्रिं सपर्यया।
सङ्गृहीतानि दिव्यानि रामार्थं शबरी मुदा ॥८॥
फलान्यमृतकल्पानि ददौ रामाय भक्तिः।
पादौ सम्पूज्य कुसुमैः सुगन्धैः सानुलेपनैः ॥९॥

7-9. Then she washed the feet of Sri Ram and Laxman properly with due devotion¹, sprinkled the water on her body², worshipped Sri Ram and Laxman according to established traditions³, and most happily and delightedly⁴ brought the nectar-like divine (i.e., sweet, succulent) fruits that she had been collecting for him⁵, and offered them to him with full devotion and affection. She worshipped his lotus-like feet with flowers having the fragrance of sandalwood⁶ (7-9).

1. प्रखाल्य भक्तितः 2. भिषिच्याङ्ग 3. सम्पूज्य विधिवद्रामं 4. मुदा 5. सङ्गृहीतानि दिव्यानि 6. कुसुमैः सुगन्धैः सानुलेपनैः

कृतातिथ्यं रघुश्रेष्ठमुपविष्टं सहानुजम्।
शबरी भक्तिसम्पन्ना प्राञ्जलिर्वाक्यमब्रवीत् ॥१०॥
अत्राश्रमे रघुश्रेष्ठ गुरवो मे महर्षयः।
स्थिताः शुश्रूषणं तेषां कुर्वती समुपस्थिता ॥११॥
बहुवर्षसहस्राणि गतास्ते ब्रह्मणः पदम्।
गमिष्यन्तोऽब्रुवन्मां त्वं वसात्रैव समाहिता ॥१२॥

10-12. When the formalities of welcoming a guest were over and the most exalted ones in Raghu's clan (i.e., Sri Ram and Laxman) were comfortably seated, Sabari said with folded hands (10)—'Oh the most exalted Raghu (Sri Ram)! Earlier, my Guru, the great sage (Matang) used to stay in this hermitage. I stay here since thousands of years serving him. Now that exalted great sage has gone to the Brahma Lok (i.e., ब्रह्मणः पदम्—i.e., has died). At the time of his departure he had instructed me to fix my mind (i.e., concentrate it and prevent it from wavering and wandering) and stay here (11-12).

रामो दाशरथिर्जातः परमात्मा सनातनः।
राक्षसानां वधार्थाय ऋषीणां रक्षणाय च ॥१३॥
आगमिष्यति सैकाग्रध्याननिष्ठा स्थिरा भव।
इदानीं चित्रकूटाद्रावश्रमे वसति प्रभुः ॥१४॥
यावदागमनं तस्य तावद्रक्ष कलेवरम्।
दृष्ट्वैव राघवं दग्ध्वा देहं यास्यसि तत्पदम् ॥१५॥

13-15. (He had advised me that—) The eternal Parmatma (supreme Lord) has taken birth as Sri Ram, the son of king Dasrath, for the purpose of slaying the demons and to protect the sages and hermits (13). He shall be coming here soon. You meditate upon him and stay here. Nowadays, the Lord is residing on the Chitrakoot mountains (14).

Till the time he comes here, look after (take care of) your body¹. When Raghav (Sri Ram) comes here, you would burn your body² while beholding him in front of your eyes³ and then go to his abode⁴ (15).

1. ताव द्रक्ष कलेवरम् 2. दग्ध्वा देहं 3. दृष्ट्वैव 4. तत्पदम्

[Note :- This explains why Sabari had been collecting flowers and fruits awaiting the arrival of Sri Ram and Laxman because she knew in advance that they will come.]

तथैवाकरवं राम त्वद्भ्यानेकपरायणा।

प्रतीक्ष्यागमनं तेऽद्य सफलं गुरुभाषितम्।१६॥

तव सन्दर्शनं राम गुरुणामपि मे न हि।

योषिन्मूढाप्रमेयात्मन् हीनजातिसमुद्भवा।१७॥

16-17. Oh Sri Ram! According to his instructions, I had been meditating exclusively on (i.e., always thinking about) you¹ and awaiting your arrival. Today, those words of my Guru have become truthful and borne fruits² (16). Oh Sri Ram! Even my Guru could not have your Darshan (divine sight), but, oh the boundless, limitless, endless, immeasurable soul³, I am an ignorant (illiterate, ordinary and humble) woman born in a low caste (so, I could never ever expect it in my wildest of dreams that I will ever get a chance to meet your holiness) (17).

1. त्वद्भ्यानेक परायण 2. गुरुभाषितम् सफलं 3. प्रमेयात्मन्

तव दासस्य दासानां शतशङ्ख्योत्तरस्य वा।

दासीत्वे नाधिकारोऽस्ति कुतः साक्षात्तवैव हि।१८॥

कथं रामाद्य मे दृष्टस्त्वं मनोवागगोचरः।

स्तोतुं न जाने देवेश किं करोमि प्रसीद मे।१९॥

18-19. I am not worthy to be called a maid of (or serve) those who are themselves servants removed hundred times down the hierarchy from those who directly serve your devotees¹; then, what face do I have to call myself your direct servant (devotee, follower, subordinate, supplicant)? (18). Oh Sri Ram! You are not the subject matter of (i.e., to be understood or comprehended by) the mind or speech², then I do not know how I have been privileged enough to have your divine sight³. Oh the Lord of Gods⁴! I do not know how to pray or sing your glories. What shall I do now? Please be pleased with me out of your own accord⁵ (19).

1. तव दासस्य दासानां शतशङ्ख्योत्तरस्य 2. मनवागगोचरः 3. दृष्टस्त्वं 4. देवेश 5. प्रसीद मे

[Note :- Sabari expresses her humility and astonishment. In verse no. 18 she means that she is so lowly by birth that she can't imagine to even serve pious, saintly, fortunate people who are the devotees of the Lord. In verse no. 19, she expresses surprise at her good fortune and privilege that she has got the most unexpected reward which is beyond her wildest of dreams. She is dumb founded and stunned.]

श्रीराम उवाच

पुंस्त्वे स्त्रीत्वे विशेषो वा जातिनामाश्रमादयः।

न कारणं मद्भजने भक्तिरेव हि कारणम्॥२०॥

यज्ञदानतपोभिर्वा वेदाध्ययनकर्मभिः।
 नैव द्रष्टुमहं शक्यो मद्भक्तिविमुखैः सदा॥२१॥
 तस्मान्भामिनि संक्षेपाद्वक्ष्येऽहं भक्तिसाधनम्।
 सतां सङ्गतिरेवात्र साधनं प्रथमं स्मृतम्॥२२॥

20-22. (Sri Ram replied—) 'Distinction between a male and female body¹ or distinction made on the basis of caste, creed, clan, name and section of society² are not conducive for my worship (i.e., they are not the essential elements or a necessity for my worship or devotion). The only factor is my sincere and dedicated devotion and faith³ (20). Those who are devoid of dedication and sincerity in my devotion and worship can never see me⁴ by any other means such as Yagya (religious sacrifices), charity, Tapa (austerities and penances)⁵ and/or by studying of the Vedas or by any other method or deed⁶ (21). Hence, oh gentle lady⁷, I shall describe to you in brief the methods, means or paths⁸ for my Bhakti (devotion and dedication, submission and surrender to me). The first among them is communion of saints (where divine and spiritual talks are held)⁹ (22).

1. पुंस्त्वे स्त्रीत्वे 2. जातिनामाश्रमादयः 3. भक्तिरेवहि कारणम् 4. नैव द्रष्टुमहं 5. यज्ञदानतपो 6. वेदाध्ययनकर्म 7. भामिनि 8. साधनम् 9. सतांसङ्गतिरे

द्वितीयं मत्कथालापस्तृतीयं मद्गुणेरणम्।
 व्याख्यातृत्वं मद्बचसां चतुर्थं साधनं भवेत्॥२३॥
 आचार्योपासनं भद्रे मद्बुद्ध्ययमायया सदा।
 पञ्चमं पुण्यशीलत्वं यमादि नियमादि च॥२४॥
 निष्ठा मत्पूजने नित्यं षष्ठं साधनमीरितम्।
 मम मन्त्रोपासकत्वं साङ्गं सप्तममुच्यते॥२५॥

23-25. The second method is singing (i.e., listening, reciting, praising) the stories of my divine birth and deeds in this world¹. The third method is to talk about my virtues, values for which I stand and my noble characters². The fourth method is to explain to others about my divine words (as in the Upanishads etc. i.e., preaching³) (23). Oh gentle one! The fifth path is to serve one's Guru (moral preceptor, teacher, guide) with full devotion and sincerity, thinking him to be next only to God⁴ without any pretensions, conceit and falsehood. The sixth path is to observe purity of thought, behaviour and temperament as well as to have self control and restraint and follow other relevant rules and regulations while having inherent affection and dedications towards me and my worship⁵. The seventh path is concentrating/meditating/contemplating/reflecting on and worshipping dedicatedly my holy Mantra⁶ with all his senses (i.e., parts of the body, both internal and external⁷) (24-25).

1. मत्कथालापस्तृतीयं 2. मद्गुणेरणम् 3. व्याख्यातृत्वं मद्बचसां 4. आचार्योपासनं बुद्ध्ययमायया 5. पुण्यशीलत्वं यमादि नियमादि च निष्ठा मत्पूजने 6. मन्त्रोपासकत्वं 7. साङ्गं

मद्भक्तेष्वधिका पूजा सर्वभूतेषु मन्मतिः।
 बाह्यार्थेषु विरागित्वं शमादिसहितं तथा॥२६॥

अष्टमं नवमं तत्त्वविचारो मम भामिनी।
 एवं नवविधा भक्तिः साधनं यस्य कस्य वा॥२७॥
 स्त्रियो वा पुरुषस्यापि तिर्यग्योनिगतस्य वा।
 भक्तिः सञ्जायते प्रेमलक्षणा शुभलक्षणे॥२८॥

26-28. The eighth path is to worship, respect, revere, honour and adore my devotees more than me¹, to regard all the creatures as being my image (or my semblance)², to have detachment/renunciation/dispassion with all the external objects of this mundane, delusionary, materialistic world³, and to possess adequately the virtues of 'Sham' (tranquility, calmness, restraint of sense organs) and 'Dam' (tolerance, forbearance etc.)⁴ (26). The ninth path is to discuss, contemplate upon, ponder and endeavour to know/learn the essential truths (about me and this creation)⁵. Oh gentle lady! These are the nine-fold paths of worship and devotion⁶ (27). Oh the auspicious, good charactered lady⁷! Any one who has (i.e., possesses or follows) any of these methods or paths, whether a woman, a man, a bird or an animal or any other form of creature, will indeed have the emergence (i.e., sprouting) of devotion and worship, marked (characterised) by affection and love for me (the supreme Lord), in his heart⁸. [The above nine virtues are the characteristic features of true devotees of Sri Ram.] (28).

1. मदभक्तेष्वधिका पूजा 2. सर्वभूतेषु मन्मतिः 3. बाह्यार्थेषु विरागित्वं 4. शमादिसहितं 5. तत्त्व विचारो 6. नवविधा भक्तिः 7. शुभलक्षणे 8. भक्तिः प्रेम लक्षण

भक्तौ सञ्जातमात्रायं मत्तत्त्वानुभवस्तदा।
 ममानुभवसिद्धस्य मुक्तिस्तत्रैव जन्मनि॥२९॥
 स्यात्तस्मात्कारणं भक्तिर्मोक्षस्येति सुनिश्चितम्।
 प्रथमं साधनं यस्य भवेत्तस्य क्रमेण तु॥३०॥
 भवेत्सर्वं ततो भक्तिर्मुक्तिरेव सुनिश्चितम्।
 यस्मान्मद्भक्तियुक्ता त्वं ततोऽहं त्वामुपस्थितः॥३१॥

29-31. As soon as Bhakti emerges (takes shape in one's heart), one can experience my true form¹, and those who for once experience me (i.e., realise my existence on the screen of their heart-mind complex), do attain emancipation and salvation in this birth itself² without any doubt (29). Hence, it is thus established (proved beyond doubt) that the only means (i.e., easy path) of emancipation and salvation is sincere and unwavering devotion and dedication (Bhakti)³ for me. Those who follow the first path (verse no. 22) are able to acquire access to the rest of the paths automatically without difficulty (30). As a result, they are sure to get both devotion as well as emancipation and salvation simultaneously. Since you are endowed with my pure and sincere Bhakti, that is why I have come to you (31).

1. मत्तत्त्वानुभवस्तदा 2. मुक्तिस्तत्रैव जन्मनि 3. भक्तिर्मोक्षस्येति

[Note :- (i) See also Aranya Kand, Canto 4, verse nos. 48-49 and Uttar Kand, Canto 7, verse no. 64-66. (ii) Goswami Tulsidas has narrated the same facts in his epic Ram Charit Manas, Aranya Kand, Doha no. 35, Chaupai no. 7 to Doha no. 36, Chaupai no. 8. (iii) Verse nos. 20-31 can be called the gospel of Sri Ram for Sabari.]

इतो मदृशानामुक्तिस्तव नास्त्यत्र संशयः।
 यदि जानासि मे ब्रूहि सीता कमललोचना॥३२॥
 कुत्रास्ते केन वा नीता प्रिया मे प्रियदर्शना॥३३॥

32-33. Now that you have had my Darshan (divine and august view) your emancipation and salvation is indeed a certainty—there is no doubt about it. If you know, then do tell me the whereabouts of the lotus-eyed¹ Sita (32). Who has taken away my pleasant looking² and beloved wife³ ?' (33).

1. कमललोचना 2. प्रियदर्शना 3. प्रिया

शबर्युवाच

देव जानासि सर्वज्ञ सर्वं त्वं विश्वभावन।
 तथापि पृच्छसे यन्मां लोकाननुसृतः प्रभो॥३४॥
 ततोऽहमभिधास्यामि सीता यत्राधुना स्थिता।
 रावणेन हता सीता लङ्कायां वर्ततेऽधुना॥३५॥

34-35. (Sabari said—) 'Oh Lord! Oh the all-knowing, wise, erudite and omniscient¹ one! Oh the one who charms the universe (or who appears to enchant and enthrall the world at large²)! You are aware of (know) everything. In spite of that, oh Lord, if you wish to maintain (follow) the traditional behaviour as befitting an ordinary human³ and ask me about the whereabouts of Sita (34), then I shall tell you. Sita has been stolen (abducted)⁴ by Ravana and at this time she is in Lanka (35).

1. सर्वज्ञ 2. विश्वभावन 3. लोकालनुसृतः 4. हता

इतः समीपे रामास्ते पम्पानाम सरोवरम्।
 ऋष्यमूकगिरिर्नाम तत्समीपे महानगः॥३६॥
 चतुर्भिर्मन्त्रिभिः सार्धं सुग्रीवो वानराधिपः।
 भीतभीतः सदा यत्र तिष्ठत्यतुलविक्रमः॥३७॥
 वालिनश्च भयाद् भ्रातुस्तदगम्यमृषेर्भयात्।
 वालिनस्तत्र गच्छ त्वं तेन सख्यं कुरु प्रभो॥३८॥
 सुग्रीवेण स सर्वं ते कार्यं सम्पादयिष्यति।
 अहमग्निं प्रवेक्ष्यामि तवाग्रे रघुनन्दन॥३९॥

36-39. Oh Sri Ram! There is a lake called Pampa near here. Near it is a large mountain called Rishyamook (36). There, Sugriv, the king of monkeys who is peerless in valour and famed in strength, lives with his four ministers (37) due to the fear of his brother Bali. Because of a curse by a sage, that place is totally out of bounds for Bali. Oh Lord! Go there and befriend yourself with Sugriv (38). Oh Raghunandan (Sri Ram)! Sugriv will fulfil all your requirements (i.e., take care of all your needs). Now, I shall enter the sacred fire in front of you (39).

मुहूर्तं तिष्ठ राजेन्द्र यावद्गन्ध्वा कलेवरम्।
 यास्यामि भगवन् राम तव विष्णोः परं पदम्॥४०॥

इति रामं समामन्त्र्य प्रविवेश हुताशनम्।
क्षणान्निर्धूय सकलमविद्याकृतबन्धनम्।
रामप्रसादाच्छबरी मोक्षं प्रापातिदुर्लभम्॥४१॥

40-41. Oh Rajendra (literally, Indra amongst the king)! Oh Lord Ram! Till the time I burn my mortal coil (body) and go to the abode of Lord Vishnu¹ (i.e., attain the supreme stature of Vishnu's holy feet), you must wait for one Muhurt till then (i.e., an auspicious period of time equivalent to less than 1 hour; precisely 48 minutes; here meaning for a short while)' (40). After talking with Sri Ram in the above manner, Sabari entered the holy fire² and in a fleeting moment she burnt all her fetters (tying her to this mundane, delusionary world of endless cycle of birth and death) caused by ignorance and delusions³ and by the grace of Sri Ram, she attained the most rare⁴ stature of emancipation and salvation of the soul⁵ (i.e., became one with the supreme Soul) (41).

1. विष्णो परं पदम् 2. प्रविवेश हुताशनम् 3. सकलमविद्या कृतबन्धनम् 4. प्रापतिदुर्लभम् 5. मोक्षं

किं दुर्लभं जगन्नाथे श्रीरामे भक्तवत्सले।
प्रसन्नेऽधमजन्मापि शबरी मुक्तिमाप सा॥४२॥
किं पुनर्ब्राह्मणा मुख्याः पुण्याः श्रीरामचिन्तकाः।
मुक्तिं यान्तीति तद्भक्तिमुक्तिरेव न संशयः॥४३॥

42-43. What is difficult (or rare)¹ when Sri Ram—who is the Lord of the universe/world² and who is benevolent, munificent, magnanimous and benignant towards his devotees³—is pleased! (Look, what a marvel that—) Though born in a low caste (and devoid of all the wherewithals for emancipation and salvation), even Sabari had attained the highest stature of 'Mukti' (liberation/freedom from the fetters/shackles of the cycle of birth and death)⁴ (42). Then what is surprising if those righteous, noble ones⁵ such as Brahmins etc. who remember/meditate/concentrate upon⁶ Sri Ram get freedom (from this mundane, delusionary, artificial, entrapping world consisting of endless cycle of birth and death)? Without doubt, Sri Ram's devotion and worship is equivalent to attaining 'Mukti' (freedom, liberation, deliverance)⁷ (43).

1. दुर्लभं 2. जगन्नाथ 3. भक्तवत्सले 4. मुक्तिमाप 5. पुण्याः 6. चिन्तकाः 7. तद्भक्तिमुक्तिरेव

भक्तिमुक्तिविधायिनी भगवतः श्रीरामचन्द्रस्य हे
लोकाः कामदुग्धाङ्घ्रिपययुगलं सेवध्वमत्युत्सुकाः।
नानाज्ञानविशेषमन्त्रविततिं त्यक्त्वा सुदूरे भृशं
रामं श्यामतनुं स्मरारिहृदय भान्तं भजध्वं बुधाः॥४४॥

44. Oh people (the creatures of the world)! Lord Ramchandra's devotion, dedication and worship is the only bestower (or giver) of Mukti (liberation, deliverance, freedom from this mundane, delusionary world of birth and death accompanied with all the troubles and tribulations, agonies and miseries). Hence, one should diligently, eagerly and sincerely serve¹ (i.e., have devotion and dedication for) the twin holy feet (of Sri Ram) which are like the all wish fulfilling Kamdhenu cow². Oh the wise ones³! Keep these different endless debates and discussions which are confusing and vexing for the spirit, which are

apparently opposed to each other— involving a bewildering array of scriptural knowledge and logic as well as long, elaborate Mantras⁴— far away from you⁵ (i.e., don't bother much about them). Instead of that, you should switch on immediately to devotion, worship, adoration, prayers, dedication, submission, humility and singing of hymns and glories⁶ of Sri Ram who has a divine dark complexion and resides in the heart of Lord Shiva⁷ (44).

1. सेवध्वमत्युत्सुकाः 2. कामदुधाङ् 3. बुधाः 4. नानाज्ञान विशेष मन्त्रविततिं 5. सुदूरे 6. भजध्वं 7. स्मरारिहृदये

[Note :- Verse nos. 42-44 lay stress on Bhakti and Bhajan as opposed to all other means of attaining emancipation and salvation of the soul. Compare this with Aranya Kand, Canto 4, verse nos. 47-55. Further, the methods of having devotion as narrated by Sri Ram himself to Laxman in Aranya Kand, Canto 4, verse nos. 47-51 should also be read in the context of verse nos. 20-30 of this Canto 10. Importance of Bhakti is stressed also in Ayodhya Kand, Canto 1, verse no. 29 and Aranya Kand, Canto 3, verse no. 35. Even the Gandharva (erstwhile Kabandh) preferred the divine Sagun form of the Lord as compared to the Nirgun form—see Aranya Kand, Canto 9, verse nos. 48-52.]

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Adhyatama Ramayan, to a great extent, has a resonance in the Holy Bible— more so with its message than the structure. Among the basic tenets of Adhyatma Ramayan are:- (i) sincere devotion, faith and submission towards Sri Ram, (ii) the firm belief and conviction that Sri Ram is the supreme Brahm, the saviour and the redeemer, the one who provides emancipation and salvation, the one who is an embodiment of Dharma itself, the one who has taken an incarnation in this world not only to act as an exemplary example but also to proclaim the righteous path, (iii) the emphasis on trying to purify oneself, purge all the inherent impurities, evils and vices collectively called sins, to realize the pure nature of Atma which is essentially sinless, and inter-alia (iv) that one should turn away from sins and towards Sri Ram because he is the only one who can remit all sins— all these axioms have a parallel in the teaching of Christ and the Holy Bible.

The Bible has two sections— the old and the new testaments. The Old Testament is the law book of the Jews from whom Christianity basically emerged. Old testament's description of the origin of the world, stress on ritualistic form of worship centered around offering of sacrifices and strict adherence to laid-down laws as a means of salvation and deliverance, the coming of the Messiah, the existence of one and only God— all these find a resonance in Adhyatama Ramayan. For instance, creation of the world (Aranya Kand, Canto 9), ritualistic worship (Kishkindha Kand, Canto 4) etc. are reflective of the earlier school of thought.

The New Testament describes the life and times, teachings and ministries of Jesus and his Apostles. The life of Christ contained in the 4 gospels of Mathew, Mark, Luke and John is also the pattern of Ramayan in as much as the book revolves around the life and personality of one single hero, Sri Ram. The simple message of 'follow me with simplicity, humility and devotion, of compassion and love, stress on improvement of oneself' are also in sync with the basic teachings of Ramayan. For instance, Sri Ram's teachings to Sabari (Canto 10, Aranya Kand) and to Laxman (Canto 5, Uttar Kand). There are innumerable instances which this author has listed as the various gospels of Adhyatama Ramayan in

appendix no. 2 of this book.

The Jews did not regard Christ as the prophesied Messiah and laid stress on ritualistic worship, while Christianity accepted the divinity of Christ and exhorted its followers to follow him as well as the path of devotion and humility shown by him. Christianity retained the laws of old school in their spirit but with practical modifications. Adhyatama Ramayan on the other hand, does not create any dissensions between the old and the reformed schools of thoughts, and it perfectly harmonises them when it accepts the ancient philosophy of ritualistic worship of the Vedas with the reformed outlook laying emphasis on self realisation, self correction and humility and devotion towards the Lord.

*__*__*__*

Yam and Niyam

सत्यं क्षमाऽऽर्जवं ध्यानमानृशंस्यमहिंसनम्॥

दमः प्रसादो माधुर्यं मृदुतेति यमा दश।

शौचं स्नानं तपो दानं मौनेज्याध्ययनं व्रतम्॥

उपोषणोपस्थदण्डौ दशैते नियमाः स्मृताः॥ (स्कन्दपु०, ब्रा० ध० मा० ५/१९-२१)

The 10 Yams are— truthfulness, forgiveness, simplicity, Dhyan (meditation, concentration of the mind), lack of cruelty (or presence of compassion and mercy), forsaking violence, restraint of mind and sense organs, pleasant demeanours and sweet towards all). The 10 Niyams are— cleanliness/ablution, bath (purification of body), Tapa (austerities, penances, sufferings), alms and charities, keeping silence, Yagya (sacrifices, religious rituals), self study, observance of vows, keeping fasts, celibacy. (Skanda Puran, Bra. Dha. Ma. 5/19-21)

*__*__*__*

Who gets deliverance

सुखदुःखे समे यस्य लाभालाभौ जयाजयौ।

इच्छाद्वेगौ भयाद्वेगौ सर्वथा मुक्त एव सः॥

वलीपलितसंयोगे काश्य वैवर्ण्यमेव च।

कुब्जभावं च जरया यः पश्यति स मुच्यते॥

पुंस्त्वोपघातं कालेन दर्शनोपरमं तथा।

बाधिर्यं प्राणमन्दत्वं यः पश्यति स मुच्यते॥ (महा० शान्ति० २८८/३७, ३९-४०)

He who is unmoved by and treats joys and happiness as well as sorrows, miseries, troubles and misfortunes, gains as well as losses, victories as well as defeats equally, with equanimity and fortitude, whose desires, envies, ill-wills, hatreds, fears and agitations have been completely vanquished or eliminated— is the one who is truly liberated. When old age comes, the body develops wrinkles, becomes lean and decrepit, the hairs change colour to grey, the general appearance loses its sheen and attractiveness while the back tends to bend— one who constantly remains aware of these facts is truly liberated. When the time comes, manliness declines, eyesight fails, the ears do not hear and the vital forces of life becomes weak and on the verge of collapse— one who is always aware these thing is truly liberated. (Mahabrt, Shanit Parv, 288/37, 39-40)

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Kishkindha Kand — Canto 1

Sri Ram's meeting with Sugriv and Hanuman

श्रीमहादेव उवाच

ततः सलक्ष्मणो रामः शनैः पम्पासरस्तटम्।
 आगत्य सरसां श्रेष्ठं दृष्ट्वा विस्मयमाययौ॥१॥
 क्रोशमात्रं सुविस्तीर्णमगाधमलशम्बरम्।
 उत्फुल्लाम्बुजकह्लारकुमुदोत्पलमण्डितम् ॥२॥

1-2. Lord Shiva said—'Oh Parvati! Thence Sri Ram accompanied by Laxman gradually came to the banks of the lake called Pampasar. He was very astonished and amazed at seeing it (1). It was one Kosa (appx. 2 miles) in length, was filled with measureless, crystal clear water, and flowers of lotus, Kahalaar (newly sprouted buds), water lily and Utpal (the lotus plant) were blooming in all the directions to adorn it (2).

हंसकारण्डवाकीर्णं चक्रवाकादिशोभितम्।
 जलकुक्कुटकोयष्टिक्रौञ्चनादोपनादितम् ॥३॥
 नानापुष्पलताकीर्णं नानाफलसमावृतम्।
 सतां मनःस्वच्छजलं पद्मकिञ्जल्कवासितम्॥४॥

3-4. Birds such as swan and Karandav¹ (a flamingo; a duck) were floating on its placid waters, Chakravaks² (the ruddy goose) etc. were enhancing its beauty while it was echoing with the clamour of sounds made by Jalkukut³ (a type of water borne cock-like bird having a black body and blue feathers), Koyasti⁴ (a type of Indian cuckoo), Kronch⁵ (the heron bird) etc. (3). It was well endowed with a fascinating array of colourful flowering creepers⁶ and surrounded by fruit trees of different types⁷ while its crystal clear water, which was made fragrant/sweet smelling by the yellow lotus flowers⁸, was as clean/clear as the mind of saints⁹ (4).

1. हंसकारण्ड 2. चक्रवाकादि 3. जलकुक्कुट 4. कोयष्टि 5. क्रौञ्चनादोपनादितम् 6. नानापुष्पलताकीर्णं 7. नाना-फलसमावृतम् 8. पद्मकिञ्जल्कवासितम् 9. सतां मनः स्वच्छजलं

तत्रोपस्पृश्य सलिलं पीत्वा श्रमहरं विभुः।
 सानुजः सरसस्तीरे शीतलेन पथा ययौ॥५॥
 ऋष्यमूकगिरेः पार्श्वे गच्छन्तौ रामलक्ष्मणौ।
 धनुर्बाणकरौ दान्तौ जटावल्कलमण्डितौ।
 पश्यन्तौ विविधान्वृक्षान् गिरेः शोभां सुविक्रमौ॥६॥

5-6. Reaching the place, the Vibhu¹ (omnipresent, all-pervading, magnanimous, eternal, almighty, all-encompassing Lord; i.e., Sri Ram) along with his younger brother (Laxman), sipped (to clean the mouth) and drank its water which was very refreshing and which removed his weariness² (i.e., tiredness of the journey). Then, having refreshed himself, he moved on along its banks on a cool path provided with shades from trees lining it³ (5). In this manner Sri Ram and Laxman—who were adorned by matted hairs and clothes made of birch⁴, who were self restrained (i.e., had control over their sense organs⁵), were most valorous, brave and powerful⁶ and who held a bow and arrow in their hands⁷—moved

slowly near the Rishyamook mountain while watching and observing the various trees on the way and beholding the beauty of the mountain (and the surrounding countryside) (6).

1. विभुः 2. श्रमहरं 3. शीतलेन पथा 4. जटावल्ललमण्डितौ 5. दान्तौ 6. सुविक्रमौ 7. धनुर्बाणकरौ

सुग्रीवस्तु गिरेर्मूर्ध्नि चतुर्भिः सह वानरैः।

स्थित्वा ददर्श तौ यान्तावारुरोह गिरेः शिरः॥७॥

भयादाह हनूमन्तं कौ तौ वीरवरौ सखे।

गच्छ जानीहि भद्रं ते बटुर्भूत्वा द्विजाकृतिः॥८॥

7-8. At that time, Sugriv was sitting with his four ministers on a mountain top (or some protuberance or rock on it). When he saw them coming that way, he climbed the highest peak of the mountain. [It shows that it was not a single cone-shaped mountain, but a series of undulating hills and mountains with low and high peaks.] (7). Scared, he said to Hanuman, 'Oh friend! Look, who are these two braves! You be blessed! You go to them dressed (disguised) as a Brahmachari Brahmin (a celibate Brahmin = वटुर्भूत्वा द्विजाकृतिः) and find out the details about them (8).

वालिना प्रेषितौ किंवा मा हन्तुं समुपागतौ।

ताभ्यां सम्भाषणं कृत्वा जानीहि हृदयं तयोः॥९॥

यदि तौ दुष्टहृदयौ संज्ञां कुरु कराग्रतः।

विनयावनतो भूत्वा एवं जानीहि निश्चयम्॥१०॥

9-10. Is it that they have come here to kill me at the behest of Bali (or in other words, have been sent by Bali to kill me). You talk with them and find out the reason for their coming here (9). If you find they are wicked, malicious and have a malefic heart (दुष्टहृदयो), you must indicate it to me by making signs with your fingers. Be careful, find out all about this (i.e., decide the matter and come to the truth) very politely (so that they don't get any hint) (10).

तथेति बटुरूपेण हनुमान् समुपागतः।

विनयावनतो भूत्वा रामं नत्वेदमब्रवीत्॥११॥

कौ युवां पूरुषव्याघ्रौ युवानौ वीरसम्मतौ।

द्योतयन्तौ दिशः सर्वाः प्रभया भास्कराविव॥१२॥

11-12. Then Hanuman made himself into a Brahmachari (i.e., disguised himself as a celibate Brahmin) and came to Sri Ram, bowed before him and said most politely¹ (11)—'Oh the one who is like a lion amongst men²! Who are you two? You are young³ with a youthful body⁴ and you look very brave, courageous and strong⁵. You have illuminated⁶ all the directions of the compass like a sun by the brilliance and radiance⁷ of your body (12).

1. नत्वेदमब्रवीत् विनयावनतो 2. पूरुषव्याघ्रौ 3. युवां 4. युवानौ 5. वीरसम्मतौ 6. द्योतयन्तौ 7. प्रभया भास्कराविव

युवां त्रैलोक्यकर्तारविति भाति मनो मम।

युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ॥१३॥

मायया मानुषकारौ चरन्ताविव लीलया।

भूभारहरणार्थाय भक्तानां पालनाय च॥१४॥

13-14. My heart and mind says (i.e., it appears to me) that you are the creator of the

Triloki (the 3 worlds—celestial, terrestrial, subterranean)¹, are the primary (primordial, original) cause of the whole world², are all-pervading, all-encompassing in this world³, are the chief male and the Viraat Purush (the male aspect of the creation)⁴ (13). It appears that, in order to remove the burden of the earth⁵ and to protect and sustain your devotees⁶, you have playfully assumed⁷ a human form by virtue of your Maya (delusionary powers)⁸ and are roaming around⁹ (14).

1. त्रैलोक्यकर्ता 2. जगद्वेतृ 3. जगन्मयौ 4. प्रधानपुरुषौ 5. भूभारहरणार्थ 6. भक्तानां पालनाथ 7. लीलया 8. मायया 9. चरन्ताविव

अवतीर्णाविह परौ चरन्तौ क्षत्रियाकृती।
जगत्स्थितिलयो सर्गं लीलया कर्तुमुद्यतौ॥१५॥
स्वतन्त्रौ प्रेरकौ सर्वहृदयस्थाविहेश्वरौ।
नरनारायणौ लोके चरन्ताविति मे मतिः॥१६॥

15-16. You are the supreme Lord himself who has incarnated (revealed himself)¹ in the form of a Kshatriya prince and are wandering on this earth. You are active and diligent² in creating, sustaining and annihilating³ the world/universe as if it was a mere play or sport for you (or by using your delusionary powers and cosmic, eternal creative energy, you constantly create, sustain and destroy the world)⁴ (15). As per my wisdom and intellect (or understanding)⁵, it looks that you reside in the heart (inner-self) of all⁶, motivate and inspire all⁷, are most independent (i.e., you do not have to rely on anybody or take anyone's support in your activities)⁸, and are the supreme Lord⁹ who is roaming here¹⁰ (16).

1. अवतीर्ण 2. कर्तुमुद्यतौ 3. जगत्स्थितिलयौ 4. लीलया 5. मे मतिः 6. सर्वहृदयस्था 7. प्रेरकौ 8. स्वतन्त्रौ 9. विहेश्वरौ 10. चरन्ता

श्रीरामो लक्ष्मणं प्राह पश्यैनं बटुरुपिणम्।
शब्दशास्त्रमशेषेण श्रुतं नूनमनेकधा॥१७॥
अनेन भाषितं कृत्स्नं न किञ्चिदपशब्दितम्।
ततः प्राह हनूमन्तं राघवो ज्ञानविग्रहः॥१८॥

17-18. Then, Sri Ram said to Laxman, 'Oh Laxman! Look at this one in the guise of a Brahmachari¹ standing in front of us. Surely he has studied the science of language (i.e., grammar)² many times very carefully (17). Listen! He has said so many things³ but there has been no errors⁴ in his speech or words'. Then Raghav (Sri Ram), who is an embodiment of knowledge and wisdom⁵, said to Hanuman (18)—

1. वटुरुपिणम् 2. शब्दशास्त्र 3. अनेन भासित 4. किञ्चिदपशब्दितम् 5. ज्ञानविग्रहः

अहं दाशरथी रामस्त्वयं मे लक्ष्मणोऽनुजः।
सीतया भार्यया सार्धं पितुर्वचनगौरवात्॥१९॥
आगतस्तत्र विपिने स्थितोऽहं दण्डके द्विज।
तत्र भार्या हता सीता रक्षसा केनचिन्मम।
तामन्वेष्टुमिहायातौ त्वं को वा कस्य वा वद॥२०॥

19-20. 'I am the son of Dasrath and this is my younger brother Laxman. I have come to

the forest along with my wife Sita to obey the words of my father (19). I used to stay here in the Dandkaranya forest. There, some demon has stolen (abducted) my wife Sita. We have come here to search her out. Tell us, who and whose son are you? (20).

सुग्रीवो नाम राजा यो वानराणां महामतिः।
चतुर्भिर्मन्त्रिभिः सार्धं गिरिमूर्धनि तिष्ठति॥२१॥
भ्राता कनीयान् सुग्रीवो वालिनः पापचेतसः।
तेन निष्कासितो भार्या हता तस्येह वालिना॥२२॥

21-22. The Brahmachari¹ said, 'The great and wise² Sugriv is the king of monkeys. He stays at the summit of this mountain with his four ministers (21). He is the younger brother of the sinful, wicked, evil and pervert minded³ Bali. He (Bali) has stolen (i.e., forcefully taken away; usurped) his wife and has thrown (drove) him out of the house⁴ (22).

1. वटु 2. महामतिः 3. पापचेतसः 4. तेन निष्कासितो

तान्द्रयादृष्यमूकाख्यं गिरिमाश्रित्य संस्थितः।
अहं सुग्रीवसचिवो वायुपुत्रो महामते॥२३॥
हनूमान्नाम विख्यातो ह्यञ्जनीगर्भसम्भवः।
तेन सख्यं त्वया युक्तं सुग्रीवेण रघूत्तम॥२४॥
भार्यापहारिणं हन्तुं सहायस्ते भविष्यति।
इदानीमेव गच्छाम आगच्छ यदि रोचते॥२५॥

23-25. Hence, out of his fear, Sugriv stays on this Rishyamook mountain. Oh the great and wise one (Sri Ram)! I am a minister of Sugriv and the son of the wind-God¹ (23). I have taken birth from the womb of mother Anjani² and am famous by the name of Hanuman³. Oh the most exalted Raghu (Sri Ram)! You should make friends with Sugriv (24). He will be of help to you to kill the one who has stolen your wife⁴. Come, if you wish, we shall go to him⁵ (25).

1. सुग्रीव सचिवो वायुपुत्रो 2. ह्यञ्जनीगर्भसम्भवः 3. हनुमन्नाम 4. भार्यापहारिणं हन्तुं 5. आगच्छ यदि रोचते गच्छाम

अहमप्यागतस्तेन सख्यं कर्तुं कपीश्वर।
सख्युस्तस्यापि यत्कार्यं तत्करिष्याम्यसंशयम्॥२६॥
हनूमान् स्वस्वरूपेण स्थितो राममथाब्रवीत्।
आरोहतं मम स्कन्धौ गच्छामः पर्वतोपरि॥२७॥
यत्र तिष्ठति सुग्रीवो मन्त्रिभिर्वालिनो भयात्।
तथेति तस्यारुरोह स्कन्धं रामोऽथ लक्ष्मणः॥२८॥

26-28. Sri Ram replied, 'Oh the Lord of monkeys! I too have come to befriend him (Sugriv). I will also do any work of that friend if there is any. There is no doubt about it' (26). Hearing this, Hanuman resumed his original form² and said to Sri Ram, 'Both of you sit on my shoulders³. Then we shall go up the mountain (27) where Sugriv along with his ministers keeps hiding out of fear of Bali'. Saying 'all right', Sri Ram and Laxman strode upon (mounted) his shoulders⁴ (28).

1. यत्कार्यं तत्करिष्याम्यसंशयम् 2. स्वस्वरूपेण 3. आरोहतं मम स्कन्धौ 4. तस्यारुरोह

उत्पपात गिरेर्मूर्ध्नि क्षणादेव महाकपिः।
 वृक्षच्छायां समाश्रित्य स्थितौ तौ रामलक्ष्मणौ॥२९॥
 हनूमानपि सुग्रीवमुपगम्य कृताञ्जलिः।
 व्येतु ते भयमायातौ राजन् श्रीरामलक्ष्मणौ॥३०॥
 शीघ्रमुत्तिष्ठ रामेण सख्यं ते योजितं मया।
 अग्निं साक्षिणमारोप्य तेन सख्यं द्रुतं कुरु॥३१॥

29-31. The great Lord of monkeys jumped (leaped) to reach the summit of the mountain in a flash. There, Sri Ram and Laxman stood under the shade of a tree (29). Hanuman went near Sugriv and said to him with folded hands—'Oh king! Remove your doubts and suspicions because Sri Ram and Laxman have come to visit you (as a friend) (30). Get up quickly. I have arranged for your friendship with Sri Ram. Make friends with him soon with the sacred fire as a witness (अग्निं साक्षिण) (31).

ततोऽतिहर्षात्सुग्रीवः समागम्य रघूत्तमम्।
 वृक्षशाखां स्वयं छित्त्वा विष्टराय ददौ मुदा॥३२॥
 हनूमान्लक्ष्मणायादात्सुग्रीवाय च लक्ष्मणः।
 हर्षेण महताविष्टाः सर्व एवावतस्थिरे॥३३॥
 लक्ष्मणस्त्वब्रवीत्सर्वं रामवृत्तान्तमादितः।
 वनवासाभिगमनं सीताहरणमेव च॥३४॥

32-34. Then Sugriv was very happy and came to Sri Ram full of exhilaration and delight¹. He broke a branch of a tree with his own hands and gave it to him (Sri Ram) to sit upon (32). Similarly Hanuman gave a seat to Laxman and Laxman to Sugriv. Everyone sat down on their respective seats happily and comfortably (33). Thence, Laxman narrated the whole story of Sri Ram from the beginning to coming to the forest for residence² and abduction of Sita from there³ (34).

1. मुदा 2. वनवासभिगमनं 3. सीताहरणमेव

लक्ष्मणोक्तं वचः श्रुत्वा सुग्रीवो राममब्रवीत्।
 अहं करिष्ये राजेन्द्र सीतायाः परिमार्गणम्॥३५॥
 साहाय्यमपि ते राम करिष्ये शत्रुघातिनः।
 शृणु राम मया दृष्टं किञ्चित्ते कथयाम्यहम्॥३६॥

35-36. Hearing the words of Laxman, Sugriv said to Sri Ram, 'Oh the King of kings! I shall search for Sita (35). I shall help you to slay your enemy¹. Oh Sri Ram! I shall now tell you all that I have seen myself². Listen (36)—

1. सहाय्यमपि शत्रुघातिनः 2. मया दृष्टं

एकदा मन्त्रिभिः सार्धं स्थितोऽहं गिरिमूर्धनि।
 विहायसा नीयमानां केनचित्प्रमदोत्तमाम्॥३७॥
 क्रोशन्तीं राम रामेति दृष्ट्वास्मान्यर्वतोपिर।
 आमुच्याभरणान्याशु स्वोत्तरीयेण भामिनी॥३८॥

निरीक्ष्याधः परित्यज्य क्रोशन्ती तेन रक्षसा।

नीताहं भूषणान्याशु गुहायामक्षिपं प्रभो॥३९॥

37-39. One day I was sitting with my ministers on the top of the mountain. At that time we saw that some demon was taking away some most attractive and charming woman by the path of the sky (37). That lady was wailing aloud 'Ram, Ram' (रामरामेति). Seeing us sitting atop the mountain, she took off her ornaments, tied them in a cloth (probably her scarf) and seeing us, she threw it down. Oh Lord! In this way, that demon took away that gentle lady who was constantly and woefully lamenting and wailing. I immediately picked up those ornaments and kept it aside (i.e., hid them) in a mountain cave (38-39).

इदानीमपि पश्य त्वं जानीहि तव वा न वा।

इत्युक्त्वानीय रामाय दर्शयामास वानरः॥४०॥

विमुच्य रामस्तद्दृष्ट्वा हा सीतेति मुहुर्मुहुः।

हृदि निक्षिप्य तत्सर्वं रुरोद प्राकृतो यथा॥४१॥

40-41. You must have a look at them and see if they are yours or not'. Saying this, the monkey (Sugriv) brought them and showed them to Sri Ram¹ (40). When Sri Ram opened the bundle and saw the ornaments, he immediately recognised them and clasped them to his heart. Like an ordinary man², he began crying, saying repeatedly 'Oh Sita, Oh Sita³!' (41).

1. रामाय दर्शयामास वानरः 2. प्राकृतो यथा 3. हृदि निक्षिप्य तत्सर्वं रुरोद हा सीतेति मुहुर्मुहुः

आश्वास्य राघवं भ्राता लक्ष्मणो वाक्यमब्रवीत्।

अचिरेणैव ते राम प्राप्यते जानकी शुभा।

वानरेन्द्रसहायेन हत्वा रावणमाहवे॥४२॥

सुग्रीवोऽप्याह हे राम प्रतिज्ञां करवाणि ते।

समरे रावणं हत्वा तव दास्यामि जानकीम्॥४३॥

42-43. Then brother Laxman consoled him, saying—'Oh Raghav (Sri Ram)! With the help of the king of monkeys you shall soon kill Ravana in the war and retrieve the auspicious Janki (Sita)' (42). Sugriv also reassured Sri Ram, saying 'Oh Sri Ram! I make a promise to you that I shall get Sita back to you by killing Ravana in the war' (43).

ततो हनूमान्प्रज्वालय तयोरग्निं समीपतः।

तावुभौ रामसुग्रीवावग्नौ साक्षिणि तिष्ठति॥४४॥

बाहू प्रसार्य चालिङ्ग्य परस्परमकल्मषौ।

समीपे रघुनाथस्य सुग्रीवः समुपाविशत्॥४५॥

44-45. Then Hanuman lit a fire near them. Both Sri Ram and Sugriv made the sacred fire as a witness (साक्षिणि) (44) and once again formally met (i.e., embraced) each other with wide open arms. Thereafter, Sugriv sat down near Sri Ram. [Earlier, before the ritual of making friendship with fire as a witness, Sugriv sat in front of Sri Ram. But, after their friendship was formalised, Sugriv sat by the side of Sri Ram—समुपाविशत्. This indicates closeness and formalisation of their relationship as friends] (45).

स्वोदन्तं कथयामास प्रणयाद्रघुनायके।
 सखे शृणु ममोदन्तं वालिना यत्कृतं पुरा॥४६॥
 मयपुत्रोऽथ मायावी नाम्ना परमदुर्मदः।
 किष्किन्धां समुपागत्य वालिनं समुपाह्वयत्॥४७॥

46-47. Then Sugriv seized the moment and most affectionately began to narrate his own story of woes to him (Sri Ram). He said, 'Oh friend! Listen to my story now. I shall tell you what Bali has done to me earlier (46). Once the highly haughty and arrogant (परमदुर्मदः) son of the demon Mai called Mayavi came to Kishkindha Puri and challenged Bali for a duel (47).

सिंहनादेन महता वाली तु तदमर्षणः।
 निर्ययौ क्रोधताम्राक्षो जघान दृढमुष्टिना॥४८॥
 दुद्राव तेन संविग्नो जगाम स्वगुहां प्रति।
 अनुदुद्राव तं वाली मायाविनमहं तथा॥४९॥

48-49. He (Mayavi) roared like a lion. Bali could not tolerate his haughtiness and vanity. His eyes became red with anger and coming out, he gave the demon a fierce punch (48). Gravely hurt and agitated by that blow, Mayavi ran towards a cave. Then both Bali and I pursued him (49).

ततः प्रविष्टमालोक्य गुहां मायाविनं रुषा।
 वाली मामाह तिष्ठ त्वं बहिर्गच्छाम्यहं गुहाम्।
 इत्युक्त्वाविश्य स गुहां मासमेकं न निर्ययौ॥५०॥

50. Seeing that Mayavi had entered the cave, Bali was very furious, and he said to me, 'You stay here outside the cave. I am going inside to pursue him'. Saying this he entered the cave and did not come out of it for one full month (50).

मासादूर्ध्वं गुहाद्वारात्रिर्गतं रुधिरं बहु।
 तद्दृष्ट्वा परितप्ताङ्गो मृतो वालीति दुःखितः॥५१॥
 गुहाद्वारि शिलामेकां विधाय गृहमागतः।
 ततोऽब्रुवं मृतो वाली गुहायां रक्षसा हतः॥५२॥

51-52. At the end of one month, a lot of blood came out (i.e., seeped out) of the mouth of the cave. Seeing it, and thinking that Bali has been killed by the demon, I was very sad and anguished (51). Then (fearing that the colossus demon would come out after having killed Bali and will kill me as well), I put a large boulder on the mouth of the cave to shut it. I returned home and told everybody that Bali has been killed at the hands of the demon inside the cave (52).

तच्छ्रुत्वा दुःखिताः सर्वे मामनिच्छन्तमप्युत।
 राज्येऽभिषेचनं चक्रुः सर्वे वानरमन्त्रिणः॥५३॥
 शिष्टं तदा मया राज्यं किञ्चित्कालमरिन्दम।
 ततः समागतो वाली मामाह परुषं रुषा॥५४॥

53-54. Hearing this, everyone was very sad and remorseful, and though I had no desire

or interest, all the monkey ministers in cabinet put me on the throne and anointed me as the king of Kishkindha (53). I could rule only for a short time when Bali came back after having killed the demon, and said many acrimonious, scornful, bitter and reprehensible words to me. He fretted and was furious with anger and vehemence (परुषं रुषा) (54).

बहुधा भर्त्सयित्वा मां निजघान च मुष्टिभिः।
ततो निर्गत्य नगरादधावं परया भिया॥५५॥
लोकान् सर्वान्परिक्रम्य ऋष्यमूकं समाश्रितः।
ऋषेः शापभयात्सोऽपि नायातीमं गिरिं प्रभो॥५६॥

55-56. In this way, having said a lot of critical, taunting, caustic, ignominious and reproachful things to me (भर्त्सयित्वा), he began beating me mercilessly with fist-blows (मुष्टिभिः). Then I was so scared that I ran away from the city (55). Oh Lord! After wondering in all the worlds (i.e., at different places), I at last took shelter in this Rishyamook mountain because he does not dare to come here out of fear of a sage's curse (see verse nos. 66-67) (56).

[Note :- Bali-Sugriv enmity is a classic example of misunderstanding and misgivings between brothers leading to souring of their relationship and its accompanying bitterness.]

तदादि मम भार्या स स्वयं भुङ्क्ते विमूढधीः।
अतो दुःखेन सन्तप्तो हतदारो हताश्रयः॥५७॥
वसाम्यद्य भवत्पादसंस्पर्शात्सुखितोऽस्म्यहम्।
मित्रदुःखेन सन्तप्तो रामो राजीवलोचनः॥५८॥
हनिष्यामि तव द्वेष्यं शीघ्रं भार्यापहारिणम्।
इति प्रतिज्ञामकरोत्सुग्रीवस्य पुरस्तदा॥५९॥

57-59. Since then, this evil fool enjoys my wife while I stay here myself mentally anguished and tormented (दुःखेन सन्तप्तो) (57). By touching your lotus-feet today, I am a little consoled (and feel reassured)'. Then the lotus-eyed Sri Ram, being anguished and moved by the sorrows of his friend Sugriv (58), made a promise to him, 'I shall very soon destroy your enemy who keeps ill-will, malice and enmity with you and who has usurped your wife' (59).

सुग्रीवोऽप्याह राजेन्द्र वाली बलवतां बली।
कथं हनिष्यति भवान्देवैरपि दुरासदम्॥६०॥
शृणु ते कथयिष्यामि तद्बलं बलिनां वर।
कदाचिद्दुन्दुभिर्नाम महाकायो महाबलः॥६१॥
किष्किन्धामगमद्राम महामहिषरूपधृक्।
युद्धाय वालिनं रात्रौ समाह्वयत भीषणः॥६२॥

60-62. Sugriv said, 'Oh Rajendra (King of kings; i.e., Sri Ram)! Bali is very strong and superior to all other warriors¹. To defeat him is difficult for the Gods too. Then how will you kill him? (60). Oh the most strong and valorous one² (Sri Ram)! Listen. I shall tell you the story related to his strength. Once a colossus³ and very brave demon called Dundubhi (61) came to the city of Kishkindha disguised as a wild buffalo⁴. That most formidable

demon challenged Bali for a duel during the night (62).

1. बलवतां बली 2. महाबलः 3. महाकायो 4. महामहिषरूप

तच्छ्रुत्वासहमानोऽसौ वाली परमकोपनः।
महिषं शृङ्गयोर्धृत्वा पातयामास भूतले॥६३॥
पादेनैकेन तत्कायमाक्रम्यास्य शिरो महत्।
हस्ताभ्यां भ्रामयंश्चित्त्वा तोलयित्वाक्षिपद्भ्रवि॥६४॥

63-64. Bali could not tolerate his challenging roar and he angrily caught hold of that buffalo's horns and dashed it to the ground (63), pressed one leg against his body, twisted his large head and broke it, and then flung it to the ground far away (64).

पपात तच्छिरो राम मातङ्गाश्रमसन्निधौ।
योजनात्परितं तस्मान्मुनेराश्रममण्डले॥६५॥
रक्तवृष्टिः पपातोच्चैदृष्ट्वा तां क्रोधमूर्छितः।
मातङ्गो वालिनं प्राह यद्यागन्तासि मे गिरिम्॥६६॥
इतः परं भग्नशिरा मरिष्यसि न संशयः।
एवं शप्तस्तदारभ्य ऋष्यमूकं न यात्यसौ॥६७॥

65-67. Oh Sri Ram! It (i.e., the severed head of Dundubhi) went 1 Yojan (appx. 8 miles) away and fell near the hermitage of sage Matang which was located amongst the cluster of other hermitages (65). A lot of blood rained¹ from the severed head. Seeing the blood, sage Matang was very peeved, annoyed and he felt very offended. He wrathfully cursed Bali—'If today onwards you ever happen to come on this mountain (66), your head would split² and you would die instantly³—there is no doubt about it'. It is because of this fear (of the sage's curse) that he does not venture near Rishyamook (67).

1. रक्तवृष्टिः पपातो 2. भग्नशिरा 3. मरिष्यसि

एतज्ज्ञात्वाहमप्यत्र वसामि भयवर्जितः।
राम पश्य शिरस्तस्य दुन्दुभेः पर्वतोपमम्॥६८॥
तत्क्षेपणे यदा शक्तः शक्तस्त्वं वालिनो वधे।
इत्युक्त्वा दर्शयामास शिरस्तद्विरिसन्निभम्॥६९॥

68-69. Aware of this, I stay here without any fear from his side. Oh Sri Ram! Just have a look at the skull of that demon Dundubhi¹. It is huge like a mountain² (68). If you are able to throw it away from here, then surely you will be able to slay Bali because you would have proved your prowess and matching strength by doing so'. Saying this, Sugriv showed him that mountain-like heap of bones representing Dundubhi's skull³ (69).

1. शिरस्तस्य दुन्दुभेः 2. पर्वतोपमम् 3. शिरस्तद्विरिसन्निभम्

दृष्ट्वा रामः स्मितं कृत्वा पादाङ्गुष्ठेन चाक्षिपत्।
दशयोजनपर्यन्तं तदद्भ्यमिवाभवत्॥७०॥
साधु साध्विति सम्प्राह सुग्रीवो मन्त्रिभिः सह।
पुनरप्याह सुग्रीवो रामं भक्तपरायणम्॥७१॥

एते ताला महासाराः सप्त पश्य रघूत्तम।

एकैकं चालयित्वासौ निष्पत्रान्कुरुतेऽञ्जसा॥७२॥

70-72. Sri Ram saw it and flung it 10 Yojans away (i.e., appx. $8 \times 10 = 80$ miles¹) with the great toe of his feet². This was an act of great wonder (or was a stupendously astonishing feat) (70). Even Sugriv, along with his ministers, could not believe his eyes, and they exulted, crying out (i.e., applauding, exclaiming in jubilation), 'Great, great, a marvellous and wondrous deed indeed³!' Then he said to Sri Ram who is the only shelter and succour for his devotees⁴ (71)—'Oh the most exalted Raghu (Sri Ram)! These seven coconut trees are so sturdy⁵, but Bali shakes each of them without any rhyme or reason and makes them leafless⁶ (72).

1. दशयोजनपर्यन्त 2. पादाङ्गुष्ठेन 3. साधु साहिवति 4. रामं भक्तपरायणम् 5. ताला सप्त महासाराः 6. निष्पत्र

यदि त्वमेकबाणेन विद्ध्वा छिद्रं करोषि चेत्।

हतस्त्वया तदा वाली विश्वासो मे प्रजायते।

तथेति धनुरादाय सायकं तत्र सन्दधे॥७३॥

विभेद च तदा रामः सप्त तालान्महाबलः।

तालान्सप्त विनिर्भिद्य गिरिं भूमिं च सायकः॥७४॥

पुनरागत्य रामस्य तूणीरे पूर्ववत् स्थितः।

ततोऽतिहर्षात्सुग्रीवो राममाहातिविस्मितः॥७५॥

73-75. If you can pierce a hole¹ in each of them with a single arrow², then I will be convinced that you can surely kill Bali'. Saying 'all right', the most expert archer³ (Sri Ram) took his bow and aimed an arrow at it (73). He pierced those seven sturdy coconut trees effortlessly. After that, that arrow pierced (went through) the seven legendary lakes⁴, the mountains⁵ and the earth⁶ (74) before returning to his quiver once again. Sugriv was extremely astonished at the spectacular feat and he cheerfully said to Sri Ram (75)—

1. विद्ध्वा छिद्रं 2. त्वमेकबाणेन 3. धनुरादय 4. तालासन्तप्त 5. गिरिं 6. भूमिं

देव त्वं जगतां नाथः परमात्मा न संशयः।

मत्पूर्वकृतपुण्यौघैः सङ्गतोऽद्य मया सह॥७६॥

त्वां भजन्ति महात्मानः संसारविनिवृत्तये।

त्वां प्राप्य मोक्षसचिवं प्रार्थयेऽहं कथं भवम्॥७७॥

76-77. 'Oh Lord! There is no doubt that you are the Parmatma (supreme Lord) himself who is the Lord of the whole world¹. It is because of the ripening (maturing, fruition) of all my good, righteous and noble deeds done in the past that I have been able to come in contact² with you (76). Great souls³ worship and adore you for getting liberation from the shackles of this mundane, delusionary, entangling world, then say how can I wish for worldly materials or comforts once I have met you who bestows emancipation and salvation⁴? (i.e., since you remove one from worldly attachments and allurements, how can I ask you for such things; it would be highly absurd, foolish and incongruous for me!) (77).

1. परमात्मा जगतां नाथ 2. सङ्गतोऽद्य 3. महात्मानः 4. मोक्षसचिवं

दाराः पुत्रा धनं राज्यं सर्वं त्वन्मायया कृतम्।
 अतोऽहं देवदेवेश नाकाङ्क्षेऽन्यत्प्रसीद मे॥७८॥
 आनन्दानुभवं त्वाद्य प्राप्तोऽहं भाग्यगौरवात्।
 मृदर्थं यतमानेन निधानमिव सत्पते॥७९॥

78-79. Oh the Lord of all the Gods¹! All this—wife, son, wealth, kingdom etc. are the creation of your Maya (delusionary powers)². Hence, I do not have any desire for obtaining any of the objects/things of this mundane, delusionary world besides you³; have grace, benediction and benevolence on me⁴ (78). Oh the truthful Lord (Sri Ram)⁵! You are an image of bliss, happiness, contentedness, peace and tranquility⁶. Even as one finds a treasure trove while digging the ground, I am similarly very fortunate to have your divine view (Darshan) today⁷ (79).

1. देव देवेश 2. दारा पुत्राधनं राज्यं सर्वं मायया कृतम् 3. नाकाङ्क्षेऽन्य 4. त्रसीद मे 5. सत्पते 6. आनन्दानुभवं
 7. प्राप्तोऽहं भाग्यगौरवात् निधानमिव

अनाद्यविद्यासंसिद्धं बन्धनं छिन्नमद्य नः।
 यज्ञदानतपःकर्मपूर्तेष्टादिभिरप्यसौ ॥८०॥
 न जीर्यते पुनर्दार्ढ्यं भजते संसृतिः प्रभो।
 त्वत्पाददर्शनात्सद्यो नाशमेति न संशयः॥८१॥

80-81. My ties (fetters, shackles, entrapments) originating from ignorance and delusions¹ from times immemorial have been cut (i.e., eliminated, removed)² today. This shackle of the mundane, delusionary, entangling world is not broken (or eliminated, removed) even by doing Yagya³ (religious sacrifices), charities/donations/alms giving⁴, Tapa (austerities and penances)⁵ as well as fulfillment of desires⁶ etc. (80). On the contrary, they go on progressively becoming more stubborn and strong⁷. But they are destroyed as soon as one has divine Darshan of your holy lotus-feet⁸—there is no doubt about it (81).

1. अविद्या 2. छिन्न 3. यज्ञ 4. दान 5. तपः 6. कर्मपूर्तेष्टा 7. पुनर्दार्ढ्यं 8. त्वत्पाददर्शनात्सद्यो नाशमेति

क्षणार्धमपि यच्चित्तं त्वयि तिष्ठत्यचञ्चलम्।
 तस्याज्ञानमनर्थानां मूलं नश्यति तत्क्षणात्॥८२॥
 तत्तिष्ठतु मनो राम त्वयि नान्यत्र मे सदा॥८३॥

82-83. He, whose mind, heart and intellect¹ becomes fixed (i.e., steadfast, unwavering and concentrated) upon your true form and nature even for half-a-moment², his ignorance³ which is the root cause of all misfortunes and misgivings (as well as tragedies, undoings, offences, improprieties and absurdities etc.)⁴ are destroyed instantly⁵ (82). Hence, oh Sri Ram, bless me that my mind-heart apparatus⁶ should always be following you (or be engrossed or involved in your constant thoughts) and it should not wander anywhere leaving you⁷ (83).

1. यच्चित्तं 2. क्षणार्धमपि 3. तस्याज्ञान 4. मनर्थानां 5. तत्क्षणात् 6. मनो 7. तत्तिष्ठतु राम त्वयि नान्यत्र मे सदा

रामरामेति यद्वाणी मधुरं गायति क्षणम्।
 स ब्रह्महा सुरापो वा मुच्यते सर्वपातकैः॥८४॥

न काङ्क्षे विजयं राम न च दारसुखादिकम्।
भक्तिमेव सदाकाङ्क्षे त्वयि बन्धविमोचनीम्॥८५॥

84-85. Those whose voice (speech, tongue)¹ sing/chant sweetly 'Ram, Ram' even for a moment², are freed from all the sins inspite of them being killers of Brahmins³ or being drunkards⁴ (84). Oh Sri Ram! I do not have the desire to win over Bali any more or retrieve my wife now. The only thing which I desire now is your Bhakti (devotion, submission, dedication, worship, faith, adoration, conviction etc.)⁵ that cuts (destroys, eliminates) the ties of (i.e., fetters, shackles that pillory me to) this mundane, artificial, entrapping, delusionary world⁶ (85).

1. यद्वाणी 2. रामरामेति मधुरं गायति क्षणम् 3. ब्रह्मणा मुच्यते 4. सुरापो सर्वपातकैः 5. भक्तिमेव सदाकाङ्क्षे त्वयि 6. बन्धविमोचनीम्

[Note to verse 84 :- It means that even those who are most corrupt, pervert and sinful, and have committed such abhorable crimes as murder and such lowly act as drinking and indulgences, can be absolved of their sins and misdemeanours by sincerely repeating the holy name of the Lord which is all-purifying. Now, this does not mean that the same crime is committed over and over again. The remit is possible only when the regret, confession, contrition and penitence for the sin is sincere, and one wants to do atonement for his misdemeanours by way of chanting the holy name of Sri Ram to cleanse the dirt from his consciousness. Otherwise, it is an act in futility and is nothing less than cheating.]

त्वन्मायाकृतसंसारस्त्वदंशोऽहं रघूत्तम।
स्वपादभक्तिमादिश्य त्राहि मां भवसङ्कटात्॥८६॥
पूर्वं मित्रार्युदासीनास्त्वन्मायावृतचेतसः।
आसन्मेऽद्य भवत्पाददर्शनादेव राघव॥८७॥
सर्वं ब्रह्मैव मे भाति क्व मित्रं क्व च मे रिपुः।
यावत्त्वन्मायया बद्धस्तावद्गुणविशेषता॥८८॥

86-88. Oh the most exalted Raghu (Sri Ram)! This world is the apparent creation (manifestation) of your Maya (delusionary powers as well as the cosmic creative energy)¹ and me, too, is but only your fraction (i.e., an image of your true self)². Hence, by giving/bestowing to me devotion and faith in your holy feet, you can save me from the fetters/shackles of this delusionary, mundane world (86). In the beginning, when my mind-intellect-heart³ was surrounded (enveloped, covered, encased, sheathed)⁴ by your Maya, I distinguished between my friend, foe and neutral beings⁵. But, oh Raghav, now that I have seen the holy feet of the Lord⁶ (87), all are experienced or perceived by me as an image (or embodiment) of Brahm (the supreme being)⁷. Who is my friend and who is my enemy in this world? As long as the creature is tied to your Maya (delusions), he is affected by the effects of the 3 qualities of Satwa etc.⁸ (the others being Raj and Tam) (88).

1. मायाकृतसंसार 2. स्त्वंदंशोऽहं 3. चेतसः 4. वृत 5. मित्रार्युदासीना 6. भवत्पाददर्शना देव 7. ब्रह्मैव 8. स्तावद्गुण

सा यावदस्ति नानात्वं तावद्भवति नान्यथा।
यावन्नानात्वमज्ञानात्तावत्कालकृतं भयम्॥८९॥

अतोऽविद्यामुपास्ते यः सोऽन्ये तमसि मज्जति।
 मायामूलमिदं सर्वं पुत्रदारादिबन्धनम्।
 तदुत्सारय मायां त्वं दासीं तव रघूत्तम॥९०॥

89-90. Only till the time the effects/influences of Maya (delusions, hallucinations) last does the distinction of a friend and a foe exist. As soon as it is removed, all differentiations vanish. As long as this distinction originating from ignorance exists, only till then there is the fear of death¹ (89). This is why those persons who ‘worship’ ignorance (i.e., pursue or respect it, or believe it to be real)² keep lying in great darkness. These worldly ties (attachments)³ of son and wife⁴ etc. are all due to ignorance and delusions⁵. Hence, oh the most exalted Raghu (Sri Ram)! Remove this Maya—which is your maid servant⁶ (i.e., which is subservient to you, is under your command, is your subordinate Vassal)—from us (i.e., let us be free from its clutches) (90).

1. काल भयम् 2. अविद्या 3. बन्धनम् 4. पुत्र-दारा 5. सर्वं मायामूल मिदं 6. दासीं

[Noet :- Verse nos. 87-90 describe the effects of Avidya or ignorance and lack of true knowledge vis-a-vis Vidya or wisdom, truthful knowledge and enlightenment.]

त्वत्पादपैर्पितृचित्तवृत्तिस्त्वन्नामसङ्गीतकथासु वाणी।

त्वद्भक्तसेवानिरतौ करौ मे त्वदङ्गसङ्गं लभतां मदङ्गम्॥९१॥

91. The inclination (i.e., inherent and natural tendency) of my mind, heart and intellect (चित्त वृत्ति) should always be focused (transfixed, concentrated and unwaveringly engrossed and involved) in your lotus-like feet [line 1]. My voice should be always involved in singing your glorious and holy name, and narrating/discussing your divine stories and deeds [line 2]. My hands should always be involved in the service of your devotees [line 3]. My gross body should be in touch with you (i.e., on the excuse of serving your feet, I should always remain near your divine form) [line 4] (91).

त्वन्मूर्तिभक्तान् स्वगुरुं च चक्षुः पश्यत्वजस्रं स शृणोतु कर्णः।

त्वज्जन्मकर्माणि च पादयुग्मं व्रजत्वजस्रं तव मन्दिराणि॥९२॥

92. My eyes should always behold your divine image, your devotees and my Guru (moral teacher) [line 1]. My ears should always hear about the various marvellous worldly stories of your different incarnations [line 2]. My legs should always go to pilgrimage (i.e., to your holy cities and temples) [line 3-4] (92).

अङ्गानि ते पादरजोविमिश्रतीर्थानि विभ्रत्वहिशत्रुकेतो।

शिरस्त्वदीयं भवपञ्जाद्यैर्जुष्टं पदं राम नमत्वजस्रम्॥९३॥

93. My body should bear the holy water containing the dust of your feet [this means that the Tilak on my forehead should be made by a paste containing dust and water used to wash your holy feet]. Oh the one who rides on the Garud i.e., Lord Vishnu (विभ्रत्वहिशत्रुकेतु = or the one whose flag or standard has the mark of Garud)! [line 1-2]. Let my body always bow before your feet which are worshipped, served and adored even by Lords Shiva, Brahma and other Gods [line 3-4] (93).

[Note :- Verse nos. 77-93 can be called the gospel according to Sugriv.] — *—*—

Kishkindha Kand — Canto 2

Bali's episode

श्रीमहादेव उवाच

इत्थं स्वात्मपरिष्वङ्गनिर्घृताशेषकल्मषम्।
 रामः सुग्रीवमालोक्य सस्मितं वाक्यमब्रवीत्॥१॥
 मायां मोहकरीं तस्मिन्वितन्वन् कार्यसिद्धये।
 सखे त्वदुक्तं यत्तन्मां सत्यमेव न संशयः॥२॥

1-2. Lord Shiva said—'Oh Parvati! In this manner, all the misfortunes and sins of Sugriv were removed (eliminated, destroyed) by his communion with Sri Ram (which is evident from what he said in Canto 1, verse nos. 77-93). But that would hamper the Lord's scheme of things, so Sri Ram, in order to successfully implement his plans, cast a charming spell of his delusionary powers on Sugriv by a bewitching, enchanting smile capable of enthralling the whole world (लोक्य सस्मितं) and said, 'Oh friend! Whatever you have said is true without any doubt (1-2).

किन्तु लोका वदिष्यन्ति मामेव रघुनन्दनः।
 कृतवान् किं कपीन्द्राय सख्यं कृत्वाग्निसाक्षिकम्॥३॥
 इति लोकापवादो मे भविष्यति न संशयः।
 तस्मादाह्वय भद्रं ते गत्वा युद्धाय वालिनम्॥४॥

3-4. But (if you become dispassionate towards the kingdom and your wife, and treat Bali as your friend, then), what will the people say—that Raghunandan had made friends with the king of monkeys with fire as a witness but of what help was he to him? (3). In this way, this will cause ill-fame and a bad name for me amongst the people (लोकापवादो)—there is no doubt about it. You be blessed! Hence, you should go immediately and challenge Bali for a duel (4).

[Note :- This is a clear example of how Sugriv was made to deviate from his proclaimed path of dispassion, renunciation and detachment, and instead indulge in the pursuit of the materialistic world. This is the reason why the crimes which he had committed—such as keeping Bali's wife, indulging in sensual pleasures of this world and even forgetting to do the work of Sri Ram once he was crowned on the throne of Kishkindha—were overlooked by Sri Ram. It also points to the fact that one should do as the Lord inspires him to act or behave and not try to interfere in the Lord's larger scheme of things. Ultimately, it is the Lord's wish that shall prevail, so one must not try to act smart with his planning.]

बाणेनैकेन तं हत्वा राज्ये त्वामभिषेचये।
 तथेति गत्वा सुग्रीवः किष्किन्धोपवनं द्रुतम्॥५॥
 कृत्वा शब्दं महानादं तमाह्वयत वालिनम्।
 तच्छ्रुत्वा भ्रातृनिन्दं रोषताम्रविलोचनः॥६॥

निर्जगाम गृहाच्छीघ्रं सुग्रीवो यत्र वानरः।

तमापतन्तं सुग्रीवः शीघ्रं वक्षस्यताडयत्॥७॥

5-7. I shall kill him (as promised to you) with a single arrow and anoint you on the throne'. Saying 'all right', Sugriv immediately went to the small forest (or a large garden) in the city of Kishkindha¹ (5), and called out to (i.e., challenged) Bali for a duel with a thunderous roar². As soon as Bali heard the challenge of his brother, his eyes became red with anger³ (6). He stepped out of his residence instantly and came forward to face Sugriv. On his arrival, the latter immediately struck a blow on his chest⁴ (7).

1. किष्किन्धोपवनं 2. शब्दं महानादं 3. रोषताम्रविलोचनः 4. वक्षस्यताडयत्

सुग्रीवमपि मुष्टिभ्यां जघान क्रोधमूर्च्छितः।

वाली तमपि सुग्रीव एवं क्रुद्धो परस्परम्॥८॥

अयुद्धचेतामेकरूपौ दृष्ट्वा रामोऽतिविस्मितः।

न मुमोच तदा बाणं सुग्रीववधशङ्कया॥९॥

8-9. At this temerity of his younger brother, Bali became furious with anger and he retaliated by punching Sugriv twice with his fist and Sugriv repulsed Bali's blow. In this manner, both of them started fighting each other most aggressively (8). They were so look-alikes¹ that Sri Ram was confounded and very astonished² when he saw both the brothers together (so much so that he could not recognise Bali). Hence, afraid that Sugriv might be killed due to mistaken identity³, he did not shoot the arrow (9).

1. तामेकरूपौ 2. विस्मित 3. सुग्रीववधशङ्कया

ततो दुद्राव सुग्रीवो वमन् रक्तं भयाकुलः।

वाली स्वभवनं यातः सुग्रीवो राममब्रवीत्॥१०॥

किं मां घातयसे राम शत्रुणा भ्रातृरूपिणा।

यदि मद्भनने वाञ्छा त्वमेव जहि मां विभो॥११॥

एवं मे प्रत्ययं कृत्वा सत्यवादिन् रघूत्तम।

उपेक्षसे किमर्थं मां शरणागतवत्सल॥१२॥

10-12. At last, Sugriv started vomiting blood¹ and ran away from there most terrified² while Bali went back home. Then Sugriv said to Sri Ram (10), 'Oh Sri Ram! Do you want to get me killed at the hands of my enemy-like brother? Oh Vibho³ (an epithet for Vishnu, meaning omnipresent, all-pervading, magnanimous, eternal, almighty Lord)! If you are desirous of getting me killed, then you should do it yourself (11). Oh the most exalted Raghu (Sri Ram)! You are true to your words⁴. Having assured me earlier (of your protection), why do you neglect⁵ me now though you are kind and gracious towards your refugees (or those who seek shelter at your feet, who are your followers, devotees, dependants and subordinates etc.)⁶?' (12).

1. वमन् रक्त 2. भयाकुलः 3. विभो 4. सत्यवादिन् 5. उपेक्षसे 6. शरणागतवत्सल

श्रुत्वा सुग्रीववचनं रामः साश्रुविलोचनः।

आलिङ्ग्य मा स्म भैषीस्त्वं दृष्ट्वा वामेकरूपिणौ॥१३॥

मित्रघातित्वमाशङ्क्य मुक्तवान्सायकं न हि।
इदानीमेव ते चिह्नं करिष्ये भ्रमशान्तये॥१४॥

13-14. Hearing these words of Sugriv, Sri Ram embraced him and said with tearful eyes, 'Oh brother! Don't be afraid. Seeing both of you looking alike (13), I was in doubt, and did not shoot the arrow fearing that I might kill a friend¹. Now, to remove this doubt and confusion² I shall make a mark on your body³ (14).

1. मित्रघातित्व 2. भ्रमशान्तये 3. चिह्नं करिष्ये

गत्वाह्वय पुनः शत्रुं हतं द्रक्ष्यसि वालिनम्।
रामोऽहं त्वां शपे भ्रातरर्हनिष्यामि रिपुं क्षणात्॥१५॥
इत्याश्वास्य स सुग्रीवं रामो लक्ष्मणमब्रवीत्।
सुग्रीवस्य गले पुष्पमालाममुच्य पुष्पिताम्॥१६॥

15-16. You go once again and call your enemy. This time you will surely see your enemy dead¹. Oh brother! I, Ram, say on oath to you² that this time I shall definitely kill your enemy instantly' (15). Having reassured Sugriv in this manner, Sri Ram said to Laxman, 'Oh Laxman! Put a garland of flowers around the neck of Sugriv (16).

1. शत्रुं हतं 2. त्वां शपे

प्रेषयस्व महाभाग सुग्रीवं वालिनं प्रति।
लक्ष्मणस्तु तदा बद्ध्वा गच्छ गच्छेति सादरम्॥१७॥
प्रेषयामास सुग्रीवं सोऽपि गत्वा तथाकरोत्।
पुनरप्यद्भुतं शब्दं कृत्वा वालिनमाह्वयत्॥१८॥

17-18. And oh the fortunate one (i.e., Laxman), then send him (Sugriv) to fight Bali'. Then, Laxman tied¹ the garland to his neck and respectfully coaxed him to go (17). Sugriv went back and called Bali once again with a very strange voice² (18).

1. बद्ध्वा 2. अद्भुतं शब्दं

[Note :- 'Strange voice' because Sugriv was now infused with great confidence and renewed vigour with the victory garland around his neck. The voice was 'strange' also because now it was not the physical voice of Sugriv, the brother of Bali, but the voice of Kaal or death of Bali. It was most fearful and thunderous, spine-chilling and blood-cudling.]

तच्छ्रुत्वा विस्मितो वाली क्रोधेन महतावृतः।
बद्ध्वा परिकरं सम्यग्गमनायोपचक्रमे॥१९॥
गच्छन्तं वालिनं तारा गृहीत्वा निषिषेध तम्।
न गन्तव्यं त्वदेयानीं शङ्का मेऽतीव जायते॥२०॥
इदानीमेव ते भग्नः पुनरायाति सत्वरः।
सहायो बलवांस्तस्य कश्चिन्नूनं समागतः॥२१॥

19-21. Hearing the challenging words of Sugriv, Bali was very peeved, annoyed and extremely angry (at Sugriv's temerity, audacity and dare devilry). He tied his waist-cloth and got ready to go (19). At the time of his departure, his wife Tara was highly worried and distraught.

She caught hold of his hand and tried to stop him from going, saying—'Do not go now; my heart is very suspicious¹ (20). This fellow (Sugriv) had, a short while ago, been beaten back by you, but still he has come back too soon. This shows that, surely, he has found a strong and potent helper (who is inspiring so much confidence and dare-devilry in him)² (21).

1. शंका मेऽतीव 2. सहायो बलवांस्तस्य

वाली तामाह हे सुभ्रु शंका ते व्येतु तद्गता।
प्रिये करं परित्यज्य गच्छ गच्छामि तं रिपुम्॥२२॥
हत्वा शीघ्रं समायास्ये सहायस्तस्य को भवेत्।
सहायो यदि सुग्रीवस्ततो हत्वोभयं क्षणात्॥२३॥
आयास्ये मा शुचः शूरः कथं तिष्ठेद्गृहे रिपुम्।
ज्ञात्वाप्याह्वयमानं हि हत्वायास्यामि सुन्दरि॥२४॥

22-24. Bali replied to her, 'Oh the one with a beautiful eyebrow¹! Do not have any doubt or suspicion in this regard. Oh dear! Leave my hand and return home. I shall also come back soon after having killed that enemy (Sugriv). Which helper will that unfortunate fellow (Sugriv) find? And even if he does find one, then I shall soon kill both of them and come back (22-23). You should not worry at all. (I cannot wait any longer, for—) How can any brave and courageous person stay in his house after being challenged by his enemy? Hence, I shall return only after killing him, oh the beautiful one² (i.e., Tara)!' (24).

1. सुभ्रु 2. सुन्दरि

तारोवाच

मत्तोऽन्यच्छृणु राजेन्द्र श्रुत्वा कुरु यथोचितम्।
आह मामङ्गदः पुत्रो मृगयायां श्रुतं वचः॥२५॥
अयोध्याधिपतिः श्रीमान् रामो दाशरथिः किल।
लक्ष्मणेन सह भ्रात्रा सीतया भार्यया सह॥२६॥
आगतो दण्डकारण्यं तत्र सीता हता किल।
रावणेन सह भ्रात्रा मार्गमाणोऽथ जानकीम्॥२७॥
आगतो ऋष्यमूकादिं सुग्रीवेण समागतः।
चकार तेन सुग्रीवः सख्यं चानलसाक्षिकम्॥२८॥

25-28. Tara tried to reason with him and avoid his death. She said, 'Oh King of kings! Hear from me some news (that perhaps you aren't aware of hitherto). After hearing it, do whatever you deem fit. It has been told to me by your son Angad who had himself heard of it while he was out hunting (in the forest) (25). Honourable Sri Ram, the son of Ayodhya's king Dasrath, along with his brother Laxman and wife Sita (26), had come to Dandkaranya forest. There, his wife Sita was abducted by Ravana. Presently, he has come this way along with his brother in search of Sita (27) and has reached Rishyamook. There he met and made friends with Sugriv with the sacred fire as a witness (28).

प्रतिज्ञां कृतवान् रामः सुग्रीवाय सलक्ष्मणः।
वालिनं समरे हत्वा राजानं त्वां करोम्यहम्॥२९॥

इति निश्चित्य तौ यातौ निश्चितं शृणु मद्वचः।
इदानीमेव ते भग्नः कथं पुररुपागतः॥३०॥

29-30. Sri Ram along with Laxman has vowed to Sugriv that he would slay Bali and make him the king (of Kishkindha) (29). With this decision (resolve), both of them have also come with Sugriv. Believe me, otherwise how could he return so quickly after being beaten back (भग्नः) by you (30).

अतस्त्वं सर्वथा वैरं त्यक्त्वा सुग्रीवमानय।
यौवराज्येऽभिषिञ्चाशु रामं त्वं शरणं ब्रज॥३१॥
पाहि मामङ्गदं राज्यं कुलं च हरिपुङ्गव।
इत्युक्त्वाश्रुमुखी तारा पादयोः प्रणिपत्य तम्॥३२॥
हस्ताभ्यां चरणौ धृत्वा रुरोद भयविह्वला।
तामालिङ्ग्य तदा वाली सस्नेहमिदमब्रवीत्॥३३॥

31-33. Therefore, you must totally forsake confrontationist attitude, ill-will and animosity with Sugriv, bring him here and immediately make him heir apparent¹, and then seek Sri Ram's refuge² (in his holy feet) (31). By doing so, oh the best among the monkey clan³, save me, Angad, this kingdom and this clan from destruction⁴. Saying this, Tara fell at the feet of Bali. At that moment, streams of tears rolled down her face⁴ (32). She was extremely agitated with fear and catching hold of both his feet, she wept bitterly⁵. Then Bali affectionately embraced her reassuringly and said (33)—

1. यौवराज्य 2. शरणं 3. हरिपुङ्गव 4. आश्रुमुखी 5. रुरोद भयविह्वला

बाली उवाच

स्त्रीस्वभावादिबभेभि त्वं प्रिये नास्ति भयं मम।
रामो यदि समायातो लक्ष्मणेन समं प्रभुः॥३४॥
तदा रामेण मे स्नेहो भविष्यति न संशयः।
रामो नारायणः साक्षादवतीर्णोऽखिलप्रभुः॥३५॥
भूभारहरणार्थाय श्रुतं पूर्वं मयानघे।
स्वपक्षः परपक्षो वा नास्ति तस्य परात्मनः॥३६॥

34-36. 'Oh dear! You are unnecessarily afraid because of your feminine nature¹. I do not see any reason to be scared or fear for myself. If Sri Ram, the Lord, has come here with Laxman (34), then there is no doubt that we will have affectionate relationship with each other². Sri Ram is Sri Narayan himself who is the Lord of all (including the Gods and everything in the world/universe)³ (35). He has incarnated himself to remove the burden of this world⁴. I have already (previously) heard about it. He is sinless, faultless and pure (Anagh)⁵. He is beyond nature and is the supreme Soul as well as the microcosmic soul (Atma) of all the creatures⁶. He takes sides with none (i.e., he does not favour or disfavour anyone)⁷ (36).

1. स्त्रीस्वभाव 2. मे स्नेहो 3. रामो नारायणः साक्षादवतीर्णअखिल प्रभुः 4. भूभारहरणार्थ 5. अनघ 6. तस्य परमात्मनः
7. स्वपक्षः परपक्षः

आनेष्यामि गृहं साध्वि नत्वा तच्चरणाम्बुजम्।
 भजतोऽनुभजत्येष भक्तिगम्यः सुरेश्वरः॥३७॥
 यदि स्वयं समायाति सुग्रीवो हन्मि तं क्षणात्।
 यदुक्तं यौवराज्याय सग्रीवस्याभिषेचनम्॥३८॥
 कथमाहूयमानोऽहं युद्धाय रिपुणा प्रिये।
 शूरोऽहं सर्वलोकानां सम्मतः शुभलक्षणे॥३९॥
 भीतभीतमिदं वाक्यं कथं वाली वदेत्प्रिये।
 तस्माच्छोकं परित्यज्य तिष्ठ सुन्दरि वेश्मनि॥४०॥

37-40. Oh the simple-hearted, chaste, virtuous lady¹! I shall bow at his lotus-like feet and bring him home. That Lord of all the Gods² is attained (accessed) by devotion and dedication only, and becomes favourable and benignant towards anyone who worships and adores³ him sincerely (37). And if Sugriv has come alone, I shall kill him in an instant. Besides this, the suggestion that you have made that he (Sugriv) be anointed as a heir apparent (38), so oh dear, I have been challenged for a duel⁴ by him. Being courageous and brave⁵, how can you expect me to have such cowardly, fearful and humble words of submission and surrender to him like a serf or a supplicant⁶? Hence, oh the beautiful one, you must be rest assured and sit at home (peacefully without worrying any further) (39-40).

1. साध्वि 2. सुरेश्वरः 3. भजतोऽ 4. युद्धाय 5. शूरोऽहं 6. भत मीतमिदं

[Note :- As it happened, Bali did not get a chance to invite Sri Ram or surrender before him because the latter was hiding behind a tree. In all fairness to Bali, his death at the hands of Sri Ram was one disgraceful spot on the latter that he could not remove for the rest of his life.]

एवमाश्वास्य तारां तां शेचन्तीमश्रुलोचनाम्।
 गतो वाली समुद्युक्तः सग्रीवस्य वधाय सः॥४१॥
 दृष्ट्वा वालिनमायान्तं सुग्रीवो भीमविक्रमः।
 उत्पपात गले बद्धपुष्पमालः मतङ्गवत्॥४२॥
 मुष्टिभ्यां ताडयामास वालिनं सोऽपि तं तथा।
 अहन्वाली च सुग्रीवं सुग्रीवो वालिनं तथा॥४३॥

41-43. In this manner, having comforted (consoled) Tara who was weeping distressfully with sorrows, worries and grief¹, Bali went with a firm determination to kill Sugriv (41). Seeing Bali approach, Sugriv—who was vigourously enthused and valorous², reassured/encouraged by the garland symbolising victory around his neck—began excitedly to jump and leap like a wild, intoxicated and arrogant elephant³ (42). Then Sugriv and Bali started exchanging fist-blows. This mutual scuffle and exchange of blows continued between them for some time (43).

1. शोचन्तिमश्रुलोचनम् 2. भीमविक्रम 3. उत्पपात मतङ्गवत्

रामं विलोकयन्नेव सुग्रीवो युयुधे युधि।
 इत्येवं युद्ध्यमानौ तौ दृष्ट्वा रामः प्रतापवान्॥४४॥

बाणमादाय तूणीरादैन्द्रे धनुषि सन्दधे।
 आकृष्य कर्णपर्यन्तमदृश्यो वृक्षखण्डगः॥४५॥
 निरीक्ष्य वालिनं सम्यग्लक्ष्यं तद्धृदयं हरिः।
 उत्ससर्जशनिसमं महावेगं महाबलः॥४६॥

44-46. While fighting, Sugriv's gaze was fixed on Sri Ram. The most glorious, famous and majestic¹ Sri Ram saw them fighting each other. To keep his words, he took out a single arrow which was as invincible, sturdy, strong and hard² as well as swift³ as the Bajra (thunderbolt; weapon of Indra)⁴ and mounted it on the bow of Indra⁵ (which he had been carrying), hid himself from view behind a tree trunk⁶ and Sri Hari (Sri Ram) then shot it straight at the heart of Bali⁷ (44-46). [See verse nos. 51-54.]

1. प्रतापवान् 2. महाबलं 3. महावेगं 4. अशनिसमं 5. तूणीरादैन्द्र धनुषि 6. अदृश्यो वृक्षखण्डगः 7. तद्धृदयं हरिः उत्ससर्ज

[Note :- This quiver, arrow and bow were given to Sri Ram by sage Agastya in Aranya Kand, Canto 3, verse nos. 45-46.]

विभेद स शरो वक्षो वालिनः कम्पयन्महीम्।
 उत्पपात महाशब्दं मुञ्चन्स निपपात ह॥४७॥
 तदा मुहूर्तं निःसंज्ञो भूत्वा चेतनमाप सः।
 ततो वाली ददशाग्ने रामं राजीवलोचनम्।
 धनुरालम्ब्य वामेन हस्तेनान्येन सायकम्॥४८॥
 बिभ्राणं चीरवसनं जटामुकुटधारिणम्।
 विशालवक्षसं भ्राजद्वनमालाविभूषितम्॥४९॥

47-49. That arrow pierced Bali's chest. He made a terrible roar¹, leapt high in the air² and fell down on the ground. The earth shook as he fell (47). For 1 Muhurt (literally less than 1 hour; precisely 48 minutes; here meaning a short while), he lost all consciousness, but later he regained his senses, and then he saw the lotus-eyed Sri Ram standing in front of him. He (Sri Ram) had leaned against the bow in his left hand³ (i.e., Sri Ram was standing with the bow touching the ground and he used it like a stick to lean against), had an arrow in his right hand (48), and had clothes made of bark of trees⁴ (birch) and a crown of matted hairs⁵ on his head. His broad chest was adorned by an attractive 'Van-Mala³' (a garland made of wild flowers found in the forest) (49).

1. महाशब्दं 2. उत्पपात 3. धनुरालम्ब्य वामेन 4. चीरवसनं 5. जटा मुकुट 6. वनमाला

पीनचार्वायतभुजं नवदूर्वादलच्छविम्।
 सुग्रीवलक्ष्मणाभ्यां च पार्श्वयोः परिसेवितम्॥५०॥
 विलोक्य शनकैः प्राह वाली रामं विगर्हयन्।
 किं मयापकृतं राम तव येन हतोऽस्म्यहम्॥५१॥

50-51. His (Sri Ram's) arms were robust, well built, attractive and long¹, the radiance of the body was dark like a new 'Durba' grass² (a special type of dark green grass used during religious ceremonies) while Laxman and Sugriv were standing on either of his side to serve

him (50). Seeing Sri Ram, Bali said softly, admonishing him with a slight hint of reprimand and reproach, 'Oh Sri Ram! What harm³ did I do to you that you have killed me⁴? (51).

1. पीनचार्वायतभुजं 2. नवदूर्वादल 3. किं मयापकृत 4. तव राम येन हतोऽस्म्यहम्

राजधर्ममविज्ञाय गर्हितं कर्म ते कृतम्।
वृक्षखण्डे तिरो भूत्वा त्यजता मयि सायकम्॥५२॥
यशः किं लप्स्यसे राम चोरवत्कृतसङ्गरः।
यदि क्षत्रियदायादो मनोर्वशसमुद्भवः॥५३॥
युद्धं कृत्वा समक्षं मे प्राप्स्यसे तत्फलं तदा।
सुग्रीवेण कृतं किं ते मया वा न कृतं किमु॥५४॥

52-54. Not knowing what politics consists of (or what are the rules governing kingdom, probity, propriety¹), you have done such an infamous, ignominious and reprehensible² act. What fame and glory³ will you get by killing me stealthily like a thief⁴ by shooting an arrow at me from behind a tree? If you are a Kshatriya prince⁵ and are born in the dignified⁶ clan of Manu⁷, then you should have fought me in the front (i.e., you should have faced me instead of hiding behind a tree and shooting me unawares). Then, you would have got some reward (either good name and fame or ignominious victory) for it⁸. What favours did Sugriv do for you and what I didn't? (52-54).

1. राजधर्म भविज्ञाय 2. गर्हितं कर्म ते कृतम् 3. यशः 4. चोर वत्कृतसङ्गरः 5. क्षत्रियदायादो 6. समुद्भवः 7. मनोर्वश 8. प्राप्स्यसे तत्फलं

रावणेन हता भार्या तव राम महावने।
सुग्रीवं शरणं यातस्तदर्थमिति शुश्रुम॥५५॥
बत राम न जानीषे मद्बलं लोकविश्रुतम्।
रावणं सकुलं बद्ध्वा ससीतं लङ्काया सह॥५६॥
आनयामि मुहूर्तद्विघ्निं चेच्छामि राघव।
धर्मिष्ठ इति लोकेऽस्मिन् कथ्यसे रघुनन्दन॥५७॥

55-57. I have heard that your wife (Sita) has been stolen (abducted) by Ravana, and you have taken shelter/refuge of Sugriv to get her back. [Note the use of the degrading and humiliating word शरणं = shelter or refuge.] (55). But it is regrettable that you have not heard of my world famous strength and valour. Oh Raghav (Sri Ram)! If I want, I can bring Sita and the rest of Lanka along with Ravana and his entire clan tied in shackles, by wrenching control over them, in half a Muhurt (i.e., half of 48 minutes = appx. 24 minutes; here meaning, in a very short time of roughly ½ hour). And oh Raghunandan (Sri Ram)! The irony is that you are known and reputed as being very righteous, noble and upright in your demeanours, conduct and outlook (धर्मिष्ठ) in this world (but look the way you have killed me) (56-57).

वानरं व्याधवद्धत्वा धर्मं कं लप्स्यसे वद।
अभक्ष्यं वानरं मांसं हत्वा मां किं करिष्यसि॥५८॥
इत्येवं बहु भाषन्तं वालिनं राघवोऽब्रवीत्।
धर्मस्य गोप्ता लोकेऽस्मिंश्चरामि सशरासनः॥५९॥

अधर्मकारिणं हत्वा सद्धर्मं पालयाम्यहम्।

दुहिता भगिनी भ्रातुर्भार्या चैव तथा स्नुषा॥६०॥

समा यो रमते तासामेकामपि विमूढधीः।

पातकी स तु विज्ञेयः स वध्यो राजभिः सदा॥६१॥

58-61. Say, what good reward (or fame, glory) of doing a righteous, noble deed¹— which appears to be of a doubtful and dubious nature— will you get by killing a humble monkey like a hunter²? The flesh of a monkey is not worthy to be eaten³; so, what will you do by killing me?' (58). When Bali had said these bitter admonishing words full of spite, reproach and sarcasm, Raghav (Sri Ram) replied, 'It is to protect Dharm that I roam in this world holding a bow (59), and kill those who are wayward and unrighteous⁴ to protect the noble path of probity, propriety and righteousness⁵. A daughter, sister, wife of the younger brother and a daughter-in-law respectively⁶ are all to be treated equally. Any wicked rascal who has conjugal relationship⁷ with anyone of them should be regarded as highly sinful. It is expected (deemed proper and necessary) that a king should kill such a person without any second thoughts—this is for sure (60-61).

1. धर्मं कं लप्स्यसे 2. व्याधवद्धत्वा 3. अभक्ष्यं 4. अधर्मकारिणं 5. सद्धर्मं 6. दुहिता, भगिनी, भ्रातुर्भार्या, स्नुषा 7. रमते

[Note to verse no. 58 :-Bali has very fearlessly but politely scolded Sri Ram for what was indeed, in the author's personal view, a most selfish, abhorable and ignominious act on the part of Sri Ram which no amount of justification and white-washing can gloss over. In my personal view, there is a subtle moral in this episode—and that is since Sri Ram had worn the mantle of an ordinary human being, he had to act like one, complete with its shortcomings. Selfishness, vested interests, trying to interpret things within the confines of one's own point of view etc. are part of the game of being a human being with all its accompanying faults and shortcomings. But I do not agree with Bali when he says that Sri Ram did not know the laws of political science as in verse no. 52. In fact, Sri Ram was wise enough to eliminate Bali before proceeding to attack Lanka. There is a legend that Bali and Ravana had a military pact according to which the former was to come to the aid of the latter in case he was attacked from the north, and vice-versa if the attack came from the south. This fact has been mentioned by Balmiki in his Ramayan, Uttar Kand, Canto no. 34. It was a prudent military strategy on part of Sri Ram not to take the risk of letting his rear unsafe by keeping Bali alive. Further, he must have reasoned that blood is always thicker than water, so to say, and there was a good chance that the two brothers might join hands and suddenly trap them (Sri Ram and Laxman) in an alien land unawares. We must remember that Sri Ram was treading on an alien soil, nearer to hostile country as he closed in on Lanka. The two brothers were alone. He could not afford to take any strategic risk. With Bali out of the way, Sugriv must have felt not only obliged to Sri Ram for ascending the throne but also terrified of him. He was reduced to a mere Vassal king; He had no choice but to follow Sri Ram's instructions for fear of his own

life. As a clever master stroke of this game plan, Angad was shown much favour by Sri Ram—as a counter balance to Sugriv as well as to assuage Angad's hurt sentiments which must have been ruffled on his father's (Bali's) death. It was also done to uphold Bali's last wish expressed by him at the time of his death in verse no. 69 below. Sri Ram had also weaned away Hanuman's affections and loyalties from Sugriv towards himself. And Hanuman was well known to be the most strong, valiant and valorous in the monkey army. With him and Angad by his side, and out of the grip of Sugriv, Sri Ram literally had all the aces up his sleeves, as it were.]

त्वं तु भ्रातुः कनिष्ठस्य भार्यायां रमसे बलात्।
अतो मया धर्मविदा हतोऽसि वनगोचरः॥६२॥
त्वं कपित्वान्न जानीषे महान्तो विचरन्ति यत्।
लोकं पुनानाः सञ्चारैरतस्तान्नातिभाषयेत्॥६३॥

62-63. Oh you forest dwelling creature!¹ You had forcefully kept (i.e., had conjugal relationship) with your younger brother's wife. Hence, I, who am the upholder of righteousness, propriety, noble conduct and probity, have killed you (62). After all you are a monkey. You are not aware that great souls² roam about in this world purging (purifying) it with their noble characters and deeds. One should not talk with them with such temerity and pretensions of uprightness³ (63).

1. वनगोचर 2. महान्तो 3. रतस्तान्नातिभाषयेत्

[Note :- Well, if this is the reason for Bali's slaying, Sri Ram will have no excuse for letting off Sugriv for, once crowned as a king, he too kept Tara, the wife of Bali, as his mistress. See Canto 4, verse no. 46.]

तच्छ्रुत्वा भयसन्नस्तो ज्ञात्वा रामं रमापतिम्।
वाली प्रणम्य रभसाद्रामं वचनमब्रवीत्॥६४॥
राम राम महाभाग जाने त्वां परमेश्वरम्।
अजानता मया किञ्चिदुक्तं तत्क्षन्तुमर्हसि॥६५॥

64-65. Hearing these words of Sri Ram, Bali realised that he was the husband of Laxmi (Vishnu)¹ himself and he became afraid that he had said so many uncalled-for words against Sri Ram. He hastily bowed before him and said (64), 'Oh Sri Ram! Oh the great and fortunate one²! I have come to know (realise) that you are the supreme Lord³ himself. Whatever I have said out of my ignorance, you should excuse and forgive me for it⁴ (65).

1. रमापतिम् 2. महाभाग 3. परमेश्वरम् 4. तत्क्षन्तु

साक्षत्त्वच्छरघातेन विशेषेण तवाग्रतः।
त्यजाम्यसून्महायोगिदुर्लभं तव दर्शनम्॥६६॥
यन्नाम विवशे गृह्णन् प्रियमाणः परं पदम्।
याति साक्षात्स एवाद्य मुमूर्षोर्मे पुरः स्थितः॥६७॥

66-67. Your Darshan (divine view) is difficult and rare even for great Yogis (ascetics). It is a matter of great privilege and good luck for me that I have been pierced by your arrow and am dying before you¹ (66). He, by taking whose name even under compulsion, a

person attains the supreme stature of being one with the supreme Lord² at the time of his death, that same Lord is standing in front of me himself³ during my last moments (what more can I expect?) (67).

1. त्वच्छरघातेन तवाग्रतः 2. परं पदम् 3. साक्षात्स

देव जानामि पुरुषं त्वां श्रियं जानकीं शुभाम्।
रावणस्य वधार्थाय जातं त्वां ब्रह्मणार्थितम्॥६८॥
अनुजानीहि मां राम यान्तं तत्पदमुत्तमम्।
मम तुल्यबले बाले अङ्गदे त्वं दयां कुरु॥६९॥

68-69. Oh Lord! I know it that you are the supreme Purush¹ (i.e., the macrocosmic Viraat Purush; the male aspect of nature) and the auspicious Sita is Laxmi personified². You have manifested (revealed) yourself as an incarnation on the prayers of Brahma to kill Ravana (68). Oh Sri Ram! Now I am going to the most superior and exalted abode³; please give me permission. My son Angad is strong and brave like me⁴. Have mercy, grace and benevolence as well as be magnanimous, benignant and beneficent⁵ towards him (69).

1. पुरुषं त्वां 2. श्रियं जानकीं शुभाम् 3. तत्पद उत्तमम् 4. मम तुल्य बाले 5. दयां कुरु

[Note :- By handing over Angad in charge of Sri Ram as his last wish, Bali had tactfully ensured his son's secure future. Now, Angad was not left at the whims and mercies of Sugriv. It was Sri Ram's responsibility to ensure that Angad lived respectfully, comfortably and acquired a dignified status in the new setup under Sugriv. Being orphaned, Angad found a foster father in Sri Ram. This is the reason that Sri Ram had showered so much affection on him and had anointed Sugriv as king and Angad as the heir apparent—after Sugriv, Angad was to become the king of Kishkindha and *not* Sugriv's sons.]

विशल्यं कुरु मे राम हृदयं पाणिना स्पृशन्।
तथेति बाणमुद्धृत्य रामः पस्पर्श पाणिना।
त्यक्त्वा तद्वानरं देहममरेन्द्रोऽभवत्क्षणात्॥७०॥

70. Oh Sri Ram! Touch my heart with your lotus-like hands and remove the arrow still embedded in it'. Then saying 'all right', Sri Ram touched him and yanked (pulled out) the arrow out of his chest. Immediately, Bali left his body of a monkey and assumed the divine form which was like that of Indra (देहममरेन्द्रोऽभवत्) (70).

वाली रघूत्तमशराभिहतो विमृष्टो रामेण शीतलकरेण सुखाकरेण।
सद्यो विमुच्य कपिदेहमनन्यलभ्यं प्राप्तं परं परमहंसगणैर्दुरापम्॥७१॥

71. Lord Shiva said to Parvati—'Oh Parvati! Bali was killed by the arrow of the most exalted Raghu and he also got the soothing, comforting, cooling touch of his (Sri Ram's) lotus-like hands. Hence, he instantly left his mortal coil (body) of a monkey and attained the exalted stature which is difficult for anyone. What more, that supreme stature is most difficult even for the great souls called Paramhans (literally, those who are like swans, most wise, glorified, enlightened and knowledgeable in the essence of the supreme Soul even as a swan partakes pearls or milk and excludes water and other less valuable residual things) (71).

* __ * __ * __ *

Kishkindha Kand — Canto 3

Tara's lamentation; Sri Ram's consolation to her; Sugriv's coronation

श्रीमहादेव उवाच

निहते वालिनि रणे रामेण परमात्मना।
 दुद्रुवुर्वानराः सर्वे किष्किन्धां भयविह्वलाः॥१॥
 तारामूचुर्महाभागे हतो वाली रणाजिरे।
 अङ्गदं परिरक्षाद्य मन्त्रिणः परिनोदय॥२॥
 चतुर्द्वारिकपाटादीन् बद्ध्वा रक्षामहे पुरीम्।
 वानराणां तु राजानमङ्गदं कुरु भामिनि॥३॥

1-3. Lord Shiva said—'Oh Parvati! When the supreme Soul¹ that Sri Ram was had slayed Bali, all the monkeys were extremely agitated by fear² and ran towards (i.e., converged at the centre of) Kishkindha Puri (1) and said to Tara, 'Oh the most great one³! The king of monkeys, Bali, has been killed in the battle field. Now take care of (protect)⁴ Angad and alert all the ministers (2). Oh the chaste, gentle lady⁵! We are closing all the gates of the city; you must make Angad the king of monkeys forthwith' (3).

1. परमात्मा 2. भयविह्वला 3. महाभागे 4. परिरक्षाद्य 5. भामिनि

निहतं वालिनं श्रुत्वा तारा शोकविमूर्च्छिता।
 अताडयत्स्वपाणिभ्यां शिरो वक्षश्च भूरिशः॥४॥
 किमङ्गदेन राज्येन नगरेण धनेन वा।
 इदानीमेव निधनं यास्यामि पतिना सह॥५॥

4-5. Hearing that Bali has been killed, Tara fainted due to grief and shock. She started beating her chest and head repeatedly (4). She lamented, 'What have I got to do with Angad, the kingdom, the city and wealth? I will leave my life (die) along with my dear husband' (5).

इत्युक्त्वा त्वरिता तत्र रुदती मुक्तमूर्धजा।
 ययौ तारातिशोकार्ता यत्र भर्तृकलेवरम्॥६॥
 पतितं वालिनं दृष्ट्वा रक्तैः पांसुभिरावृतम्।
 रुदती नाथनाथेति पतिता तस्य पादयोः॥७॥

6-7. Saying this, she immediately went to the place where the dead body of her husband lay. She was overcome with grief, sorrows and remorse, and her hairs were dishevelled/scattered. There, seeing Bali smeared in blood and dust (रक्ते पांसुभिरावृतम्) she wailed woefully 'Oh Lord' and fell down at his feet (7).

करुणं विलपन्ती सा ददर्श रघुनन्दनम्।
 राम मां जहि बाणेन येन वाली हतस्त्वया॥८॥
 गच्छमि पतिसालोक्यं पतिर्मामभिकांक्षते।
 स्वर्गेऽपि न सुखं तस्य मां विना रघुनन्दन॥९॥

8-9. While lamenting and wailing most woefully, her sight (glance) fell on Sri Ram. She

said, 'Oh Sri Ram! Kill me with the same arrow with which you have killed Bali (8) so that I can go to the abode where my husband has gone (पतिसालोक्यं). He must be waiting for me, oh Raghunandan (Sri Ram), because he cannot have peace and solace even in heaven without me (9).

पत्नीवियोगजं दुःखमनुभूतं त्वयानघ।
 वालिने मां प्रयच्छाशु पत्नीदानफलं भवेत्॥१०॥
 सुग्रीव त्वं सुखं राज्यं दापितं वालिघातिना।
 रामेण रुमया सार्धं भुङ्क्ष्व सापत्नवर्जितम्॥११॥

10-11. Oh Anagh¹ (the sinless, faultless and pure one, i.e., Sri Ram)! You have experienced the agonies of separation from a wife (hence, you can imagine the intensity of it). Therefore, you should send me to Bali. By doing this, you will get the reward of sparing a man's woman (or wife)² (10). Oh Sugriv! You have been given the kingdom by Sri Ram who is the slayer (killer) of Bali³. You enjoy that kingdom with Ruma (Sugriv's wife) without any thorn (obstacle, contender) any more' (11).

1. अनघ 2. पत्निदानफलं 3. वालिघातिना रामेण

[Note :- Tara's most sarcastic, highly caustic and very anguished remark are evident proof of her deep sorrows and distress at the dirty tricks that was played on her husband by Sri Ram and Sugriv. She has gone to the extent of labeling Sri Ram with the ignominious epithet—a slayer of Bali—which stuck with him till eternity.]

इत्येवं विलपन्तीं तां तारां रामो महामनाः।
 सान्त्वयामास दयया तत्त्वज्ञानोपदेशतः॥१२॥
 किं भीरु शोचसि व्यर्थं शोकस्याविषयं पतिम्।
 पतिस्तवायं देहो वा जीवो वा वद तत्त्वतः॥१३॥
 पञ्चात्मको जडो देहस्त्वङ्मांसरुधिरास्थिमान्।
 कालकर्मगुणोत्पन्नः सोऽप्यास्तेऽद्यापि ते पुरः॥१४॥

12-14. Sri Ram consoled the lamenting and mourning¹ Tara by preaching her 'Tatwa Gyan' (i.e., the wisdom, deep insight and truthful knowledge about the essential truths/reality of this existence) (12). He said—'Oh you timid one²! Your husband is not worthy to be lamented and mourned for. Why do you lament and grieve for him³. Think properly and tell me who is your real husband—this body⁴ or the Jiva⁵ (the soul, the Atma, the life giving force or pure consciousness inside the creature) which resides in it? (13). (If this gross body is your husband, then—) It is made of the five gross elements (air, fire, water, earth, sky) and consists of skin, flesh, blood and bones⁶. It has been born (created) out of time/circumstance⁷, deeds/actions (and their effects)⁸ and inherent qualities/characteristics⁹ in various permutations and combinations. And that gross body is still lying in front of you (14).

1. विलपन्तीं 2. भीरु 3. व्यर्थं शोचसि शोकस्याविषयं पतिम् 4. दोहो 5. जीवो 6. पञ्चात्मको जडो देहा स्त्वङ्, मांस, रुधिर, अस्थिमान् 7. काल 8. कर्म 9 गुण

मन्यसे जीवमात्मानं जीवस्तर्हि निरामयः।
 न जायते न म्रियते न तिष्ठति न गच्छति॥१५॥
 न स्त्री पुमान्वा षण्ढो वा जीवः सर्वगतोऽव्ययः।
 एक एवाद्वितीयोऽयमाकाशवदलेपकः।
 नित्यो ज्ञानमयः शुद्धः सं कथं शोकमर्हति॥१६॥

15-16. And, on the contrary, if you regard the Jiva (the soul, the living entity or conscious factor) as your husband, then Jiva is eternal, changeless and without any blemishes or faults¹. It neither takes birth² nor dies³, it neither remains steady or unmoving⁴ nor comes and goes⁵ (15). Jiva (the soul, Atma) is all-pervading⁶ and is imperishable, without decay and without an end or beginning⁷. It is neither a male⁸, nor a female⁹, nor a genderless hermaphrodite¹⁰. But, at the same time, it is peerless/matchless/unique¹¹, is without faults, blemishes and attachments like the sky¹², is eternal, truthful and everlasting¹³, is an embodiment of wisdom, truthful knowledge and enlightenment¹⁴, and is pure and uncorrupted¹⁵. Then how can it be worthy of lamentation, mourning, grief and remorse of any kind¹⁶?' (16).

1. निरामयः 2. जायते 3. म्रियते 4. न तिष्ठति 5. न गच्छति 6. सर्वगतो 7. अव्ययः 8. पुमान्वा 9. न स्त्री 10. षण्ढोवा 11. एवाद्वितीयो 12. माकाशवदलेपकः 13. नित्यो 14. ज्ञानमयः 15. शुद्ध 16. सं कथं शोक

तारोवाच

देहोऽचित्काष्ठवद्राम जीवो नित्यश्चिदात्मकः।
 सुखदुःखादिसम्बन्धः कस्य स्याद्राम मे वद॥१७॥

17. Tara asked, 'The body is inanimate like a piece of wood while Jiva (soul, Atma, pure consciousness) is eternal and conscious. It cannot be destroyed. Then tell me, with what or whom does one have the so-called various relationships which causes sorrows and happiness?' (17).

श्रीराम उवाच

अहङ्कारादिसम्बन्धो यावद्देहेन्द्रियैः सह।
 संसारस्तावदेव स्यादात्मनस्त्वर्विवेकिनः॥१८॥
 मिथ्यारोपितसंसारो न स्वयं विनिवर्तते।
 विष्यान्ध्यायमानस्य स्वप्ने मिथ्यागमो यथा॥१९॥

18-19. Sri Ram replied—'As long as one has the attachment with the body and the sense organs¹ incumbent (inherent) with the perception of 'I', 'me', 'mine' (i.e., having the sense of ego, pride which is called Ahankar²), the Jiva (the soul, Atma) is ignorant of the difference (distinction) between Atma (pure consciousness; soul) and 'Anatma' (that which is not 'Atma')³ or that which is real and that which is unreal. This results in relationships of happiness and sorrows with the world⁴ (18). The world has been falsely imposed⁵ on the Atma (i.e., the Atma has been erroneously identified with the so-called 'living' or animate world). But it (i.e., this misconception, delusion) is not removed without the emergence of Gyan (wisdom, deep insight and truthful knowledge). It is similar to the case where a person, who constantly thinks about the pleasure of the sense organs (or about this mate-

realistic world⁶), dreams of it while asleep, but these dreams are nothing but an illusionary image, a mirage or a misleading deception (19).

1. यावद्देहेन्द्रियैः सह 2. अहङ्कार दिसम्बन्धो 3. स्यादात्मनस्त्व विवेकिनः 4. संसारस्तावदेव 5. मिथ्या रोपित 6. विषयान्ध्याय

अनाद्यविद्यासम्बन्धात्तत्कार्याहंकृतेस्तथा।

संसारोऽपार्थकोऽपि स्याद्रागद्वेषादिसङ्कुलः॥२०॥

मन एव हि संसारो बन्धश्चैव मनः शुभे।

आत्मा मनः समानत्वमेत्य तद्गतबन्धभाक्॥२१॥

यथा विशुद्धः स्फटिकोऽलक्तकादिसमीपगः।

तत्तद्वर्णयुगाभाति वस्तुतो नास्ति रञ्जनम्॥२२॥

20-22. Endless ignorance¹ and its resultant actions/deeds steeped in ego, pride, arrogance and haughtiness² governs the working of this world which is in fact false and totally illusionary but is full of attachments, infatuations, yearnings, desires etc. as well as enmity, discord, malice, hatred, envy, jealousy³ etc. (20). Oh the blessed, auspicious one⁴! It is the heart and mind that is this mundane world⁵ as well as its entanglements⁶ (i.e., the world as well as its entanglements and attachments are only due to the mind and heart. That is, the mind visualises that there is something called world and gets involved in it emotionally using the medium of the heart, though the intelligence and discriminatory faculty will tell the Jiva that all the world and its incumbent attachments and relations are false and deceptive). Since the Atma (the subtle, pure, conscious, eternal soul) mistakenly identifies itself with the non-Atma (i.e., the gross, non-eternal mind-heart-intellect complex called the subtle body of the creature), the former is ensnared in the trap (of sorrows and happiness) generated by the latter⁷ (21)—just as the crystal/alum⁸ (Sfatik), though being inherently white in hue (shade and colour), appears to be of the colour of sealing wax (lak) when in contact with it in spite of the fact that it (the crystal) does not have the latter's (the sealing wax's) dark colours (22).

1. अनाद्यविद्या 2. अहङ्कार 3. स्याद्रागद्वेषा 4. शुभे 5. मन एव हि संसारो 6. बन्धश्चैव 7. तद्गतबन्धभाक् 8. स्फटिको

बुद्धीन्द्रियादिसामीप्यादात्मनः संसृतिर्वलात्।

आत्मा स्वलिङ्ग तु मनः परिगृह्य तदुद्भवान्॥२३॥

कामान् जुषन् गुणैर्बद्धः संसारे वर्ततेऽवशः।

आदौ मनोगुणान् सृष्ट्वा ततः कर्माण्यनेकधा॥२४॥

शुक्ललोहितकृष्णानि गतयस्तत्समानतः।

एवं कर्मवशाज्जीवो भ्रमत्याभूतसम्प्लवम्॥२५॥

23-25. Similarly, with the contact (effect, influence, interface) of intellect¹ and the sense organs² etc., the pure Atma (eternal soul which is the ultimate truth and the pure consciousness) is forced into perceiving the delusionary effects of the illusionary, mundane, artificial world consisting of an endless cycle of birth and death³. Atma, having accepted the existence of the mind-heart complex⁴, enjoys the pleasures of senses as directed by this aforesaid complex and as a result of it, it gets tied down (i.e., bogged down) by characters such as 'Raag' (attachments, infatuations, desires) and 'Dwesh' (enmity, ill-

will, malice, envy, jealousy etc.) and remains shackled to (i.e., swirling in) the whirlpool-like world⁵. In the beginning, the Atma visualises/creates the various characteristics of the mind-heart complex such as Raag and Dwesh, and then by the aggregate combinations (i.e., various permutations and combinations) of these, it does (i.e., gets involved in doing) many deeds⁶ (23-24). The deeds are of 3 types—viz. ‘Shukla’ (e.g., repetition of the holy name of the Lord, spiritualism, meditation, sacrifices and other righteous deeds and noble actions etc.), ‘Iron-like’ (i.e., rust coloured, e.g., sacrifice involving animal slaughter) and ‘Krishna’ (i.e., dark, e.g., drinking, indulgences etc.)⁷. Its destiny is according to these deeds (which are Satvic, Rajasic and Tamsic respectively). In this manner the creature⁸ (Jiva) keeps falling in the endless cycle of birth and death till the time of dooms-day⁹ (25).

1. बुद्धी 2. इन्द्रिय 3. संसृतिर्बलात् 4. मनः 5. संसारे वर्ततेऽवशः 6. ततः कर्माण्यनेकथा 7. शुक्ललोहितकृष्णाणी 8. जीवो 9. सम्मलवम्

[Note :- See also Lanka Kand, Canto 6, verse nos. 51-52.]

सर्वोपसंहृतौ जीवौ वासनाभिः स्वकर्मभिः।

अनाद्यविद्यावशगस्तिष्ठत्यभिनिवेशतः ॥२६॥

सृष्टिकाले पुनः पूर्ववासनामानसैः सह।

जायते पुनरप्येवं घटीयन्त्रमिवावशः ॥२७॥

26-27. At the time of dooms-day when all the five elements which constitutes this visible world are annihilated (destroyed or are reverted back into the entity from which they had originally emerged), the Atma along with its accumulated wealth of action/deeds and their rewards¹, its desires, yearnings, unfulfilled wishes, inherent inclinations and tendencies² remains sheathed (covered, enveloped) in a shell of eternal ignorance³ (26). When the new universe is created, it is reborn under compulsions of its previous desires and inherent inclinations and tendencies (which had encased/sheathed it in the form of ignorance during the period of hibernation between the end of the last creation and the emergence of the new creation) like a clock-work⁴ (27).

1. स्वकर्मभिः 2. वासनाभिः 3. अनाद्यविद्यावश 4. घटीयन्त्र

[Note :- Verse nos. 23-27 describes why a soul is reborn again and again, and how the first creatures make their appearance when a new universe is recreated after the annihilation of the earlier one.]

यदा पुण्यविशेषेण लभते सङ्गतिं सताम्।

मद्भक्तानां सुशान्तानां तदा मद्भिषया मतिः ॥२८॥

मत्कथाश्रवणे श्रद्धा दुर्लभा जायते ततः।

ततः स्वरूपविज्ञानमनायासेन जायते ॥२९॥

28-29. When due to the ripening (or maturity) of some auspicious noble deeds done by the Atma¹, it has the opportunity of communion (contact) with my devotees or calm, serene and great souls², then it can divert its mind, heart and intellect³ (from the world) and concentrate/focus it on me (28). This creates (ignites) its interest in my divine stories⁴, which is very difficult in the first instance. By hearing my divine stories and having faith, conviction and firm belief in them, it (the creature) comes to know (realise) about my

truthful form (or nature)⁵ (29).

1. पुण्यविशेषण 2. सङ्गति सताम् मदभक्तानां सुशान्तानां 3. मतिः 4. श्रद्धा 5. स्वरूपविज्ञानमनायासेन

[Note :- Verse nos. 28-29 describe how, after all, the creature can break free of this endless cycle—it is done by diverting the mind from the pleasures of the senses towards the divine charm of the Lord Sri Ram.]

तदाचार्यप्रसादेन वाक्यार्थज्ञानतः क्षणात्।

देहेन्द्रियमनः प्राणाहङ्कृतिभ्यः पृथक्स्थितम्॥३०॥

स्वात्मानुभवतः सत्यमानन्दात्मानमद्वयम्।

ज्ञात्वा सद्यो भवेन्मुक्तः सत्यमेव मयोदितम्॥३१॥

30-31. At that time, either due to the graceful teachings and blessings¹ of the creature's Guru regarding the essential 'great truths' and their basic meanings² (see Uttar Kand, canto 5, verse nos. 24-27 and Baal Kand, Canto 7, verse nos. 40-41 and its foot note) or by experiencing them itself, the creature (the Jiva) begins to realise that its Atma (i.e., pure consciousness, the microcosmic soul), which is an embodiment of supreme bliss, peace and tranquility³, is separate/distinct from the gross body⁴, the sense organs⁵, the mind-heart complex⁶, the life giving wind⁷, pride, ego element⁸ etc. As a result, it is liberated (freed) from the shackles tying it to the delusionary, mundane world (i.e., it gets deliverance, emancipation and salvation of its soul). Oh Tara! I have told you the real and absolute truth⁹ (30-31).

1. तदाचार्यप्रसादेन 2. वाक्यार्थज्ञानतः 3. सत्यमानन्द 4. देह 5. इन्द्रिय 6. मनः 7. प्राणा 8. ऽहङ्कार 9. सत्यमेव मयोदितम्

[Note :- The emphasis here is on realising that Atma, the microcosmic fraction of the eternal, blissful supreme macrocosmic soul is distinct from all other things compositely called this mundane world and the body (gross and subtle) of the creature.]

एवं मयोदितं सम्यगालोचयति योजनिशम्।

तस्य संसारदुःखानि न स्पृशन्ति कदाचन॥३२॥

त्वमप्येतन्मया प्रोक्तमालोचय विशुद्धधीः।

न स्पृश्यसे दुःखजालैः कर्मबन्धाद्विमोक्ष्यसे॥३३॥

32-33. Those who constantly contemplate on this spiritual knowledge/wisdom/deep insight that I have just described to you, are not troubled or touched¹ by any of the sorrows of this world² (32). You should also think deeply about this teaching of mine with a pure, uncorrupted mind. By doing this, sorrows and tribulations³ will never touch you. You will be freed from the fetters originating from the deeds (i.e., the deeds and their entangling reactions⁴) (33).

1. स्पृशन्ति 2. संसार दुःखानि न 3. दुःखजालैः 4. कर्म बन्धा

[Note :- Verse nos. 32-33 can be called the gospel of Sri Ram for Tara.]

पूर्वजन्मनि ते सुभु कृता मद्भक्तिरुत्तमा।

अतस्तव विमोक्षाय रूपं मे दर्शितं शुभे॥३४॥

ध्यात्वा मद्रूपमनिशमालोचय मयोदितम्।

प्रवाहपतितं कार्यं कुर्वन्त्यपि न लिप्यसे॥३५॥

34-35. Oh the auspicious one with pleasant eye-brows¹! In your previous birth, you have

had excellent devotion for me². So, oh the auspicious one³! I have given you my Darshan in order to provide you with liberation/deliverance from this mundane, delusionary, entangling world⁴ (34). You should remember my divine form night and day, and deeply ponder on my teachings⁵. By doing so, even while doing the deeds that you have to do in this world as a result of your past, you shall not be attached to them (i.e., be indulgent in them)⁶ (35).

1. सुभु 2. मद्भक्तिरुत्तमा 3. शुभे 4. विमोक्षाय 5. मालोचय 6. कार्यं कुर्वन्त्यपि न लिप्यसे

श्रीरामेणोदितं सर्वं श्रुत्वा तारातिविस्मिता।
 देहाभिमानजं शोकं त्यक्त्वा नत्वा रघूत्तमम्॥३६॥
 आत्मानुभवसन्तुष्टा जीवन्मुक्ता बभूव ह।
 क्षणसङ्गममात्रेण रामेण परमात्मना॥३७॥
 अनादिबन्धं निर्धूय मुक्ता सापि विकल्मषा।
 सुग्रीवोऽपि च तच्छ्रुत्वा रामवक्त्रात्समीरितम्॥३८॥
 जहावज्ञानमखिलं स्वस्थचित्तोऽभवत्तदा।
 ततः सुग्रीवमाहेदं रामो वानरपुङ्गवम्॥३९॥

36-39. Hearing this marvellous discourse (teachings) of Sri Ram, Tara was very astonished and overwhelmed¹. She forsook the sorrows, anguish, ill-will and lamentations associated with the body (i.e., that my brother-in-law has caused the death of my husband who was beloved to me and I cannot live without him etc.²), bowed to the most exalted Raghu (Sri Ram) (36), realised the true nature of the Atma (the soul, pure self, pure consciousness, microcosmic fraction of the all powerful, all-pervading, omniscient macrocosmic supreme Soul)³, felt very contented and blissful at it⁴, and was instantly liberated⁵ (i.e., she was freed from the delusions that tie a creature to this illusionary world of mundane existence and cycle of birth and death). By the momentary contact with Sri Ram who is the Parmatma (supreme Soul) (37), she was able to cut the fetters⁶ caused by eternal ignorance⁷ and, consequentially, became sinless, faultless, freed from all the blemishes and ties⁸ and was liberated⁹. Hearing the sweet, comforting words from the mouth of Sri Ram himself which were like nectar¹⁰, all the ignorance, doubts and confusions that Sugriv might have had also faded away, and he became calm, peaceful, relaxed, reassured and serene¹¹. After that, Sri Ram told the best among the monkeys (i.e., Sugriv) as follows (38-39)—

1. ताराति विस्मिता 2. देहाभिमानजं शोकं त्यक्त्वा 3. आत्मानुभव 4. सन्तुष्टा 5. जीवनमुक्त 6. बन्धं
 7. अनादि निर्धूय 8. विकल्मषा 9. मुक्ता 10. रामवक्त्रात्समीरितम् 11. स्वस्थचित्तो

भ्रातुर्ज्येष्ठस्य पुत्रेण यद्युक्तं साम्परायिकम्।
 कुरु सर्वं यथान्यायं संस्कारादि ममाज्ञया॥४०॥
 तथेति वलिभिर्मुख्यैर्वानरैः परिणीय तम्।
 वालिनं पुष्पके क्षिप्त्वा सर्वराजोपचारकैः॥४१॥
 भेरीदुन्दभिनिर्घोषैर्ब्राह्मणैर्मन्त्रिभिः सह।
 यूथपैर्वानरैः पौरैस्तारया चाङ्गदेन च॥४२॥

गत्वा चकार तत्सर्वं यथाशास्त्रं प्रयत्नतः।

स्नात्वा जगाम रामस्य समीपं मन्त्रिभिः सह॥४३॥

40-43. 'You must do all the traditional last rites¹ as sanctioned by the scriptures² for your elder brother through his son Angad. This is my instruction for you' (40). Saying 'all right', Sugriv, accompanied by chief monkeys, put the dead body of Bali on a flower bedecked bier, did all the formalities befitting a royal funeral³ (41) to the accompaniment of various musical instruments such as kettle drums and trumpets. He was joined by of Brahmins, ministers, monkey chieftains, citizens, Tara and Angad. This ritual was done as per sanctions of the scriptures⁴ with great care and diligence⁵. Thence, having purified himself by bathing etc., Sugriv returned to where Sri Ram was along with his ministers (42-43).

1. संस्कारादि 2. यथान्यायं 3. सर्वराजोपचार 4. यथाशास्त्रं 5. प्रयत्नतः

नत्वा रामस्य चरणौ सुग्रीवः प्राह हृष्टधीः।

राज्यं प्रशाधि राजेन्द्र वानराणां समृद्धिमत्॥४४॥

दासोऽहं ते पादपदमं सेवे लक्ष्मणवच्चिरम्।

इत्युक्तो राघवः प्राह सुग्रीवं सस्मितं वचः॥४५॥

44-45. On returning back, Sugriv bowed gladly and cheerfully at the feet of Sri Ram and said, 'Oh the King of kings (राजेन्द्र)! (I request you to—) Rule over this prosperous kingdom of monkeys (44). I am but your servant (i.e., your devoted follower or humble subordinate). Like Laxman I shall also keep on serving your feet'. Hearing this, Raghav (Sri Ram) smiled sweetly (सस्मितं) and said (45)—

त्वमेवाहं न सन्देहः शीघ्रं गच्छ ममाज्ञया।

पुरराज्याधिपत्ये त्वं स्वात्मानमभिषेचय॥४६॥

नगरं न प्रवेक्ष्यामि चतुर्दश समाः सखे।

आगमिष्यति मे भ्राता लक्ष्मणः पत्तनं तव॥४७॥

46-47. 'There is no doubt that I and you are one (i.e., there is no difference between you and me). On my command, you should go immediately and get yourself crowned on the throne of Kishkindha (46). Oh friend! I cannot enter any city for 14 years (on the command of my father). Hence, my brother Laxman shall attend at the time of your coronation on my behalf (47).

[Note :- With reference to verse no. 46 when Sri Ram said that there is no difference between him and Sugriv, he meant that the Atma or the eternal soul is the same in all the creatures. It establishes the oneness and the non dual nature of the soul. It is by our inherent tendencies or the delusionary shadow cast by ignorance on the pure, conscious soul which then becomes sheathed/enveloped with this dark shadow and becomes engrossed/involved in all the related degrading activities and thoughts. This distinguishes a worldly creature from the enlightened creature. The former distinguishes between 'me' and 'you' while the latter sees seamless uniformity in the whole creation.]

अङ्गदं यौवराज्ये त्वमभिषेचय सादरम्।

अहं समीपे शिखरे पर्वतस्य सहानुजः॥४८॥

वत्स्यामि वर्षदिवसांस्ततस्त्वं यत्नवान् भव।
किञ्चित्कालं पुरे स्थित्वा सीतायाः परिमार्गणे॥४९॥

48-49. You must anoint Angad as a prince regent (or heir apparent = अङ्गद यौवराज्ये). [Please see note to verse no. 58, Canto 2.] During the rainy season, I shall stay with my brother Laxman on the nearby summit of the mountain (48). You should stay (spend) some time in the city (to establish your authority, come to grips with the problems associated with the transition of power, scuttle any sparks of dissension or revolt, and having seated yourself firmly on the throne and taken care of the administration of the kingdom) you must make efforts to find out about the whereabouts of Sita (49).

साष्टाङ्गं प्रणिपत्याह सुग्रीवो रामपादयोः।
यदाज्ञापयसे देव तत्तथैव करोम्यहम्॥५०॥
अनुज्ञातश्च रामेण सुग्रीवस्तु सलक्ष्मणः।
गत्वा पुरं तथा चक्रे यथा रामेण चोदितः॥५१॥
सुग्रीवेण यथान्यायं पूजितो लक्ष्मणस्तदा।
आगत्य राघवं शीघ्रं प्रणिपत्योपतस्थिवान्॥५२॥

50-52. Then Sugriv prostrated himself (to pay his obeisance) at Sri Ram's feet and said, 'Oh Lord! I shall do as you order me' (50). Then, having got the permission from Sri Ram, Sugriv went back to Kishkindha along with Laxman and did everything exactly as instructed by him (51). After that, having received suitable honours and respects (यथान्यायं पूजितो) from Sugriv, Laxman came back to Raghav (Sri Ram), bowed at his feet and presented himself at his service (52).

ततो रामो जगामाशु लक्ष्मणेन समन्वितः।
प्रवर्षणगिरेरूर्ध्वं शिखरं भूरिविस्तरम्॥५३॥
तत्रैकं गह्वरं दृष्ट्वा स्फटिकं दिप्तिमच्छुभम्।
वर्षवातातपसहं फलमूलसमीपगम्।
वासाय रोचयामास तत्र रामः सलक्ष्मणः॥५४॥

53-54. Thence, Sri Ram, accompanied by Laxman, immediately went to the broad¹ summit of Mt. Prabarshan² (53). There he saw a bright and clean cave made of crystals³. It provided shelter from wind, rain and sunlight (i.e., heat)⁴ and eatables such as roots, stems and fruits were available nearby⁵. Seeing them, Sri Ram and Laxman decided to stay there (54).

1. भूरिविस्तरम् 2. प्रवर्षणगिरे शिखरं 3. स्फटिकम् दिप्तिमच्छुभम् 4. वर्षवातातपसहं 5. फलमूलसमीपगम्

[Note :- It must have been a plateau on the mountain, a sort of table-land or grass-land conducive to comfortable habitation.]

दिव्यमूलफलपुष्पसंयुते मौक्तिकोपमजलौघपल्वले।
चित्रवर्णमृगपक्षिशोभिते पर्वते रघुकुलोत्तमोऽवसत्॥५५॥

55. Then the best in the clan of Raghu (Sri Ram)¹ began to dwell on that Prabarshan mountain which was endowed with divine edible roots, stems and fruits², had lakes and ponds with water which was as clear as pearl³ and was adorned (i.e., made pleasant and

attractive) by the presence of deer (or other non-violent, docile animals) as well as by birds of different varieties and denominations⁴ (55).

1. रघुकुलोत्तमो 2. दिव्यमूलफलपुष्पसंयुते 3. मौक्तिकोपमजलौघपल्वले 4. चित्रवर्णमृगपक्षि शोभिते

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Kishkindha Kand — Canto 4

Sri Ram's gospel to Laxman—elucidation of Kriya Yog

श्रीमहादेव उवाच

तत्र वार्षिकदिनानि राघवो लीलया मणिगुहासु सञ्चरन्।

पक्वमूलफलभोगतोषितो लक्ष्मणेन सहितोऽवसत्सुखम्॥१॥

1. Lord Shiva said—'Oh Parvati! At that place, Raghav (Sri Ram) along with Laxman spent his time in a carefree, playful manner¹ wandering among the different caves which were bright and luminescent as if made of gems², ate ripe fruits, edible roots and stems³, and spent the days of the rainy seasons most happily⁴ (1).

1. लीलया 2. मणिगुहा 3. पक्वमूलफल भोग तोषितो 4. वार्षिकदिनानि अवसत्सुखम्

वातनुन्नजलपूरितमेघानन्तरस्तनितवैद्युतगर्भान्।

वीक्ष्य विस्मयमगाद्गजयूथान्यद्ब्रूदाहितसुकाञ्चनकक्षान्॥२॥

2. Seeing the dark, rain bearing clouds impelled by winds, he used to be very amazed because those clouds, with lightening streaking, dazzling and reflecting through them, appeared like herds of elephants (walking majestically) with golden hangings and festoons swaying from their sides (2).

नवघासं समास्वाद्य हृष्टपुष्टमृगद्विजाः।

धावन्तः परितो रामं वीक्ष्य विस्फारितेक्षणाः॥३॥

न चलन्ति सदाध्याननिष्ठा इव मुनीश्वराः।

रामं मानुषरूपेण गिरिकाननभूमिषु॥४॥

चरन्तं पनरमात्मानं ज्ञात्वा सिद्धगणा भुवि।

मृगपक्षिगणा भूत्वा राममेवानुसेविरे॥५॥

3-5. Deer (and other pleasant, docile, harmless animals)—who had healthy, vigorous bodies by virtue of feeding upon fresh green grass—and birds stopped dumbstruck and gazed spellbound¹ whenever they happened to glance at Sri Ram while they were frolicking or running hither and thither as is the wont of animals and birds in the forest (3). They stood still, transfixed and immobile like most exalted monks, hermits and sages in deep meditation². Coming to know that Sri Ram (the supreme Brahm, the Lord) is roaming about in the form of a human³ on the earth amongst the mountains and forests⁴ (4), many mystics and attained souls assumed the form of deer and birds, and always remained in his (Sri Ram's) service (by entertaining him, not letting him feel lonely and generally keeping the surroundings inhabited and lively with fauna) (5).

1. न चलन्ति 2. ध्याननिष्ठा मुनीश्वराः 3. मानुषरूपेण 4. गिरिकाननभूमिषु

सौमित्रिरेकदा राममेकान्ते ध्यानतत्परम्।
 समाधिविरमे भक्त्या प्रणयाद्विनयान्वितः॥६॥
 अब्रवीद् देव ते वाक्यात्पूर्वोक्ताद्विगतो मम।
 अनाद्यविद्यासम्भूतः संशयो हृदि संस्थितः॥७॥

6-7. One day when Sri Ram had woken up from his meditative posture and was alone, the son of Sumitra (Laxman) asked him most affectionately and politely (6), 'By your teachings which you had made to me earlier (in Ayodhya Kand, Canto 4, verse nos. 19-47 and Aranya Kand, Canto 4, Verse nos. 19-55), the doubts/confusions of my heart originating from eternal ignorance have been removed/eliminated (6-7).

इदानीं श्रोतुमिच्छामि क्रियामार्गेण राघव।
 भवदाराधनं लोके यथा कुर्वन्ति योगिनः॥८॥
 इदमेव सदा प्राहुर्योगिनो मुक्तिसाधनम्।
 नारदोऽपि तथा व्यासो ब्रह्मा कमलसम्भवः॥९॥
 ब्रह्मक्षत्रादिवर्णानामाश्रमाणां च मोक्षदम्।
 स्त्रीशूद्राणां च राजेन्द्र सुलभं मुक्तिसाधनम्।
 तव भक्ताय मे भ्रात्रे ब्रूहि लोकोपकारकम्॥१०॥

8-10. But oh Raghav (Sri Ram), I want to hear about the method and the way by which the Yogis (ascetics) worship, honour and adore¹ you in this world, the path generally known as 'Kriya Marg' (system of worship incorporating physical rituals)² (8). All the ascetics, (the celestial sage) Narad, (the great sage) Vyas as well as Brahma, who was born out of a divine lotus³—all of them attribute it to be the path of liberation (deliverance)⁴ (9). Oh Rajendra (King of kings, i.e., Sri Ram)! According to them, this is the only mean⁵ by which emancipation and salvation⁶ can be achieved (i.e., made possible) by the Brahmins, Kshatriyas and other castes as well as the Brahmacharis (celibates; the student community who used to stay in hermitages and seminaries to acquire knowledge), the householders and other segments of the society. Even women and Shudras (the low castes) can also achieve salvation easily by following this path⁷. I am your devotee and brother⁸. So, you should describe those means (ways and methods of Kriya Yog) to me as a measure of public welfare and good⁹ (10).

1. योगिनः कुर्वन्ति भवदाराधनं 2. क्रियामार्गेण 3. कमलसम्भवः 4. मुक्तिसाधनम् 5. साधनम् 6. मोक्षदम् 7. सुलभं मुक्तिसाधनम् 8. भक्ताय, भ्रात्रे 9. लोकोपकारकम्

श्रीराम उवाच

मम पूजाविधानस्य नान्तोऽस्ति रघुनन्दन।
 तथापि वक्ष्ये संक्षेपाद्यथावदनुपूर्वशः॥११॥
 स्वगृह्योक्तप्रकारेण द्विजत्वं प्राप्य मानवः।
 सकाशात्सद्गुरोर्मन्त्रं लब्ध्वा मद्भक्तिसंयुतः॥१२॥

11-12. Sri Ram replied (i.e., preached to Laxman), 'Oh the son of Raghu's clan (Laxman)! There is no end to the methods of worshipping, adoring and honouring me¹. In spite of

that, I am describing them to you, as they are, in brief (11). A person endowed (inspired, infused) by my Bhakti (devotion, sincere faith, belief, adoration, submission, humility and dedication) should go to an attained, truthful and honest moral preceptor (Guru)² with sincerity and devotion towards him. Then he should accept a Mantra (holy name of the Lord; a group of divine syllables or word symbols which have divine powers) from him after being initiated by him on the completion of the sacrament of the sacred thread etc. as per established traditions and norms prescribed for his caste and segment of the society to which he belongs³ (12).

1. नान्तोऽस्ति पूजाविधि 2. सद्गुरो 3. स्वगृह्योक्तप्रकारेण सद्गुरुर्मन्त्रं लब्ध्वा मद्भक्तिसंयुतः

तेन सन्दर्शितविधिममिवाराधयेत्सुधीः।

हृदये वानले वार्चेत्प्रदिमादौ विभावसौ।१३॥

13. Then that wise person should worship and adore only me (and no other entity) in his heart¹ (by meditating, concentrating), in the sacred fire² (while performing fire sacrifices), in an idol/image³ (while worshipping in any shrine), or the sun⁴ (as in offering oblations to the rising sun) etc. by the method shown by his Guru (13).

1. हृदये 2. वानले 3. वार्चेत्प्रदिमादौ 4. विभावसौ

[Note :- It means that he should visualise me or focus his attention on me while adopting any of the methods of formal worship— whether it is a fire, an idol, a portrait, the sun, et-al. For all practical purposes he is worshipping me in all those symbols of my myriad divine forms.]

शालग्रामशिलायं वा पूजयेन्मामतन्द्रितः।

प्रातःस्नानं प्रकुर्वीत प्रथमं देहशुद्धये।१४॥

वेदतन्त्रोदितैर्मन्त्रैर्मृल्लेपनविधानतः ।

सन्ध्यादि कर्म यन्नित्यं तत्कुर्याद्विधिना बुधः।१५॥

14-15. (If that is not possible—) Otherwise, he should worship me in a ‘Shaligram stone’¹. Wise seekers should first purify (cleanse) their bodies² by applying (rubbing) ash, mud etc.³ on their bodies and having a bath in the early morning⁴ while chanting holy Mantras (hymns) from the Vedas or magical chants from the Tantras⁵. After that he should do his routine, daily rituals of worship such as Sandhya⁶ etc. (a special ritual done by the Arayans three times a day—in the morning, midday and at sunset) (14-15).

1. शालग्रामशिलायां 2. देहशुद्धये 3. मृल्लेपनः मृत्तिका 4. प्रातः स्नानं 5. वेद तन्त्रो दितैर्मन्त्रै 6. सन्ध्यादि

[Note to verse no. 14 :- A Shaligram stone is generally smooth, oblong or egg-shaped—in fact it symbolises the featureless, attributeless, formless vision of the Lord. A stone is regarded as an inanimate object signifying the fact that the Supreme Being does not ‘do’ anything himself as is clear from the interpretation of Baal Kand, Canto 1, verse nos. 32-33, 35 and 47 as well as Aranya Kand, Canto 3, verse nos. 20-24 and Kishkindha Kand, Canto 6, verse nos. 72. It is the conviction and firmness of faith that transforms that inanimate stone as being an image or reflection of the Lord or Sri Ram, the Lord's Maya or delusionary powers make

that ‘non-doer’ appear to be the ‘doer’ or, in other words, the creator, the sustainer or the annihilator of the world. Further as the fine line dividing treatment of that stone as a mere piece of pebble and the representative form of the Viraat Purush is governed by faith, belief and conviction, it is this same virtue that separates a Mantra from being divine, magical and endowed with stupendous powers as opposed to being just a jumble of letters or meaningless words. The very shape of the Shaligram—which is generally smooth oval/oblong or round—indicates the concept of the ovum/egg-like world. In itself, the egg is inert, but when it is fertilised with the life infusing sperm of faith, belief, devotion and conviction, it assumes the powers to unfold this huge, vast expanse of the universe in the form of the Viraat Purush who, in association with his infinite cosmic energy, is synonymous with Nature.]

सङ्कल्पमादौ कुर्वीत सिद्ध्यर्थं कर्मणां सुधीः।
स्वगुरुं पूजयेद्भक्त्या मद्बुद्ध्या पूजको मम।१६॥
शिलायां स्नपनं कुर्यात्प्रतिमासु प्रमार्जनम्।
प्रसिद्धैर्गन्धपुष्पाद्यैर्मत्पूजा सिद्धिदायिका।१७॥

16-17. Those wise persons¹ who wish to worship me should first make a firm resolve/vow² and then, treating his Guru as being no different from me³, should worship him with devotion (16). If my idol is like a stone (e.g., Shaligram), then it should be bathed⁴, but if it is like a consecrated image (as found in temples)⁵, then it should be sponged (i.e., wiped) with a wet cloth and dried by a dry cloth⁶. Then it should be worshipped by available pleasant and auspicious scents (fragrances) and flowers⁷. My worship done in this manner is quick to give rewards (i.e., results) (17).

1. सुधीः 2. सङ्कल्प 3. स्वगुरुं मद्बुद्ध्या 4. शिलायां स्नपनं 5. कुर्यात्प्रतिमासु 6. प्रमार्जनम् 7. पुष्पगन्ध प्रसिद्धै

[Note :- (i) Careful analysis of verse no. 16 clears the doubt—the Guru is worshipped as a representative or embodiment of Sri Ram. In fact, the worshipping is done of Sri Ram and not of the Guru *par-se*. That the obeisance and adoration shown by the worshipper towards his Guru—who in this case is in the role of Sri Ram—goes to the latter's head and makes him arrogant and haughty and stokes his ego of being someone special, is no fault of the concept or doctrine as enshrined in this verse and neither is it the fault of the seeker. (ii) The 3 entities of worship according to verse nos. 16-17 are—(a) the Guru, (b) the Shaligram and (c) the idol/image of the Lord all representing the supreme Brahm.]

अमायिकोऽनुवृत्त्या मां पूजयेन्नियतव्रतः।
प्रतिमादिष्वलङ्कारः प्रियो मे कुलनन्दन।१८॥
अग्नौ यजेत हविषा भास्करे स्थण्डिले यजेत्।
भक्तनोपहृतं प्रीत्यै श्रद्धया मम बार्यपि।१९॥
किं पुनर्भक्ष्यभोज्यादि गन्धपुष्पाक्षतादिकम्।
पूजाद्रव्याणि सर्वाणि सम्पाद्यैवं समारभेत्।२०॥

18-20. A man should forsake all imposterings, conceit, deceit and cleverness, and wor-

ship/adore me regularly by the method prescribed (advised, shown by the Guru)¹. Oh the son of the clan² (i.e., Laxman)! Decorating idols etc. are most dear (pleasing) to me (18). (If one does not want to worship/adore me in a lifeless stone idol, or cannot come to terms with this sort of worship/adoration—) If he wishes to worship me in the sacred fire³, then it should be done by offerings of sacrifices to the fire⁴, and if one wants to worship me in the Sun⁵, then the design of the altar⁶ should be designed (patterned) on the sun. Even simple water offered to me by my devotee (with sincerity and dedication) causes happiness to me i.e., I am very pleased with it and such a devotee is very dear to me⁷ (19), then what to talk of elaborate offerings, eatables etc.⁸ as well as costly herbs/scents/fragrances, beautiful flowers, rice and other materials and paraphernalias required for formal ritual of worship⁹. (It is but natural that all these things do please me). So, the worshipper should assemble all the paraphernalias and accoutrements before starting the process of worshipping me¹⁰. (20).

1. मां पूजयेन्नियतव्रतः 2. कुलनन्दन 3. अग्नौ 4. यजेत हविषा 5. भास्करे 6. स्थण्डिले 7. भक्तेनोपहृतं प्रीत्यै श्रद्धयामम 8. भक्ष्य भोज्यादि 9. गन्धपुष्पाक्षतादिकम् 10. पूजाद्रव्याणि सम्पाद्यैवं समारभेत्

[Note :- Verse no. 19 eliminates the necessity of elaborate offerings to the Lord in order to worship, adore or honour him. A humble cup of water offered with love and affection to Sri Ram is valued more by him than a truck load of gems and jewels. Further, it should be noted that Sri Ram himself has said that there is no fixed, binding or hard and fast rule for worship—nothing is sacrosanct except faith, belief, conviction, sincerity, humility, devotion, love, affection and dedication. There are many ways to worship the Lord—through the medium of the Guru, the idol, the image, the Shaligram, the fire sacrifice, the Sun, or even by offering of as humble a thing as water, or elaborate rituals involving rich sacrifices and liberal doses of offerings and costly paraphernalias. Nevertheless, everything depends on the mental caliber of the devotee or seeker. One medicine cannot suit all the patients. So, dogmas have no place in love for Sri Ram. Everyone is free and at liberty to worship and revere him in the way he likes—as long as devotion, submission, dedication and firm conviction is present. Please see the following verse no. 30 below which says so explicitly.]

चैलाजिनकुशैः सम्यगासनं परिकल्पयेत् ।
तत्रोपविश्य देवस्य सम्मुखे शुद्धमानसः ॥२१॥
ततो न्यासं प्रकुर्वीत मातृकाबहिरान्तरम् ।
केशवादि ततः कुर्यात्तत्त्वन्यासं ततः परम् ॥२२॥
मन्मूर्तिपञ्जरन्यासं मन्त्रन्यासं ततो न्यसेत् ।
प्रतिमादावपि तथा कुर्यान्नित्यमतन्द्रितः ॥२३॥

21-23. [Sri Ram now describes the detailed process to be followed during the ritualistic process of formal worship. It is to be noted that it is based on the 'Karma Kaand' as prescribed in the Vedas. To overcome the general objection that all this elaborate ritual as

prescribed in the Vedas and other scriptures is meaningless and the Lord does not require them to be merciful and gracious on his devotees, the previous verse no. 19 has already established that even water offered with devotion and faith is sufficient to please him in the absence of all the paraphernalias and accoutrements of elaborate rituals. However, the formal process is as follows—]

To begin with, one should make a seat by laying grass, deer skin and cloth (one on top of the other in above sequence)¹, and sit on it in front of the ‘God to be worshipped’ called a person’s ‘Ishta Deva’ (literally, the personal God; the family deity or the favourite Lord)² with a purified, uncorrupted, undistracted and focused mind³ (21). After that, one should concentrate and establish one’s mind by the medium of Mantras⁴, and restrain both the external as well as the internal organs of the body⁵. Then he should meditate on the 24 divine names of the Lord such as Keshav etc.⁶ and contemplate on the Tatwa Gyan (the essential, supreme truth/reality about the soul, the Lord and the existence)⁷ (22). After that, he should mentally establish the live image of the Lord in my idol/image⁸ along with the chanting or pronunciation of holy Mantras⁹. In a similar manner, he should concentrate and firmly imagine my presence in other mediums such as portraits, statues etc.¹⁰ (23).

1. चैलाजिनकुशैः सम्यगासनः परिकल्पयेत् 2. देवस्य 3. शुद्धमानसः 4. ततः न्यासं 5. मातृकाबहिरान्तरम्
6. केशवादि 7. तत्त्व परम् 8. मन्मूर्तिपञ्जरन्यासं 9. मन्त्रन्यासं 10. प्रतिमादावपि

[Note :- The word न्यासं refers to concentration, meditation, focusing the attention on a particular thing as per established and prescribed procedure. In this case, it is to visualise the supreme Lord in the idol or statue or portrait etc.]

कलशं स्वपुरो वामे क्षिपेत्पुष्पादि दक्षिणे।
अर्घ्यपाद्यप्रदानार्थं मधुपर्कार्थमेव च॥२४॥
तथैवाचमनार्थं तु न्यसेत्पात्रचतुष्टयम्।
हृत्पद्मे भानुविमले मत्कलां जीवसंज्ञिताम्॥२५॥
ध्यायेत्स्वदेहमखिलं तथा व्याप्तमरिन्दम्।
तामेवावाहयेन्नित्यं प्रतिमादिषु मत्कलाम्॥२६॥

24-26. One should keep in front of him a Kalash (a water pot or pitcher) on the left¹ and flowers etc. on the right². Similarly, 4 vessels should be kept for the purpose of offering ‘Arghya’³ (i.e., an offering fit to be offered to God; the vessel used for this purpose is usually boat shaped), ‘Padya’⁴ (i.e., the water with which the feet of God or any revered person is washed), ‘Madhu purk’⁵ (i.e., sweets, such as honey) and ‘Aachman’⁶ (i.e., the rinsing of the mouth by water before the beginning of religious ceremonies; here the water is sipped using a very small wooden spatula as a mere formality) (24). Thence, one should meditate upon my conscious microcosmic, live form⁷ in his heart which is as pure, brilliant and radiant as the sun⁸ (25). Then one should perceive (conceptualise, imagine) that his whole body is infused, soaked or pervaded by it⁹. At the same time, the same feeling should be imagined (visualised, conceived) in the idol or portrait while worshipping it (that the Lord is present in it, pervades it; that it is not an inanimate piece of metal or stone or

paper portrait but infused by the glorious super consciousness) (26).

1. कलशं वामे 2. क्षिपेत्पुष्पादि दक्षिण 3. अर्घ्य 4. पाद्य 5. मधुपर्क 6. र्थमेव 7. मत्कलां जीव संज्ञिताम् 8. भानुविमले 9. व्याप्तमरिन्दम्

पाद्याध्याचमनीयाद्यैः स्नानवस्त्रविभूषणैः।

यावच्छक्योपचारैर्वा त्वर्चयेन्मामायया ॥२७॥

विभवे सति कर्पूरकुङ्कुमागरुचन्दनैः।

अर्चयेन्मन्त्रवन्नित्यं सुगन्धकुसुमैः शुभैः ॥२८॥

दशावरणपूजां वै ह्यागमोक्तां प्रकारयेत्।

नीराजनैर्धूपदीपैर्नैवेद्यैर्वहुविस्तरैः ॥२९॥

27-29. Using 'Padya', 'Ardhya', 'Achman' (see verse no. 24), 'Snan¹' (i.e., ritualistic bathing of the deity), 'Vastra²' (i.e., clothing the deity), 'Vibushan³' (i.e., offering or decorating the deity with ornaments) etc.—or any other material that is easily and conveniently available⁴—one should worship me without any imposterings and deceit (27). If he (the worshipper) is rich (or well-off)⁵, he should routinely worship me with camphor⁶, 'Kumkum⁷' (a red powder used on auspicious occasions), 'Agar⁸' (coloured powder made from sandalwood), 'Chandan⁹' (Sandalwood) and most beautiful, fragrant flowers¹⁰ while chanting and repeating my holy Mantras (28). Besides this, he should pay obeisance and homage to me by showing (i.e., using) 'Nirajan¹¹' (Aarti or showing of light consisting of 5 wicks), 'Dhup¹²' (perfumes), 'Deep¹³' (lighted oil lamps), various types of sweetmeats¹⁴ etc. according to the way established and sanctioned by the Vedas¹⁵ (29).

1. स्नान 2. वस्त्र 3. विभूषणैः 4. या वच्छक्योपचारैर्वा 5. विभवे 6. कर्पूर 7. कुङ्कुम 8. आगरु 9. चन्दनैः 10. सुगन्ध कुसुमैः 11. नीराजनैः 12. धूप 13. दीप 14. नैवेद्य 15. दशावरण पूजां वै ह्यागमोक्ता

श्रद्धयोपहरेन्नित्यं श्रद्धाभुगहमीश्वरः।

होमं कुर्यात्प्रयत्नेन विधिना मन्त्रकोविदः ॥३०॥

अगस्त्येनोक्तमार्गेण कुण्डेनागमवित्तमः।

जुहुयान्मूलमन्त्रेण पुंसूक्तेनाथवा बुधः ॥३१॥

30-31. All the products (as described in previous verses) should be offered daily with due reverence because I, the supreme Lord¹, is hungry for respect, reverence, honour, faith, belief, devotion, dedication and conviction² more than anything else. Those who are expert in Mantras³ should then do 'Havan,⁴ (i.e., ritual of the fire sacrifice) in the sanctioned/proper way (30). (Describing how to do the fire sacrifice, Sri Ram elaborates—) Those who are adept in the processes established by the scriptures⁵ should make a fire pit⁶ according to the design prescribed by sage Agastya and then offer oblations to the fire God⁷ in it by using the holy Mantras given by one's Guru⁸. Such fire sacrifices are to be done by the males as sanctioned by the scriptures⁹ (31).

1. ईश्वर 2. श्रद्धाभुगहमी 3. मन्त्रकोविदः 4. होमं 5. अगमवित्तमः 6. कुण्डे 7. अगस्त्येनोक्तमार्गेण जुहुया पुंसूक्तेनाथवा 8. मूलमन्त्रेण 9. पुंसूक्तेना

अथवौपासनाग्नौ वा चरुणा हविषा तथा।

तप्तजाम्बूनदप्रख्यं दिव्याभरणभूषितम् ॥३२॥

ध्यायेदनलमध्यस्थं होमकाले सदा बुधः।

पार्षदेभ्यो बलिं दत्त्वा होमशेषं समापयेत्॥३३॥

32-33. Otherwise, one can perform the fire sacrifice in the fire lit according to ‘Agnihotra’¹ (i.e., the Vedic fire ritual in which the holy Mantras used are prescribed by the Vedas. In such a sacrifice, the Mantra given by the Guru is not used.) by using offerings of cooked food² and other requisite necessary offerings needed for such sacrifices³. While doing the Havan (fire sacrifice or worship of the fire God) in such a manner, a wise seeker should always imagine (visualise)⁴ the Lord in the form of the one with a brilliant radiance similar to molten gold⁵, duly adorned or decorated from top to toe in various divine and beautiful ornaments and decorations⁶. After that, he must make some offerings as sacrifice⁷ for my subordinates and followers⁸ and thereby complete (wind up) the Havan (32-33).

1. वौपासनाग्नौ 2. चरुणा 3. हविषा 4. ध्याये सदा बुधः 5. तप्तजाम्बूनदप्रवर्यं 6. दिव्या भरण भूषितम् 7. बलिं 8. पार्षदेभ्यो

[Note :- The word बलिं does not mean animal sacrifice only. A word has many connotations and applications. Here it means a fraction given as offering, present, gift or oblation offered to the fire God. So it means that the worshipper must not forget any devotee or follower of Sri Ram while remembering or worshipping the God. If he offers anything to Sri Ram, he must offer similar things to his followers or devotees. The Lord is not a selfish master or king who usurps everything that is offered to him for himself while treating his dependants as third rate slaves, serfs or vassals. He is very magnanimous, benevolent and munificent. He will accept anything only if it is also offered to his devotees.]

ततो जपं प्रकुर्वीत ध्यायेन्मां यतवाक् स्मरन्।

मुखवासं च ताम्बूलं दत्त्वा प्रीतिसमन्वितः॥३४॥

मदर्थे नृत्यगीतादि स्तुतिपाठादि कारयेत्।

प्रणमेद्दण्डवद्भूमौ हृदये मां निधाय च॥३५॥

34-35. Thence, he (the worshipper) should observe silence¹, remember and meditate/concentrate upon me², and repeat my holy name³. Then he should affectionately offer betel leaves⁴ and other mouth-fresheners⁵ to me (34). Dances, singings of devotional songs and Stotras/hymns should be organised⁶. He should establish (enshrine) my attractive, enchanting image in his heart and pay obeisance to me by prostrating himself like a stick on the ground before me⁷ (symbolising his humility and submission to the supreme Lord) (35).

1. यतवाकं 2. ध्याये स्मरन् 3. जपं 4. ताम्बूल 5. मुखवासं 6. नृत्यगीतादि स्तुतिपाठादि 7. प्रणमेद्दण्डव

शिरस्याधाय महत्तं प्रसादं भावनामयम्।

पाणिभ्यां मम्पदे मूर्ध्नि गृहीत्वा भक्तिसंयुतः॥३६॥

रक्ष मां घोरसंसारादित्युक्त्वा प्रणमेत्सुधीः।

उद्वासयेद्यथापूर्वं प्रत्यग्ज्योतिषि संस्मरन्॥३७॥

36-37. He should accept my ‘Prasad’¹ [(a) food and other offerings made to God, (b) anything received as a blessing or gift from God] with full devotion and respect², and then keep it on his head (i.e., accept it with all humility and most respectfully, and feel obliged

and privileged on having received it). He should keep my feet upon his head³ (as a token of submission to me) with the greatest of reverence, devotion and humility⁴ (36). He should bow before me saying 'Oh Lord! Save me from this terrible, formidable and horrible world⁵. Then a wise worshipper should think (imagine or visualise) that the conscious factor which was perceived as having been established in my idol/statue/portrait or image (see verse no. 23) has now entered (or has got transferred) in him (i.e., the worshipper)⁶ as a ray (or spark) of eternal, divine light. Then he should discharge (or lay to rest⁷) the idol/statue/portrait/image (37).

1. प्रसादं 2. भावना 3. पाणिभ्यां मत्पदे 4. भक्तिसंयुतः 5. घोर संसार दित्युक्त्वा प्रणमेत्सुधीः 6. प्रत्यग्ज्योतिषि संस्मरन् 7. उद्वासयेद्यथापूर्वं

[Note :- Verse no. 37 indicates that once the worship is completed and the worshipper goes back to his daily worldly chores, he should keep aside the idol or portrait either by closing the closet, covering it by a sheet or curtain or immersing it in a river etc. Another significant point is that the Lord who had been conceived or visualised as having been present in that idol or portrait has entered the heart of the worshipper—the Lord becomes one with the worshipper, he remains with him every second of the latter's existence, whether waking or sleeping and not separate from him locked up in a Pooja room, as it were!. With this pristine philosophy in context, the worshipper will always guard his actions because the Lord is literally policing all his actions. The Lord has left that idol or portrait and has enshrined himself in the worshipper's inner self i.e., in the heart-like throne of his devotee. This is a very important verse from a general layman's and householder's point of view.]

एवमुक्तप्रकारेण पूजयेद्विधिवद्वादि।

इहामुत्र च संसिद्धिं प्राप्नोति मदनुग्रहात्॥३८॥

मद्भक्तो यदि मामेवं पूजां चैव दिने दिने।

करोति मम सारूप्यं प्राप्नोत्येव न संशयः॥३९॥

38-39. Those persons who worship me according to the above laid down prescribed method, get fulfilment¹ (of all his desires) both in this world while alive as well as the after-world after his death (38). If my devotee worships me in the above manner daily and as a matter of routine and habbit, he becomes one with me²—there is no doubt about it (39).

1. सिद्धि 2. सारूप्यं प्राप्नोत्येव

इदं रहस्यं परमं च पावनं मयैव साक्षात्कथितं सनातनम्।

पठत्यजस्रं यदि वा शृणोति यः स सर्वपूजाफलभाङ् न संशयः॥४०॥

40. This most secret¹ (i.e., hither to undivulged, generally unknown and untold) system of worship and adoration is most straight-forward, uncorrupt, sublime and holy² and eternally truthful³ (i.e., this is the proper way of worshipping me). It is me (Sri Ram) who has described it to you myself. Those people who would even read or listen to it shall, verily, get the benefit of doing the entire Pooja or formal ritualistic worship' (40).

1. परमं रहस्यं 2. पावनं 3. सनातनम्

[Note :- (i) As is evident by this verse, it is not even necessary to actually 'do' the elaborate exercise of ritualistic formal worship. Further, verse no. 19 emphasis that mere water is sufficient offering for the Lord, and verse no. 30 says that the Lord is hungry for nothing else except respect, reverence, sincerity, dedication, faith and devotion. (ii) See also Lanka Kand, Canto 6, verse nos. 58-63 in the context of verse nos. 11-40 of this Canto.]

एवं परात्मा श्रीरामः क्रियायोगमनुत्तमम्।

पृष्टः ग्राह स्वभक्ताय शेषांशाय महात्मने॥४१॥

पुनः प्राकृतवद्रामो मायामालम्ब्य दुःखितः।

हा सीतेति वदन्नैव निद्रां लेभे कथञ्चन॥४२॥

41-42. In this manner, Sri Ram the Parmatma (supreme Soul) preached to the most exalted incarnation of Sheshnath (Laxman) about the most excellent process of worship called 'Kriya Yog' (i.e., physical, ritualistic worship) (41). Then Sri Ram reverted back to his earlier role as an ordinary human and taking the support of his delusionary powers¹ he resumed to lament and grieve (for Sita) once again like any other ordinary man². He used to spend the whole nights wailing 'Oh Sita', without any sleep (42).

1. मायामालम्बनं 2. प्राकृत वद्रामो

[Note :- Verse nos. 11-41 can be called the gospel of Sri Ram for Laxman. It should be read along with the gospel of Sri Ram to Kaushalya in Uttar Kand, Canto 7, verse nos. 53-82 to understand the wider ramification of the meaning, process and importance of doing worship of the Lord.]

एतस्मिन्नन्तरे तत्र किष्किन्धायां सुबुद्धिमान्।

हनूमान्ग्राह सुग्रीव मेकान्ते कपिनायकम्॥४३॥

शृणु राजन्प्रवक्ष्यामि तवैव हितमुत्तमम्।

रामेण ते कृतः पूर्वमुपकारो ह्यनुत्तमः॥४४॥

43-44. At about this time in the city of Kishkindha, the most wise Hanuman said to Sugriv, the king of monkeys, while he was alone once (43), 'Oh king! Listen, I speak about your welfare, (so, you must not get annoyed at me and pay heed to what I say). Look, Sri Ram has shown such great favours to you (i.e., he has made you the king of Kishkindha and has helped you when you were in dire states) (44).

कृतघ्नवत्त्वया नूनं विस्मृतः प्रतिभाति मे।

त्वत्कृते निहतो वाली वीरस्त्रैलोक्यसम्मतः॥४५॥

राज्ये प्रतिष्ठोऽसि त्वं तारां प्राप्तोऽसि दुर्लभाम्।

स रामः पर्वतस्याग्रे भ्रात्रा सह वसन्सुधीः॥४६॥

त्वदागमनमेकाग्रमीक्षते कार्यगौरवात्।

त्वं तु वानरभावेन स्त्रीसक्तो नावबुद्ध्यसे॥४७॥

45-47. But it appears to me that you have most ungratefully and thanklessly¹ forgotten it. Ah! It was for you that he had slayed Bali who was renowned for his bravery and courage in the 3 worlds (Triloki) and have installed you on the throne. It was due

to him that you got Tara who is most difficult to obtain or access². The wise Sri Ram spends his time along with his brother on the summit of a mountain (Prabarshan) (46) waiting for you to complete his pending work. But having a monkey-like tendency, you have been indulgent in women³ and have forgotten everything else (Tara was the wife of Bali, so Hanumans means that you could not have laid your hands on her if Bali had been alive) (47).

1. कृतघ्न 2. तारां प्राप्तोऽसि दुर्लभाम् 3. स्त्रीसक्तो

[Note :- See also footnote to verse nos. 62-63, Canto 2 of this Kand.]

करोमीति प्रतिज्ञाय सीतायाः परिमार्गणम्।

न करोषि कृतघ्नस्त्वं हन्यसे वालिवद्द्रुतम्॥४८॥

हनूमद्वचनं श्रुत्वा सुग्रीवो भयविह्वलः।

प्रत्युवाच हनूमन्तं सत्यमेव त्वयोदितम्॥४९॥

48-49. Regarding Sri Ram's work of searching Sita, you have done nothing yet inspite of promising to him 'I shall certainly do it'. (Refer Canto 1, verse nos. 35-36.) You are very ungrateful, thankless and unobliging¹. It appears that you too will enter the jaws (throat) of death like Bali² (48). Hearing the words of Hanuman, Sugriv was petrified with fear³ and said, 'Oh Hanuman, what you say is correct (49).

1. कृतघ्नस्त्वं 2. वालिवद्द्रुतम् 3. भय विह्वल

शीघ्रं कुरु ममाज्ञां त्वं वानराणां तरस्विनाम्।

सहस्राणि दशेदानीं प्रेषयाशु दिशो दश॥५०॥

सप्तद्वीपगतान्सर्वान्वानरानानयन्तु ते।

पक्षमध्ये समायान्तु सर्वे वानरपुङ्गवाः॥५१॥

ये पक्षमतिवर्तन्ते ते वध्या मे न संशयः।

इत्याज्ञाप्य हनूमन्तं सुग्रीवो गृहमाविशत्॥५२॥

50-52. Now on my orders, quickly send 10 thousand¹ swift and agile monkeys in all the ten directions² as messengers (50). They should summon all the monkeys living in all the seven island (i.e., small continents)³, and all the brave monkey chieftains⁴ should come here forth-with within a fortnight⁵ (51). Those who do not come here within a fortnight shall be killed (i.e., punished) by me'. Having given these orders to Hanuman, Sugriv went home (52).

1. सहस्राणिः 2. दिशो दश 3. सप्तद्वीपगतान्सर्वान्वरा 4. वानरपुङ्गवा 5. पक्षमध्ये

सुग्रीवाज्ञां पुरस्कृत्य हनूमान्मन्त्रिसत्तमः।

तत्क्षणे प्रेषयामास हरीन्दश दिशः सुधीः॥५३॥

अगणितगुणसत्त्वान्वायुवेगप्रचारान्वनचरणमुख्यान् पर्वताकाररूपान्।

पवनहितकुमारः प्रेषयामास दूतानतिरभसतरात्मा दानमानादितृप्तान्॥५४॥

53-54. With express orders from Sugriv, the most wise and proficient minister Hanuman¹ instantly dispatched numerous monkey-messengers in all the ten directions (53). Those chief monkey messengers—who were endowed with countless qualities/virtues², were most valorous, valiant and famous³, were as swift and agile as the wind⁴, and were as huge as moun-

tains⁵—were duly honoured and fully satisfied by various gifts and honours, and were then sent by Hanuman, the son of the wind-God, who was very eager to do Sri Ram's work⁶ (54).

1. हनूमान्मन्त्रिसत्तमः 2. अगणित गुण 3. सत्त्वान्वा 4. वायुवेग 5. पर्वताकाररूपान 6. नतिरभसतरात्मा

[Note :- A clever ploy by Sugriv and Hanuman indeed. They had dispatched the monkeys prior to their meeting with Sri Ram so that when the latter enquired of the actions taken by Sugriv, they will have a ready answer—that the initiative has been taken. Here, Hanuman has wisely lived up to his role as a good advisor to Sugriv. There were other ministers as well, but none bothered to advise Sugriv to do Sri Ram's work and avoid his wrath.]

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Kishkindha Kand — Canto 5

Sri Ram's grief; Laxman visits Kishkindha and threatens Sugriv

श्रीमहादेव उवाच

रामस्तु पर्वतस्याग्रे मणिसानौ निशामुखे ।
सीताविरहजं शोकमसहन्निदमब्रवीत् ॥१॥
पश्य लक्ष्मण मे सीता राक्षसेन हता बलात् ।
मृतामृता वा निश्चेतुं न जानेऽद्यापि भामिनीम् ॥२॥

1-2. Lord Shiva said—'Oh Parvati! One day during the first half of the night (निशामुखे), when Sri Ram was sitting atop the gem-like summit of the mountain (Pravarshan), he was overwhelmed by grief and remorse at separation from Sita. He said poignantly (1), 'Oh Laxman! Look, my Sita has been forcibly stolen/abducted. Whether that chaste and loyal woman is alive or dead—we do not know anything about it. We must do something to ascertain the fact (and find out about the whereabouts of Sita) (2).

जीवतीति मम ब्रूयात्कश्चिद्वा प्रियकृत्स मे ।
यदि जानामि तां साध्वीं जीवन्तीं यत्र कुत्र वा ॥३॥
हठादेवाहरिष्यामि सुधामिव पयोनिधेः ।
प्रतिज्ञां शृणु मे भ्रातर्येन मे जनकात्मजा ॥४॥
नीता तं भस्मसात्कुर्या सपुत्रबलवाहनम् ।
हे सीते चन्द्रवदने वसन्ती राक्षसालये ॥५॥
दुःखार्ता मामपश्यन्ती कथं प्राणान् धरिष्यसि ।
चन्द्रोऽपि भानुवद्भाति मम चन्द्राननां विना ॥६॥

3-6. If anyone tells me the news that she is alive, he will do a great favour to me¹. If I come to know that that Sadhvi² (an honourable, chaste, loyal, pure and reclusive woman) is alive, then wherever she is (3), I shall soon retrieve her in any manner whatsoever even as Amrit (the elixir of life) was extracted from the ocean (by churning it). Oh brother! Listen to my firm determination/vow³—'Any wicked rascal who has stolen/abducted my Janki (4), I shall reduce him to ashes⁴ along with his sons, army and vehicle (i.e., all his

paraphernalias symbolising strength, valour, courage and fame)⁵. Then Sri Ram wailed for Sita morosely—'Oh the moon-like Sita⁶! Living in a demon's place⁷ (5), how will you keep alive without seeing me and being overcome with grief and anguish at my separation⁸? Alas! Without the moon-faced⁹ one (i.e., Sita), even the moon appears to be as scorching hot as the sun for me¹⁰ (6).

1. प्रियकृत्स 2. साध्वी 3. प्रतिज्ञा 4. भस्म सात्कुर्या 5. सपुत्रवलवाहनम् 6. चन्द्रवदने सीते 7. राक्षसालये 8. दुःखार्ता मामापश्यन्ती 9. चन्द्रानना 10. भानुवद्भाती

चन्द्र त्वं जानकीं स्पृष्ट्वा करैर्मा स्पृश शीतलैः।
सुग्रीवोऽपि दयाहीनो दुःखितं मां न पश्यति॥७॥
राज्यं निष्कण्टकं प्राप्य स्त्रीभिः परिवृतो रहः।
कृतघ्नो दृश्यते व्यक्तं पानासक्तोऽतिकामुकः॥८॥

7-8. Oh moon! You touch Janki (Sita) with your soothing rays first (so that she finds solace and succour from her torments and gets cooled and comforted) and then you should touch me with your cool rays¹. Alas! How cruel, inconsiderate and merciless² has Sugriv become that he does not even glance³ at this wretched and miserable me who am overcome with agonies and anguish at the separation from my dear wife⁴ (7). Ah! Having got a kingdom devoid of any thorns (i.e., oppositions, enemies, obstacles)⁵, he indulges in drinking⁶, and that self-of-lust remains surrounded by women⁷ in a secluded/lonely place (probably his 'Harem'). It is clear that he is most ungrateful and unthankful⁸ (8).

1. स्पृश शीतलैः 2. दयाहीनो 3. पश्यति 4. दुःखितं मां 5. निष्कण्टकं राज्यं 6. पानासक्तो 7. मित्राभिः परिवृतो 8. कृतघ्नो

नायाति शरदं पश्यन्नपि मार्गयितुं प्रियाम्।
पूर्वोपकारिणं दुष्टः कृतघ्नो विस्मृतो हि माम्॥९॥
हन्मि सुग्रीवमप्येवं सपुरं सहबान्धवम्।
वाली यथा हतो मेऽद्य सुग्रीवोऽपि तथा भवेत्॥१०॥

9-10. Even seeing that winter is approaching, he has not come forward (i.e., taken any steps) to search for my dearest Sita. I had done favours to him earlier but that wicked rascal has ungratefully forgotten me (9). (In the same manner as I have slayed Bali—) I shall kill Sugriv and destroy his city¹ along with his kins². Even as Bali has been killed at my hands, today Sugriv will meet the same end³ (10).

1. सपुरं 2. सहबान्धवम् 3. सुग्रीवोऽपि तथाभवेत्

इति रुष्टं समालोक्य राघवं लक्ष्मणोऽब्रवीत्।
इदानीमेव गत्वाहं सुग्रीवं दुष्टमानसम्॥११॥
मामाज्ञापय हत्वा तमायास्ये राम तेऽन्तिकम्।
इत्युक्त्वा धनुरादाय स्वयं तूणीरमेव च॥१२॥
गन्तुमभ्युद्यतं वीक्ष्य रामो लक्ष्मणमब्रवीत्।
न हन्तव्यस्त्वया वत्स सुग्रीवो मे प्रियः सखा॥१३॥

11-13. Seeing Raghav (Sri Ram) bitter, angry and peeved, Laxman said, 'Oh Sri Ram! Just give me your orders (or permission). I shall go right now, kill that wicked-hearted¹

Sugriv and come back to you' (11). Seeing that Laxman is ready with a bow and an arrow in his hands, and eager to go (and punish Sugriv) himself, Sri Ram said, 'Oh son²! Sugriv is my dear friend³. Do not kill him⁴ (12-13).

1. दुष्ट मानसम् 2. वत्स 3. प्रियः सखा 4. न हन्तव्यस्त्वया

किन्तु भीषय सुग्रीवं वालिवत्त्वं हनिष्यसे।

इत्युक्त्वा शीघ्रमादाय सुग्रीवप्रतिभाषितम्।१४॥

आगत्य पाश्चाद्यत्कार्यं तत्करिष्याम्यसंशयम्।

तथेति लक्ष्मणोऽगच्छत्वरितो भीमविक्रमः।१५॥

14-15. But, instead, just tell him (i.e., threaten, or scare him) that he shall be killed like Bali, and come back to me soon with his reply. Then, seeing the developments, I shall do whatever is necessary'. Then saying 'all right', the most valorous and valiant Laxman arrived at Kishkindha (14-15).

किष्किन्धां प्रति कोपेन निर्दहन्निव वानरान्।

सर्वज्ञो नित्यलक्ष्मीको विज्ञानात्मापि राघवः।१६॥

सीतामनुशुशोचार्तः प्राकृतः प्राकृतामिव।

बुद्ध्यादिसाक्षिणस्तस्य मायाकार्यातिवर्तिनः।१७॥

16-17. Having come to Kishkindha, he pretended to be so annoyed, furious and merciless¹ as if he would turn all the monkeys to ashes. Raghav (Sri Ram) is all knowing, omniscient, and an embodiment of wisdom and enlightenment². Laxmi (in the form of Sita) is always at his service (16). In spite of that he is deeply moved by the sorrows of separation from Sita like an ordinary man³ grieves, as a matter of habit, for an ordinary woman⁴. That Lord is a witness to the mind-intellect complex (apparatus)⁵ and is beyond the delusionary spell of Maya⁶ (17).

1. कोपेन 2. सर्वज्ञो विज्ञानात्मापि 3. प्राकृतामिव 4. मनुशुशोचार्तः प्राकृतः 5. बुद्ध्यादिसाक्षिण 6. मायाकार्यातिवर्तिनः

रागादिरहितस्यास्य तत्कार्यं कथमुद्भवेत्।

ब्रह्मणोक्तमृतं कर्तुं राज्ञो दशरथस्य हि।१८॥

तपसः फलदानाय जातो मानुषवेषधृक्।

मायया मोहिताः सर्वे जना अज्ञानसंयुताः।१९॥

18-19. He (Sri Ram) is devoid of various faults such as 'Raag' (attachments, infatuations, endearments, yearnings or desires) or 'Dwesh' (enmity, malice, ill-will, discord, jealousy)¹ etc.—then how can he have ill-will, hatred, anger, wrath, sorrows, anguish, torments and bewilderments of any kind which have their origin in the above (Raag and Dwesh)? Infact, he has revealed (i.e., incarnated, manifested) himself as a human being² only to honour or fulfil the words of Brahma (the creator) and to reward king Dasrath for his austerities and penances (Tapa)³. (Another reason is that—) All the people have become subservient to Agyan⁴ (ignorance, lack of truthful knowledge and wisdom—i.e., all the people have become wayward and gone astray from the path of righteousness, enlightenment, propriety and truth) (18-19).

1. रागादिरहित 2. मानुषवेषधृक् 3. तपसः फलदानाय 4. अज्ञानसंयुतः

कथमेषां भवेन्मोक्ष इति विष्णुर्विचिन्तयन्।
 कथां प्रथयितुं लोके सर्वलोकमलापहाम्॥२०॥
 रामायणाभिधां रामो भूत्वा मानुषचेष्टकः।
 क्रोधं मोहं च कामं च व्यवहारार्थसिद्धये॥२१॥
 तत्तत्कालोचितं गृह्णन् मोहयत्यवशाः प्रजाः।
 अनुरक्त इवाशेषगुणेषु गुणवर्जितः॥२२॥

20-22. Wondering how they can be liberated from it (i.e., from the fetters of ignorance and its consequences), Lord Vishnu—in order to spread his divine story called Ramayan which has the potential and prowess to eliminate all the vices, evils, faults, sins, blemishes, flaws, recklessness, misdemeanours and misdeeds of this world¹—did all the numerous activities like an ordinary human being². For the purpose of achieving success³ in this effort (endeavour)⁴, he had to accept blemishes or faults such as anger/wrathfulness⁵, attachments/attractions/infatuations⁶ and lust/greed/desires/yearnings⁷ etc. (20-21) according to the circumstances and necessities of the occasion. As a result, he enthrals or charms his subjects (creatures of the creation)⁸, who are under the spell of various shortcomings, blemishes and faults caused by delusionary ignorance⁹, by his holy and divine but worldly activities¹⁰. But inspite of appearing outwardly to be possessed of all the characteristics associated with a human being, he is beyond i.e., completely free, detached, unblemished and untainted by them¹¹ (22).

1. सर्वलोकमलापहाम् 2. मानुषचेष्टकः 3. सिद्धये 4. व्यवहारा 5. क्रोधं 6. मोहं 7. कामं 8. प्रजाः 9. मोहयत्यवशाः
 10. लोकोचितं 11. गुणवर्जितः

[Note :- Verse nos. 20-21 mean that Sri Ram showed humankind that even he—who is the supreme Lord— has such and such fault or shortcoming which are reflective of the various characteristic features of any ordinary human being. But, at the same time, he also set an example of an exemplary uprightness and righteousness to serve as a live example for others to follow. In effect, he not only showed our shortcomings as if reflected from a mirror but also showed how to overcome and tackle such situations so as to uphold the highest standard in ethics, morality, politics, social behaviour, personal relationships, probity and propriety. So, when it is said that Sri Ram's devotees will benefit by singing stories, singing about the deeds he did while staying on this earth as described in the Ramayan, it does not imply only a mechanical, melodious enjoyment of music, rather it implies imbibing the subtle message of Sri Ram's life as enshrined and narrated in the Ramayan. The process of singing is used because it is most attractive and captivating for a tired creature seeking some succour for his wearied soul, but the real benefit comes by understanding the hidden wealth of knowledge and a treasury of guidance that his life throws open for us to benefit from.]

विज्ञानमूर्तिर्विज्ञानशक्तिः साक्ष्यगुणान्वितः।

अतः कामादिभिर्नित्यमविलिप्तो यथा नभः॥२३॥

विन्दन्ति मुनयः केचिज्जानन्ति जनकादयः।
 तद्भक्ता निर्मलात्मानः सम्यग् जानन्ति नित्यदा।
 भक्तचित्तानुसारेण जायते भगवानजः॥२४॥

23-24. He (Sri Ram) is an embodiment of Vigyan¹ (true knowledge, wisdom, deep insight, enlightenment, discrimination), it is his power and strength². He is the only witness³ and is beyond attributes⁴. That is why he is not involved, engrossed or attached in any manner whatsoever to Kaam (lust, greed, desire etc.) and other blemishes, drawbacks, shortcomings and faults (of the mind and heart apparatus) like the sky (space)⁵ (23) [See Lanka Kand, Canto 14, verse no. 24.]. His actual and truthful nature (form) is properly and truthfully realised only by selected few saints, hermits, sages⁶, saintly kings like Janak⁷ and pure-hearted devotees⁸. That Lord who has no birth manifests himself according to the inclinations, requirements and emotional desires of his devotees⁹ (24).

1. विज्ञानमूर्ति 2. विज्ञान शक्तिः 3. साक्ष्य 4. गुणान्वितः 5. विलिप्तो यथा नभः 6. मुनयः 7. जनकादयः 8. तद्भक्ता निर्मलात्मानः 9. भक्तचित्तानुसारेण

[Note :- (i) The sky or space is the subtlest of the 5 elements—viz. earth, water, fire, wind/air, space/sky. It pervades everywhere but is uncorrupt, unpolluted and faultless in all respects. The blemishes, faults, vices, evils, sins, corruptions and misdemeanours of the world are like suspended dust particles, clouds and various birds in the sky which create an illusion of a spotted or overcast sky. But once they are removed from the scene, the sky is uniform and spotless from one end of the horizon to the other. This example is very practical and can be observed by anyone. (ii) Verse nos. 17-24 highlight Sri Ram's true, real nature vis-a-vis his external behaviour like an ordinary man weeping and lamenting for his wife. These verses are included here to remove any doubts and confusions from the mind of the reader as to who and why Sri Ram was while behaving in the way he did. See also Lanka Kand, Canto 14, verse 24.]

लक्ष्मणोऽपि तदा गत्वा किष्किन्धानगरान्तिकम्।
 ज्याघोषमकरोत्तीव्रं भीषयन् सर्ववानरान्॥२५॥
 तं दृष्ट्वा प्राकृतास्तत्र वानरा वप्रमूर्धनि।
 चक्रुः किलकिलाशब्दं धृतपाषाणपादपाः॥२६॥
 तान्दृष्ट्वा क्रोधताम्राक्षो वानरान् लक्ष्मणस्तदा।
 निर्मूलान्कर्तुमुद्युक्तो धनुरानम्य वीर्यवान्॥२७॥

25-27. At Kishkindha, Laxman came and twanged his bow with such a terrible sound that all the assembled monkeys were petrified with fear (25). Some ordinary monkeys (probably guards or watchouts) on the ramparts of the fort took up stones and trees in their hands¹ and started making a shrill cry (of war)². [They thought that Laxman was an intruder, so prepared themselves for defence and counter attack.] (26). Seeing them and thinking that they were mocking at him, Laxman's eyes became red with anger³, and he prepared himself by stringing the bow and lifting it up⁴ to cut-off their heads⁵ (27).

1. धृतपाषाणपादपाः 2. किलकिला 3. क्रोधताम्राक्षो 4. धनुरानम्य 5. निर्मूलान्कर्तु

ततः शीघ्रं समाप्लुत्य ज्ञात्वा लक्ष्मणमागतम् ॥२८॥

निवार्य वानरान् सर्वानङ्गदो मन्त्रिसत्तमः।

गत्वा लक्ष्मणसामीप्यं प्रणनाम स दण्डवत् ॥२९॥

28-29. Coming to know that Laxman has come, the senior minister Angad jumped up instantly and stopped all the monkeys (from any aggressive posturings which might make Laxman angry and precipitate a tragedy), came to Laxman and prostrated before him to pay his respects (28-29).

ततोऽङ्गदं परिष्वज्य लक्ष्मणः प्रियवर्धनः।

उवाच वत्स गच्छ त्वं पितृव्याय निवेदय ॥३०॥

मामागतं राघवेण चोदितं रौद्रमूर्तिना।

तथेति त्वरितं गत्वा सुग्रीवाय न्यवेदयत् ॥३१॥

30-31. Then, the most endearing Laxman embraced Angad and said, 'Oh dear son (वत्स)! You go immediately and inform your uncle (Sugriv) that Raghav (Sri Ram) is extremely unhappy and angry with him, and I have come here at his instance'. Angad said 'all right' and went and told Sugriv everything (30-31).

लक्ष्मणः क्रोधताम्राक्षः पुरद्वारि बहिःस्थितः।

तच्छ्रुत्वातीव सन्नस्तः सुग्रीवो वानरेश्वरः ॥३२॥

आहूय मन्त्रिणां श्रेष्ठं हनूमन्तमथाब्रवीत्।

गच्छ त्वमङ्गदेनाशु लक्ष्मणं विनयान्वितः ॥३३॥

सान्त्वयन्कोपितं वीरं शनैरानय सादरम्।

प्रेषयित्वा हनूमन्तं तारामाह कपीश्वरः ॥३४॥

32-34. He informed him that Laxman is standing outside the gates of the city with red, angry eyes. Sugriv was very frightened on hearing it (32). He summoned Hanuman who was the best amongst his ministers and said, 'You take Angad along and immediately go to Laxman and pacify that angry, brave one¹ slowly using most polite and humble words of prayer and submission², and then most respectfully bring him here'. Having dispatched Hanuman, Sugriv said to Tara (33-34)—

1. कोपितं वीरं 2. सान्त्वय शनैरानय विनयान्वितः

त्वं गच्छ सान्त्वयन्ती तं लक्ष्मणु मृदुभाषितैः।

शान्तमन्तः पुरं नीत्वा पश्चाद्दर्शय मेऽनघे ॥३५॥

भवत्विति ततस्तारा मध्यकक्षं समाविशत्।

हनूमानङ्गदेनैव सहितो लक्ष्मणान्तिकम् ॥३६॥

गत्वा ननाम शिरसा भक्त्या स्वागतमब्रवीत्।

एहि वीर महाभाग भवद्गृहमशङ्कितम् ॥३७॥

35-37. 'Oh the sinless, pure and faultless one (Anagh)¹! You go forward and using your sweet, pleasant words (and demeanours), try to calm down the brave Laxman, and when he cools down, bring him to my palace and let me meet him here²' (35). Tara said 'all right' and came to the

middle (central) gateway. Meanwhile, Angad and Hanuman came to Laxman, bowed their heads before him and welcomed him most reverentially³. They said, 'Oh the most fortunate, great and brave one⁴! Come with us without any hesitation—this house (place) is your own (36-37).

1. मेऽनघे 2. शान्तमन्तःपुरं, पश्चाद्यर्शय 3. भक्त्या स्वागतम् 4. महाभाग वीर

प्रविश्य राजदारादीन् दृष्ट्वा सुग्रीवमेव च।
यदाज्ञापयसे पश्चात्तत्सर्वं करवाणि भोः॥३८॥
इत्युक्त्वा लक्ष्मणं भक्त्या करे गृह्य स मारुतिः।
आनयामास नगरमध्याद्राजगृहं प्रति॥३९॥

38-39. Meet the royal queens and Sugriv. Then we shall do as you command (wish)' (38). Saying this, Hanuman escorted Laxman most respectfully by holding his hands. They passed through the centre of the city towards the royal palace (of Sugriv) (39).

पश्यंस्तत्र महासौधान् यूथपानां समन्ततः।
जगाम भवनं राज्ञः सुरेन्द्रभवनोपमम्॥४०॥
मध्यकक्षे गता तत्र तारा ताराधिपानना।
सर्वाभरणसम्पन्ना मदरक्तान्तलोचना॥४१॥

40-41. Looking around casually at the houses/mansions of various monkey chieftains on the way, Laxman arrived at the royal palace which was most majestic like the abode of Indra (40). There, at the central gate, the moon-like Tara was sitting (waiting for them). She was fully decorated with ornaments and her eyes were slightly red (pink or purple) with delight and intoxicated with pride of her beauty (मदरक्तान्तलोचना) (41).

[Note :- Tara was delighted because out of all the women in Sugriv's household, it was she who was chosen by him to see Laxman—she felt most fortunate and privileged. She was proud of her beauty, and despite the fact that this wasn't the occasion to flaunt it, she could not conceal her pride like any other woman is of her beauty. The point to note is that this very lady was so distraught that she had wanted to end her life along with her husband Bali, and has now all but forgotten that she has been widowed. All her talk of renunciation and dying with Bali in Canto 3, verse nos. 5-11 have gone to the wind. Off-course, Sugriv had kept her as his wife or mistress, but notwithstanding that, she bedecking herself in all the finery shows that she had no remorse or a sense of guilt. Further, by stationing herself at the central gate, she had tried to assuage Laxman's ruffled temper, reminding him the promises they (Sri Ram and Laxman) had made to Sugriv (to protect him). It was also a gesture that he was most welcome and an honoured guest, and he should pacify himself before meeting Sugriv.]

उवाच लक्ष्मणं नत्वा स्मितपूर्वाभिभाषिणी।
याहि देवर भद्रं ते साधुस्त्वं भक्तवत्सलः॥४२॥
किमर्थं कोपमाकार्षीर्भक्ते भृत्ये कपीश्वरे।
बहुकालमनाश्वासं दुःखमेवानुभूतवान्॥४३॥

42-43. That sweet voiced Tara smiled and said to Laxman, 'Come brother-in-law¹ ! Welfare and greetings to you! Bless you! You are very saintly² as well as benignant and

munificent towards your devotees³ (42). Why have you become so angry and wrathful on your devotee and subordinate⁴ king of monkeys (Sugriv)? He has already suffered a lot for a very long time without any solace or succour (after being ousted by Bali) (43).

1. देवर 2. साधुस्त्वं 3. भक्तवत्सलः 4. भिक्ते

[Note :- The use of address 'brother-in-law'. By the use of this single relationship establishing phrase, Tara pre-empted any chance of Laxman showing any disregard to her and superceding her advise.]

इदानीं बहुदुःखौघान्द्रवन्दिरभिरक्षितः।

भवत्प्रासादात्सुग्रीवः प्राप्तसौख्यो महामतिः॥४४॥

कामासक्तो रघुपतेः सेवार्थं नागतो हरिः।

आगमिष्यन्ति हरयो नानादेशगताः प्रभो॥४५॥

44-45. You have extricated and protected¹ him yourself from that formidable torment and grief². It is because of your grace and kindness³ that he has at last come to see this peace and comfort (44). By birth he is a monkey, so he became engrossed in lust and gratification of sense organs and is involved in sensual pleasures⁴. He did not present himself before the Lord Hari (Sri Ram)⁵. Oh Lord! Now numerous monkeys are arriving shortly from different countries (to accomplish your work) (45).

1. भिरक्षितः 2. बहुदुःखौ 3. त्प्रासाद 4. कामासक्तो 5. हरिः

प्रेषिता दशसाहस्रा हरयो रघुसत्तम।

आनेतुं वानरान् दिग्भ्यो महापर्वतसन्निभान्॥४६॥

सुग्रीवः स्वयमागत्य सर्ववानरयूथपैः।

बधयिष्यति दैत्यौघान् रावणं च हनिष्यति॥४७॥

46-47. Oh the most exalted in Raghu's clan (Laxman)! 10 thousand monkeys had been dispatched as messengers to summon countless monkeys who are colossus like mountains¹ from all the 10 directions (i.e., from all the corners of the world) (46). Sugriv will go himself along with those monkey chieftains and get the hordes of demons slayed, and shall kill Ravana himself² (47).

1. महापर्वतसन्निभान् 2. रावणं च हनिष्यति

त्वयैव सहितोऽद्यैव गन्ता वानरपुङ्गवः।

पश्यान्तर्भवनं तत्र पुत्रदारसुहृद्वृतम्॥४८॥

दृष्ट्वा सुग्रीवमभयं दत्त्वा नय सहैव ते।

ताराया वचनं श्रुत्वा कृशक्रोधोऽथ लक्ष्मणः॥४९॥

जगामान्तःपुरं यत्र सुग्रीवो वानरेश्वरः।

रुमामालिङ्ग्य सुग्रीवः पर्यङ्के पर्यवस्थितः॥५०॥

48-50. The best amongst monkeys (i.e., Sugriv) shall present himself along with you in the service of the Lord soon today. Come, come inside the royal palace. Sugriv is sitting there accompanied by his wife, son and companions (48). Meet him and bless him with fearlessness for he is already terrified. Then take him with you to Sri Ram'. Hearing the sooth-

ing and pacifying words of Tara, Laxman's anger calmed down (49) and he went to the palace where Sugriv was lying on the bed in the tight embrace of his wife Ruma¹ (50).

1. रुमामालिङ्ग्य सुग्रीवः पर्यङ्के पर्यवस्थितः

[Note :- What a fascinating and absurd scene indeed. It seems ridiculous and incredible that in the face of Laxman's anger and wrath, Sugriv should behave like this—lying on bed with his wife in tight embrace. But anyone who has monitored the behaviour of monkeys closely will observe that when a male finds a female in proximity and he faces any danger or is under mental tension, he either runs away, attacks the intruder or starts copulating. It is their natural biological response to tension and stress. Since the first two options were closed for Sugriv, he did what he was doing. Further, it may have been a pre-planned strategy on his part to justify his negligence in doing Sri Ram's work—that he was naturally very laschievous and full of libido. The scene will create a hilarious situation and would make Laxman burst out laughing instead of showing anger. Very clever ploy on the part of Sugriv indeed. The reader should just close his eyes and imagine the scene. He will realise the funny aspect of it.

Another plausible reason is that it is considered a heinous crime and serious sin to kill a person while he is copulating. So, Sugriv thought that when Laxman finds him in this state, he will not shoot him during the act. This will give Sugriv some precious minutes to plan his next course of action.]

दृष्ट्वा लक्ष्मणमत्यर्थमुत्पपातातिभीतवत् ।

तं दृष्ट्वा लक्ष्मणः क्रुद्धो मदविह्वलितेक्षणम् ॥५१॥

सुग्रीवं ग्राह्यं दुर्वृत्तं विस्मृतोऽसि रघूत्तमम् ।

वाली येन हतो वीरः स बाणोऽद्य प्रतीक्षते ॥५२॥

51-52. As soon as he saw Laxman, he jumped up as if he was very frightened and startled¹. His eyes were red and purple with intoxication². Seeing him in this condition, Laxman became angry and said poignantly, 'Oh you characterless fellow³! Have you forgotten the most exalted Raghu (Sri Ram)? Don't you know that the arrow which had killed the brave Bali is waiting for you? (51-52).

1. भीतवत् 2. मदविह्वल 3. दुर्वृत्त

त्वमेव वालिनो मार्गं गमिष्यसि मया हतः ।

एवमत्यन्तपरुषं वदन्तं लक्ष्मणं तदा ॥५३॥

उवाच हनुमान् वीरः कथमेवं प्रभाषसे ।

त्वत्तोऽधिकतरो रामे भक्तोऽयं वानराधिपः ॥५४॥

53-54. It appears that you wish to die at my hands and follow the path of Bali'. Seeing Laxman use such tough and harsh words, the brave Hanuman intervened saying, 'Why do you say such things? This monkey king is a far greater devotee of Sri Ram than you¹ (53-54).

1. त्वत्तोऽधिकतरो रामो भक्तोऽयं

रामकार्यार्थमनिशं जागर्ति न तु विस्मृतः ।

आगताः परितः पश्य वानराः कोटिशः प्रभो ॥५५॥

गमिष्यन्त्यचिरेणैव सीतायाः परिमार्गणम्।

साधयिष्यति सुग्रीवो रामकार्यमशेषतः॥५६॥

55-56. He keeps awake day and night thinking of ways for doing Sri Ram's work (i.e., he is very vigilant and alert towards his responsibility and has not neglected it). Be assured, he has not forgotten it. Oh Lord! Look, these millions of monkeys are coming from all the directions for this very purpose (55). They will soon embark in the search of Sita, and Sugriv shall fulfil (complete) successfully the vows he has made to Sri Ram (56).

श्रुत्वा हनुमतो वाक्यं सौमित्रिर्लज्जितोऽभवत्।

सुग्रीवोऽप्यर्घ्यपाद्याद्यैर्लक्ष्मणं समपूजयत्॥५७॥

आलिङ्ग्य ग्राह रामस्य दासोऽहं तेन रक्षितः।

रामः स्वतेजसा लोकान् क्षणार्द्धेनैव जेष्यति॥५८॥

57-58. Hearing these words of Hanuman, Laxman felt ashamed¹ at himself (i.e., at his anger). Then Sugriv properly (duly) worshipped and welcomed him by washing his feet with water and offering oblations to him² (57). He then embraced Laxman and said, 'Sir, I am but a humble servant of Sri Ram. He has protected me. He can conquer the whole world in half a second by his brilliant and invincible energy and stupendous powers³ (58).

1. लज्जितोऽभवत् 2. प्यर्घ्यपाद्याद्यै 3. स्वतेजसा लोकान् क्षणार्द्धेनैव जेष्यति

सहायमात्रमेवाहं वानरैः सहितः प्रभो।

सौमित्रिरपि सुग्रीवं ग्राह किञ्चिन्मयोदितम्॥५९॥

तत्क्षमस्व महाभाग प्रणयाद्भाषितं मया।

गच्छामोऽद्यैव सुग्रीव रामस्तिष्ठति कानने॥६०॥

एक एवातिदुःखार्तो जानकीविरहात्प्रभुः।

तथेति रथमारुह्य लक्ष्मणेन समन्वितः॥६१॥

वानरैः सहितो राजा राममेवान्वपद्यत॥६२॥

59-62. Oh Lord! I will be of a mere token help to him¹ with my monkey army (i.e., he is able to do everything, what can I do for him!). Then the son of Sumitra (Laxman) replied to Sugriv, 'Whatever I have told you was said jokingly and in the so-called affectionate anger² (i.e., I did not actually mean what I said; I did not sincerely want to wreck vengeance on you, it was merely to shake you up from your slumber and make you alert and active). Oh the fortunate one! You must forgive me for my harsh words³. Sri Ram is alone in the forest, and he is very agitated due to Sita's separation⁴. Hence, we will go to him today itself (i.e., don't ask me to spend the night in the city. We can't afford to leave Sri Ram alone in the forest for the night)'. Saying 'all right', Sugriv along with Laxman mounted a chariot (60-61). And accompanied by other monkeys, they went off to Sri Ram (62).

1. सहायमात्र 2. प्रणयाद्भसिनं 3. मोऽद्येव 4. जानकीविरहात्प्रभु

भेरीमृदङ्गैर्बहुऋक्षवानरैः श्वेतातपत्रैर्व्यजनैश्च शोभितः।

नीलाङ्गादाद्यैर्हनुमत्प्रधानैः समावृतो राघवमभ्यगाद्धरिः॥६३॥

63. At that time, they looked magnificent on the chariot. Many musical instruments such as kettle drums, timbrels etc. were played while many bears and monkeys holding white ceremonial umbrellas and whisks for them (Laxman and Sugriv) made them look most majestic and royal. In this manner, the king of monkeys (Sugriv), accompanied by Neel, Angad, Hanuman and other of the chief monkeys, departed with great pomp and pageantry to meet Sri Ram (63).

[Note :- They were no ordinary monkeys as we usually think. They had a city, palaces, musical instruments, chariots, jewellery, and could speak the human tongue, especially Sanskrit which was the language of the learned, etc. as is very clear by the foregoing narration here. In my personal opinion, they were characterised as being monkeys by the North Indian Arayans as a derogatory epithet because of their physical characteristics, temperaments, behaviours and mental inclinations. They might have been a little lower in the rung of evolutionary ladder, but certainly no monkey, the animal as such, because no monkey has a palace, a chariot, jewellery, musical instruments and can speak the human tongue so fluently.]

* __*__*__*

Kishkindha Kand — Canto 6

Search for Sita; The story of Swyamprabha;

Description of the monkey army

श्रीमहादेव उवाच

दृष्ट्वा रामं समासीनं गुहाद्वारि शिलातले ।
चैलाजिनधरं श्यामं जटामौलिविराजितम् ॥१॥
विशालनयनं शान्तं स्मितचारुमुखाम्बुजम् ।
सीताविरहसन्तप्तं पश्यन्तं मृगपक्षिणः ॥२॥
रथाद्दूरात्समुत्पत्य वेगात्सुग्रीवलक्ष्मणौ ।
रामस्य पादयोरग्रे पेततुर्भक्तिसंयुतौ ॥३॥

1-3. Lord Shiva said—'Oh Parvati! They saw Sri Ram sitting on a boulder on the mouth of the cave. He was adorned by a deer skin¹, was dark complexioned², had a crown of matted hairs³ (1), large eyes⁴, was calm, tranquil and serene⁵, and had a pleasant, attractive and charming smile on his face⁶. He was overwhelmed by the torments created due to the agony of separation from Sita⁷ and was looking blankly at the deer and birds (as if lost in thoughts)⁸ (2). Sugriv and Laxman got down from the chariot a little far away and came and fell down at his feet with devotion and reverence (3).

1. चैला जिनधरं 2. श्यामं 3. जटामौलिविराजितम् 4. विशालनयनं 5. शान्तं 6. स्मितचारुमुखाम्बुजम्
7. सीताविरहसन्तप्तं 8. पश्यन्तं मृगपक्षिणः

रामः सुग्रीवमालिङ्ग्य पृष्ठवानामयमन्तिके ।
स्थापयित्वा यथान्यायां पूजयामास धर्मवित् ॥४॥

ततोऽब्रवीद्रघुश्रेष्ठं सुग्रीवो भक्तिनम्रधीः।

देव पश्य समायान्तीं वानराणां महाचमूम् ॥५॥

4-5. Sri Ram—who is an expert in the laws of Dharm (righteousness, probity, propriety and noble conduct)¹ embraced Sugriv and asked about his welfare. He seated him near himself and duly honoured him² (4). Then Sugriv said to the most exalted Raghu (Sri Ram) most reverentially, 'Oh Lord! Look, this huge army of monkeys has started arriving (5).

1. धर्मवित् 2. यथान्यायं पूजयामास

कुलाचलाद्रिसम्भूता मेरुमन्दरसन्निभाः।

नानाद्वीपसरिच्छैलवासिनः पर्वतोपमाः ॥६॥

असंख्याताः समायान्ति हरयः कामरूपिणः।

सर्वे देवांशसम्भूताः सर्वे युद्धविशारदाः ॥७॥

6-7. Monkeys who were born on the Himalayas and other great mountains¹, have bodies as colossus as the Sumeru and Mandrachal mountains², who live in different continents³, along river banks⁴ and on mountains⁵, and are as huge and enormous as mountains themselves⁶ (6). All of them have been born out of the sperms of Gods⁷. They can assume any form they like and are very expert in the art of warfare⁸ (7).

1. कुलचलाद्रिसम्भूता 2. मेरुमन्दरासन्निभः 3. नानाद्विप 4. सरि 5. च्छैल 6. पर्वतोपमाः 7. देवांश

8. कामरूपिणः युद्धविशारदाः

अत्र केचिद्गजबलाः केचिद्दशगजोपमाः।

गजायुतबलाः केचिदन्येऽमितबलाः प्रभो ॥८॥

केचिदञ्जनकूटाभाः केचित्कनकसन्निभाः।

केचिद्रक्तान्तवदना दीर्घबालास्तथापरे ॥९॥

शुद्धस्फटिकसङ्काशाः केचिद्राक्षससन्निभाः।

गर्जन्तः परितो यान्ति वानरा युद्धकाक्षिणः ॥१०॥

8-10. Oh Lord! Out of them, some have the strength of one, some of ten and some of 10 thousand elephants¹ while there is no criterion or measurement of the strength of others² (8). Look, some are black (i.e., dark complexioned) like the Kajjal Giri (the mountain of solidified soot)³, some are fair complexioned like gold⁴, some have red faces like the colour of blood⁵ while some have long hairs on their bodies⁶ (9). Some look clean like pure crystal⁷ while others look terrible and frightening like demons⁸. All of these monkeys are very eager for battle, that is why they are running hither and thither, raring to go, roaring all the while (10).

1. केचिद्गजबलाः केचिद्दशगजोपमः गजायुतबलाः 2. केचिदन्येऽमितबलः 3. दञ्जनकूटाभाः 4. कनकसन्निभाः

5. द्रक्तान्तवदना 6. दीर्घबालास्तथापरे 7. शुद्धस्फटिक 8. द्राक्षससन्निभाः

त्वदाज्ञाकारिणः सर्वे फलमूलाशनाः प्रभो।

ऋक्षाणामधिपो वीरो जाम्बवानाम बुद्धिमान् ॥११॥

एष मे मन्त्रिणां श्रेष्ठः कोटिभल्लूकवृन्दपः।

हनुमानेष विख्यातो महासत्त्वपराक्रमः ॥१२॥

11-12. Oh Lord! They will all obey you and they will survive by eating only fruits and

roots etc. (i.e., you will not have to worry about logistics and ration for this huge army). [Now, Sugriv introduces the chief commanders of the army to Sri Ram—] This king of bears, Jamvant, is very brave¹, wise and intelligent² (11). He is the Lord (commander) of 10 million bears and is foremost³ among my ministers. Next, this is Hanuman, the son of the wind-God, who is famous for his great strength and valour⁴ and is most glorious, brilliant and radiant⁵ (12).

1. विरो 2. बुद्धिमान् 3. श्रेष्ठः कोटिभल्लूक वृन्दपः 4. महासत्त्वपराक्रमः 5. तेजस्वी

वायुपुत्रोऽतितेजस्वी मन्त्री बुद्धिमतां वरः।
नलो नीलश्च गवयो गवाक्षो गन्धमादनः॥१३॥
शरभो मैन्दवश्चैव गजः पनस एव च।
बलीमुखो दधिमुखः सुषेणस्तार एव च॥१४॥
केसरी च महासत्त्वः पिता हनुमतो बली।
एते ते यूथपा राम प्राधान्येन मयोदिताः॥१५॥

13-15. He is foremost amongst the wise ones¹ and is my chief (most senior) minister. Besides these two, my other army chief commanders are as follows—Nal, Neel, Gawai, Gawaksha, Gandhamadan, Sharav, Maindav, Gaj, Panas, Valimukh, Dadhimukh, Sushen, Taar² and the father of Hanuman, the most valorous, valiant and great warrior, the most famous, steadfast and agile Keshari³ (13-15).

1. बुद्धिमतां वरः 2. नल, नील, गवय, गवाक्ष, गन्धमादन, शरभ, मैन्दव, गज, पनस, वलीमुख, दधिमुख, सुषेण, तार, 3. केशरी महासत्त्वः पिता हनुमतो बली

महात्मानो महावीर्याः शक्रतुल्यपराक्रमाः।
एते प्रत्येकतः कोटिकोटिवानरयूथपाः॥१६॥
तवाज्ञाकारिणः सर्वे सर्वे देवांशसम्भवाः।
एष वालिसुतः श्रीमानङ्गदो नाम विश्रुतः॥१७॥

16-17. All of them are of a noble and great heart¹, strong, valorous, valiant and mighty² like Indra (the king of Gods)³. Each of them is the Lord (commander) of millions of monkeys (i.e., each has millions of monkeys under his orders) (16). All of them are obedient to you and have been born out of the miniscule fraction (or sperms)⁴ of Gods. This is Bali's son, the most famous Angad (17).

1. महात्मानो 2. महावीर्याः पराक्रमाः 3. शक्रतुल्य 4. देवांश

वालितुल्यबलो वीरो राक्षसानां बलान्तकः।
एते चान्ये च बहवस्त्वदर्थे त्यक्तजीविताः॥१८॥
योद्धारः पर्वताग्रैश्च निपुणाः शत्रुघातने।
आज्ञापय रघुश्रेष्ठ सर्वे ते वशवर्तिनः॥१९॥

18-19. He is also as strong as Bali and is capable of crushing the demon hordes. In this manner these monkeys as well as many others are eager to lay down their lives for you¹ (18). They fight with large rocks uprooted from mountains², and they are all very expert in crushing and destroying the enemy³. Oh the most exalted Raghu (Sri Ram)! All of them

are under your control (command). Order them as you deem fit' (19).

1. बहवस्त्वदर्थे त्यक्त जीवितः 2. योद्धारः पर्वताग्रैश्च 3. निपुणः शत्रुघातने

[Note :- Verse nos. 6-19 describes the monkey army in brief.]

रामः सुग्रीवमालिङ्ग्य हर्षपूर्णाश्रुलोचनः।
 प्राह सुग्रीव जानासि सर्वं त्वं कार्यगौरवम्॥२०॥
 मार्गणार्थं हि जानक्या नियुङ्क्ष्व यदि रोचते।
 श्रुत्वा रामस्य वचनं सुग्रीवः प्रीतमानसः॥२१॥
 प्रेषयामास बलिनो वानरान् वानरर्षभः।
 दिक्षु सर्वासु विविधान्वानरान् प्रथ्य सत्वरम्॥२२॥
 दक्षिणां दिशमत्यर्थं प्रयत्नेन महाबलम्।
 युवराजं जामबवन्तं हनूमन्तं महाबलम्॥२३॥
 नलं सुषेणं शरभं मैन्दं द्विविदमेव च।
 प्रेषयामास सुग्रीवो वचनं चेदमब्रवीत्॥२४॥

20-24. Then Sri Ram's eyes were filled with tears of joy and delight, and he embraced Sugriv. He said, 'Oh Sugriv! You are aware of the difficulty of my task (20). If you think proper, you must appoint them (i.e., assign them) the task of searching out Sita according to their ability and aptitude'. Hearing these words of advice from Sri Ram, the most delighted and pleased Sugriv (21) gladly sent many monkeys in search of Sita. Having sent other monkeys in the various directions (22), he most carefully (after deep thought and consideration) selected the most valorous prince Angad, Jamavant, Hanuman, Nal, Sushen, Sharav, Maind and Dwividh etc. and sent them towards the south (दक्षिणां). He said to them (23-24)—

विचिन्वन्तु प्रयत्नेन भवन्तो जानकीं शुभाम्।
 मासादर्वाङ्निवर्तध्वं मच्छासनपुरःसराः॥२५॥
 सीतामदृष्ट्वा यदि वो मासादूर्ध्वं दिनं भवेत्।
 तदा प्राणान्तिकं दण्डं मत्तः प्राप्स्यथ वानराः॥२६॥

25-26. 'By my orders, all of you must diligently (industriously and sincerely) make all possible efforts to search out the most auspicious and virtuous¹ Janki (Sita) and return within one month² (25). If you return after one month without having found (seen) her, then oh monkeys, you shall suffer capital punishment³ at my hands (i.e., I shall kill you all)' (26).

1. शुभां 2. मासादर्वङ् निवर्तध्वं पुरः सराः 3 प्राणान्तिकम दण्डम

इति प्रस्थाप्य सुग्रीवो वानरान् भीमविक्रमान्।
 रामस्य पार्श्वे श्रीरामं नत्वा चोपविवेश सः॥२७॥
 गच्छन्तं मारुतिं दृष्ट्वा रामो वचनमब्रवीत्।
 अभिज्ञानार्थमेतन्मे ह्यङ्गुलीयकमुत्तमम्॥२८॥
 मानामाक्षरसंयुक्तं सीतायै दीयतां रहः।

अस्मिन् कार्ये प्रमाणं हि त्वमेव कपिसत्तम।

जानामि सत्त्वं ते सर्वं गच्छ पन्थाः शुभस्तव॥२९॥

27-29. Having thus dispatched those most strong, valiant and valorous¹ monkeys on their mission, Sugriv came and bowed before Sri Ram. He sat down near him (27). At that moment, seeing the son of the wind-God, Hanuman, going on his mission, Sri Ram called him and said, 'Take my finger ring which has my initials (i.e., letters of my name) engraved on it² with you. You should give this to Sita when she is alone as a means of your identification. Oh the best among monkeys³! You are the only one who is capable of doing this difficult task. I know your strength and intelligence⁴. All right, proceed now on your path. Be blessed and have good luck⁵' (28-29).

1. भीमविक्रम 2. मन्नामाक्षरसंयुक्तं 3. कपिसत्तम 4. अभिज्ञानार्थमेतन्मे, जानामि सत्त्वं सर्वं 5. पन्थाः शुभस्तव

एवं कपीनां राज्ञा ते विसृष्टाः परिमार्गणे।

सीताया अङ्गदमुखा बभ्रमुस्तत्र तत्र ह॥३०॥

भ्रमन्तो विन्ध्यगहने ददृशुः पर्वतोपमम्।

राक्षसं भीषणाकारं भक्षयन्तं मृगान् गजान्॥३१॥

रावणोऽयमिति ज्ञात्वा केचिद्वानरपुङ्गवाः।

जघ्नुः किलकिलाशब्दं मुञ्चतो मुष्टिभिः क्षणात्॥३२॥

नायं रावण इत्युक्त्वा ययुरन्यन्महद्वनम्।

तृषार्ताः सलिलं तत्र नाविन्दन् हरिपुङ्गवाः॥३३॥

30-33. In this manner, Angad and other monkeys were dispatched by the king of monkeys with his clear mandate¹. They began to roam about on this earth in search of Sita (30). While wandering, they came to a dense forest of the Vindhya mountain. There they saw a mountain-like formidable demon who was catching hold of deer and elephants of the forest and eating them (31). Some monkeys mistakenly thought that he was Ravana, so they chuckled loudly and excitedly² and punched him³ to death in a fraction of a moment (32). Then they realised that he cannot be Ravana because of the ease with which he could be killed. So they went to another dense forest in search of Sita. There they felt very thirsty, but water was not visible anywhere (33).

1. राज्ञा 2. किलकिलाशब्दं 3. मुष्टिभिः

विभ्रमन्तो महारण्ये शुष्ककण्ठोष्ठतालुकाः।

ददृशुर्गह्वरं तत्र तृणगुल्मावृतं महत्॥३४॥

आर्द्रपक्षान् क्रौञ्चहंसानिः सृतान्ददृशुस्ततः।

अत्रास्ते सलिलं नूनं प्रविशामो महागुहाम्॥३५॥

इत्युक्त्वा हनुमानग्रे प्रविवेश तमन्वयुः।

सर्वे परस्परं घृत्वा बाहून्बाहूभिरुत्सुकाः॥३६॥

34-36. Roaming around thirsty in that un-inhabitable and dense forest, their throat, lips and palate became parched¹. Then they saw a large cave covered by grass and creepers² (34). Coming out of it they saw herons and swans³ with wet wings. Guessing that the cave

must have a water body, they all decided to enter it in search of water. Hanuman went in first, and behind him all the monkeys followed arm-in-arm⁴ very eagerly but scared to enter an unknown and labyrinthine cave (35-36).

1. शुष्ककण्ठोष्ठतालुका 2. तृणगुलमावृतं 3. क्रौञ्चहंसानि 4. बाहून्बाहूभिरुत्सुकाः

[Note :-The cave must have been dark. They went in arm-in-arm so that they aren't lost in the pitch darkness of the labyrinthine cave or to face God knows what was inside it.]

अन्धकारे महद्दूरं गत्वापश्यन् कपीश्वराः।
जलाशयान्मणिनिभतोयान् कल्पद्रुमोपमान्॥३७॥
वृक्षान्पक्वफलैर्नग्नान्मधुद्रोणसमन्वितान् ।
गृहान् सर्वगुणोपेतान् मणिवस्त्रादिपूरितान्॥३८॥
दिव्यभक्ष्यान्नसहितान्मानुषैः परिवर्जितान्।
विस्मितास्तत्र भवने दिव्ये कनकविष्टरे॥३९॥
प्रभया दीप्यमानां तु ददृशुः स्त्रियमेककाम्।
ध्यायन्तीं चीरवसनां योगिनीं योगमास्थिताम्॥४०॥

37-40. After proceeding far in pitch darkness, the monkeys found a pond with water as clean and pure as crystal. There were Kalpa tree-like trees (37) laden with fruits near it, and they had honeycombs hanging from them. Nearby was a dwelling (hermitage)¹ fully bestowed with rich clothes and gem-like ornaments² besides delectable eatables etc.³. It had all the auspicious signs but was completely desolate⁴. They were utterly astonished and stunned⁵ to see a beautiful lady with divine radiance sitting alone on a golden throne⁶ in one of the rooms of the dwelling⁷. That lady was a Yogini (a female ascetic) sitting in deep meditation⁸. Her glowing radiance illuminated the place⁹. She had clothes made of birch on her body¹⁰ (37-40).

1. गृहान् 2. मणिवस्त्रादिपूरितान् 3. दिव्यभक्ष्यान्नसहिता 4. न्मानुषैः परिवर्जितान् 5. विस्मितास्त्र 6. स्त्रीमेककाम् दिव्यकनकविष्टरे 7. भवने 8. योगिनीं योगमास्थिताम् 9. प्रभया दीप्यमानां 10. चीरवसनां

प्रणमुस्तां महाभागां भक्त्या भीत्या च वानराः।
दृष्ट्वा तान् वानरान्देवी प्राह यूयं किमागताः॥४१॥
कुतो वा कस्य दूता वा मत्स्थानं किं प्रधर्षथ।
तच्छ्रुत्वा हनुमानाह शृणु वक्ष्यामि देवि ते॥४२॥
अयोध्याधिपतिः श्रीमान् राजा दशरथः प्रभुः।
तस्य पुत्रो महाभागो ज्येष्ठो राम इति श्रुतः॥४३॥

41-43. Seeing that great soul, the monkeys bowed before her with respect and awe. Then that goddess looked at them and said, 'Why and from where have you all come? (41). Whose messengers are you? And why are you defiling my place?' Hearing this, Hanuman replied, 'Oh goddess! I shall tell you everything. Listen (42)—'Most famous and majestic king Dasrath was the ruler of Ayodhya. His most fortunate eldest son is famed by the name of Sri Ram (43).

पितुराज्ञां पुरस्कृत्य सभार्यः सानुजो वनम्।
गतस्तत्र हता भार्या तस्य साध्वी दुरात्मना॥४४॥

रावणेन ततो रामः सुग्रीवं सानुजो ययौ।

सुग्रीवो मित्रभावेन रामस्य प्रियवल्लभाम्॥४५॥

44-45. Obeying the words of his father, he has come to the forest with his wife and younger brother. Here, his most virtuous and chaste¹ wife has been abducted by the vile and wicked (44) Ravana. After that he has come to Sugriv along with his younger brother (Laxman) in search of Sita. Being friendly with Sri Ram, Sugriv has ordered us to search for the beloved wife² of Sri Ram (45).

1. साध्वी 2. प्रियवल्लभाम्

मृगयध्वमिति प्राह ततो वयमुपागताः।

ततो वनं विचिन्वन्तो जानकीं जलकाक्षिणः॥४६॥

प्रविष्टा गह्वरं घोरं दैवादत्र समागताः।

त्वं वा किमर्थमत्रासि का वा त्वं वद नः शुभे॥४७॥

46-47. Hence, we have come from there. Here we felt the need for water because we have become very thirsty while roaming here and there in search of Sita (46). That is why all of us entered this formidable¹ cave and by chance have come here. Oh the blessed, auspicious one²! Why do you stay here, and who are you? Do tell us (47).

1. घोरं 2. शुभे

योगिनी च तथा दृष्ट्वा वानरान् प्राह हृष्टधीः।

यथेष्टं फलमूलानि जग्ध्वा पीत्वामृतं पयः॥४८॥

आगच्छत ततो वक्ष्ये मम वृत्तान्तमादितः।

तथेति भुक्त्वा पीत्वा च हृष्टास्ते सर्ववानराः॥४९॥

देव्याः समीपं गत्वा ते बद्धाञ्जलिपुटाः स्थिताः।

ततः प्राह हनूमन्तं योगिनी दिव्यदर्शना॥५०॥

48-50. The lady ascetic was very pleased and delighted to learn about this. She said to the monkeys, 'First, you should eat fruits and roots according to your wish and quench your thirst by drinking water (48). Then come to me and I shall tell you my full story from the beginning'. Then all the monkeys said 'all right' and ate sufficient fruits and drank enough water to their hearts' content (49). Thence, they came to the exalted lady (देव्याः) with a delighted and cheerful heart and stood before her with folded hands. Then the glorious looking ascetic said to Hanuman (50)—

हेमा नाम पुरा दिव्यरूपिणी विश्वकर्मणः।

पुत्री महेशं नृत्येन तोशयामास भामिनी॥५१॥

तुष्टो महेशः प्रददाविदं दिव्यपुरं महत्।

अत्र स्थिता सा सुदती वर्षाणामयुतायुतम्॥५२॥

51-52. 'In some previous time, Vishwakarma (the architect of the Gods) had a divine and beautiful looking¹ daughter named Hema. She pleased Lord Shiva with her dance² (51). He bestowed this large and magnificent divine city³ to her as a present (because he was very pleased with her dance). That lady with beautiful teeth⁴ stayed here for

thousands of years (52).

1. दिव्यरूपिणी 2. नृत्पेन 3. महत् दिव्यपुरं 4. सुदती

तस्या अहं सखी विष्णुतत्परा मोक्षकांक्षिणी।
नाम्ना स्वयम्प्रभा दिव्यगन्धर्वतनया पुरा॥५३॥
गच्छन्ती ब्रह्मलोकं सा मामाहेदं तपश्चर।
अत्रैव निवसन्ती त्वं सर्वप्राणिविवर्जिते॥५४॥

53-54. I am her friend Swyamprabha, daughter of a Gandharva (a celestial musician) named Divya. I am desirous of emancipation and salvation¹ (53). When she (Hema) went back to the heavens², she said to me, 'You should stay at this lonely place³ and do severe austerities and penances (Tapa)⁴ (54).

1. मोक्षकांक्षिणी 2. ब्रह्मलोकं 3. सर्वप्राणिविवर्जिते 4. तपश्चर

त्रेतायुगे दाशरथिर्भूत्वा नारायणोऽव्ययः।
भूभारहरणार्थाय विचरिष्यति कानने॥५५॥
मार्गन्तो वानरास्तस्य भार्यामायान्ति ते गुहाम्।
पूजयित्वाथ तान् नत्वा रामं स्तुत्वा प्रयत्नतः॥५६॥
यातासि भवनं विष्णोर्योगिगम्यं सनातनम्।
इतोऽहं गन्तुमिच्छामि रामं द्रष्टुं त्वरान्विता॥५७॥

55-57. During the Treta Yug, the supreme unmanifest and attributeless Narayan (Vishnu) himself will make an incarnation (i.e., reveal himself) in the household of Dasrath and roam in the forest to remove the burden of the earth (55). Some monkeys shall come to your cave while searching for his wife. You should then welcome them with due respect and then you should go to Sri Ram and worship him by singing his glories¹ (i.e., say prayers to him in the form of Stotras) and then proceed to the eternal abode of Lord Vishnu² which is attainable by Yogis, ascetics and meditators (only)³. [That is why I am advising you to do penances, austerities and meditation)⁴. Hence, I immediately wish to go and meet Sri Ram (because my long, patient wait has ended now) (57).

1. स्तुत्वा 2. भवनं विष्णो सनातनम् 3. योगिगम्यं

यूयं पिदध्वमक्षीणि गमिष्यथ बहिर्गुहाम्।
तथैव चक्रुस्ते वेगाद्गताः पूर्वस्थितं वनम्॥५८॥
सापि त्यक्त्वा गुहां शीघ्रं ययौ राघवसन्निधिम्।
तत्र रामं ससुग्रीवं लक्ष्मणं च ददर्श ह॥५९॥
कृत्वा प्रदक्षिणं रामं प्रणम्य बहुशः सुधीः।
आह गद्गदया वाचा रोमाञ्चिततनूरुहा॥६०॥

58-60. All of you close your eyes; you will be out of the cave instantly'. They (the monkeys) did so and found themselves instantly outside the cave in the forest from where they had entered it (58). The Yogini too left the cave and immediately came to Sri Ram and had a Darshan (divine view) of him along with Sugriv and Laxman (59). That wise one circumambulated Sri Ram repeatedly and became thrilled in body. She said with an emotion-

ally choked voice (गदगदया वाचा) (60).

दासी तवाहं राजेन्द्र दर्शनार्थमिहागता।
 बहुवर्षसहस्राणि तप्तं मे दुश्चरं तपः॥६१॥
 गुहायां दर्शनार्थं ते फलितं मेऽद्य तत्तपः।
 अद्य हि त्वां नमस्यामि मायायाः परतः स्थितम्॥६२॥
 सर्वभूतेषु चालक्ष्यं बहिरन्तरवस्थितम्।
 योगमायाजवनिकाच्छत्रो मानुषविग्रहः॥६३॥

61-63. 'Oh King of kings (Sri Ram)! I am your devoted maid servant¹ and have come here to have your Darshan. It is because I desired to have this privilege that I have stayed in a cave and have done severe austerities and penances² for thousands of years. That effort has been successful and rewarded³ today. Ah! What a fortunate and auspicious day it is for me today that I am bowing personally to the Lord who is beyond Maya (delusionary powers and its illusion-creating effect causing ignorance, hallucinations etc.)⁴ and who is present invisibly (i.e., he is all-pervading but imperceptibly present) in all the elements (such as air, fire, earth, space, wind)⁵ both inside and outside of them (i.e., encompasses them all and is encompassed by them)⁶. You have sheathed (covered, enveloped) your pure-self with Yogmaya (delusionary powers of the Lord which was literally created by him by the cosmic powers of meditation or Yoga, hence the name 'Yogmaya')⁷. As a result you have manifested yourself in a human form⁸ (60-63).

1. दासी 2. तप्तं मे दुश्चरं तपः 3. फलितं 4. मायायाः परतः 5. सर्वभूतेषु चालक्ष्यं 6. बहिरन्तरवस्थितम् 7. योगमाया 8. मानुषविग्रहः

न लक्ष्यसेऽज्ञानदृशां शैलूष इव रूपधृक्।
 महाभागवतानां त्वं भक्तियोगविधित्सया॥६४॥
 अवतीर्णोऽसि भगवन् कथं जानामि तामसी।
 लोके जानातु यः कश्चित्तव तत्त्वं रघूत्तम॥६५॥
 ममैतदेव रूपं ते सदा भातु हृदालये।
 राम ते पादयुगलं दर्शितं मोक्षदर्शनम्॥६६॥

64-66. Even as a magician who has assumed an invisible form (i.e., has vanished from sight by using his magical tricks) is not seen by ordinary people, your eternal, true, attributeless form is not visible (perceived) by them who are ignorant, unwise and not enlightened¹. You have incarnated/manifested yourself to establish the rules for submission, humility, devotion, adoration, worship, dedication, reverence² pursued (adopted, followed) by your ardent, sincere and great devotees³ (64). Hence, how can I, who am of a 'Tam' dominated mind-intellect complex⁴ (i.e., my mind and intellect apparatus is over shadowed by the 3rd category of base, lowly and mean quality called 'Tam'), ever come to know you? Oh the most exalted of the Raghus (Sri Ram)! Let those who know about your supreme, essential and truthful nature/form⁵ have their way (65), but let your present form (that is the visible, attractive, enchanting and bewitching smiling form) reside in the

abode of my heart forever⁶. Oh Sri Ram! Today I have had the Darshan of these lotus-like feet of yours, the sight of which is able to provide emancipation and salvation to all⁷ (66).

1. न लक्ष्यसे अज्ञानदिशां 2. भक्तियोगविधि 3. महाभागवतानां 4. तामसी 5. तव तत्त्वं 6. हृदालये सदा ममैतदेव रूपं भातु 7. पादयुगलं दर्शितं मोक्षदर्शनाम्

[Note :- The 2nd line of verse 65 refers to those people who are called ‘Gyanies’ or the enlightened, educated, erudite and sagacious ones who have deeply studied the scriptures and have learned about the basic truth of existence, the Lord and the Atma. Compared to this, the 1st line of verse no. 66 refer to ‘Bhakts’ or devotees who rely on the Sagun aspect of the Lord for their deliverance from this humdrum world.]

अदर्शनं भवार्णानां सन्मार्गपरिदर्शनम्।

धनपुत्रकलत्रादिविभूतिपरिदर्पितः ।

अकिञ्चनधनं त्वाद्य नाभिधातुं जनोऽर्हति॥६७॥

67. These divine, holy, august feet of yours are capable to help one cross the river-like mundane world¹ and can enlighten one on the path of righteousness, truthfulness and probity². Those people who are intoxicated with pride and are haughty³ of their wealth, sons, virtues, expertise, qualities and excellence, dignity, majesty, glory and prosperity⁴—they cannot pray to you because you are the only asset of the penniless and have-nots⁵ (67).

1. भवार्णानां 2. सन्मार्गपरिदर्शनम् 3. दर्पितः 4. धन, पुत्र, कलत्र, विभूति 5. अकिञ्चनधनं

निवृत्तगुणमार्गाय निष्किञ्चनधनाय ते॥६८॥

नमः स्वात्माभिरामाय निर्गुणाय गुणात्मने।

कालरूपिणमीशानमादिमध्यान्तवर्जितम् ॥६९॥

समं चरन्तं सर्वत्र मन्ये त्वां पुरुषं परम्।

देव ते चेष्टितं कश्चिन्न वेद नृविडम्बनम्॥७०॥

68-70. I bow and pay my obeisance to him who is beyond the reach of various virtues and qualities(i.e., can not be measured by these yardsticks)¹, who is the asset (wealth) of have-nots² (i.e., those who have no resources at their disposal find succour and solace in you, and you are very munificent, benevolent and magnanimous towards penniless and unfortunate ones) (68), who remains contented in his pure self³, and who is Nirgun (formless, attributeless)⁴ as well as Sagun (the opposite of Nirgun—i.e., formed, with attributes)⁵. I regard you as the controller of all in the form of Kaal (time, circumstance, death)⁶, without a beginning, a middle or an end⁷ (69), all-pervading and omnipresent⁸, and the supreme Purush (i.e., the macrocosmic male aspect of Nature)⁹. Oh Lord! The tricks that you play as a human are so mysterious, strange, stupendous, fascinating and marvellous that no one can know their secret (70).

1. निवृत्तगुणमार्गाय 2. निष्किञ्चनधनाय 3. स्वात्माभिरामाय 4. निर्गुणाय 5. गुणात्मने 6. कालरूपिणमीशान

7. न मादिमध्यान्तवर्जितम् 8. समं चरन्तं सर्वत्र मन्ये 9. पुरुषं परम्

न तेऽस्ति कश्चिद्दयितो द्वेष्यो वापर एव च।

त्वन्मायापिहितात्मानस्त्वां पश्यन्ति तथाविधम्॥७१॥

अजस्याकर्तुरीशस्य देवतिर्यङ्नरादिषु।

जन्मकर्मादिकं यद्यत्तदत्यन्तविडम्बनम्॥७२॥

71-72. You have no one who is your favourite, opposed to or indifferent to you (i.e., you are equanimity, equitable and even towards all)¹. Those whose inner self² is sheathed (covered, enveloped) by your delusionary spells (called Maya)³ are the only ones who look upon you as per their inherent inclinations and tendencies⁴ (71). You are the Lord who does not have a birth nor you do anything⁵. The various manifestations that you make as a Deva (Gods)⁶, a Tiryak (those born as birds and animals)⁷ or a human being⁸ and other forms, and the various deeds/actions⁹ etc. that you do in those forms respectively—all are but your mysterious, strange, fascinating and marvellous¹⁰ activities (i.e., actions/deeds difficult to understand as to their ‘whys and why nots’) (72).

1. न तेऽस्ति कश्चिद्दयितो द्वेष्यो वापर एव च 2. त्मानस्तवां 3. माया 4. तथाविधम पश्यन्ति 5. अजस्याकर्तुरीशस्य 6. देव 7. तिर्यङ् 8. नरा 9. जन्म कर्मादिकं 10. यद्यत्तदत्यन्त विडम्बनम्

त्वामाहुरक्षरं जातं कथाश्रवणसिद्धये।

केचित्कोसलराजस्य तपसः फलसिद्धये॥७३॥

कौसल्यया प्रार्थ्यमानं जातमाहुः परे जनाः।

दुष्टराक्षसभूभारहरणायार्थितो विभुः॥७४॥

ब्रह्मणा नररूपेण जातोऽयमिति केचन।

शृण्वन्ति गायन्ति चे ये कथास्ते रघुनन्दन॥७५॥

पश्यन्ति तव पादाब्जं भवार्णवसुतारणम्।

त्वन्मायागुणबद्धाहं व्यतिरिक्तं गुणाश्रयम्॥७६॥

73-76. It is said that you are the imperishable Lord who has taken birth (i.e., have revealed yourself) in order to spread and establish the importance of hearing your ‘Katha’ (i.e., your divine and holy stories)¹. Others say that you have taken birth to reward the king of Kaushal (Dasrath) for his severe penances and austerities (Tapa) (73). Some say that you have manifested yourself due to the prayers of Kaushalya while according to others, the Vibhu (omnipresent, all-pervading, magnanimous, eternal, almighty Lord)² has taken birth as a human³ to remove the burden of the earth caused by the evil and wicked demons by destroying them (74) at the behest (prayers) of Brahma (the creator). Oh Raghunandan (Sri Ram)! Those who shall sing or narrate your divine stories shall surely have a divine vision of your lotus-feet which are like a boat to take one across this mundane, delusionary world⁴. Oh Lord! I am under the influence/spell of the delusionary powers (and their accompanying characteristics and qualities) of your Maya⁵—say, then how can I ever be able to know (fathom, measure, understand) you who are totally distinct and separate from them and on whom they (i.e., the Maya inspired characteristics) are dependent⁶ (75-76).

1. कथा श्रवण सिद्धये 2. विभुः 3. नररूपेण 4. पदाब्जं भवार्णवसुतारणम् 5. त्वन्मायागुणबद्धाहं 6. व्यतिरिक्तं गुणाश्रयम्

कथं त्वां देव जानीयं स्तोतुं वा विषयं विभुम्।
 नमस्यामि रघुश्रेष्ठं बाणासनशरान्वितम्।
 लक्ष्मणेन सह भ्राता सुग्रीवादिभिरन्वितम्॥७७॥

77. Similarly, since you are beyond the powers (or subject matter and reach) of speech (i.e., words cannot describe you), how can I praise or say your prayers. Oh Vibho (omnipresent, all-pervading, magnanimous, eternal and almighty Lord)! I can only bow most reverentially to you who holds a bow and arrow and is the best in Raghu's clan, along with your brother Laxman as well as Sugriv etc. (who are your followers and devotees) (77).

[Note :- Verse nos. 61-77 is the prayer done by Swyamprabha in honour of Sri Ram.

It can also be called her gospel.]

एवं स्तुतो रघुश्रेष्ठः प्रसन्नः प्रणताघहृत्।
 उवाच योगिनीं भक्तां किं ते मनसि कांक्षितम्॥७८॥
 सा प्राह राघवं भक्त्या भक्तिं ते भक्तवत्सल।
 यत्र कुत्रापि जाताया निश्चलां देहि मे प्रभो॥७९॥

78-79. When she had prayed in this manner, the most exalted Raghu (Sri Ram)—who literally feeds on the sins, vices, evils, misdeeds and misdemeanours of those who surrender themselves before him¹—became very pleased with her, and said to that ardent devotee Yogini (Swyamprabha), 'What is your sincere desire?' (78). She replied most reverentially, 'Oh Lord who is dear, munificent, magnanimous and benevolent towards his devotees²! Let me have your unwavering, pure, truthful and eternal³ devotion wherever I am born (79).

1. प्रणताघहृत् 2. भक्तवत्सलं 3. निश्चलां भक्तिं

त्व०क्तेषु सदा सङ्गो भूयान्मे प्राकृतेषु न।
 जिह्वा मे रामरामेति भक्त्या वदतु सर्वदा॥८०॥
 मानसं श्यामलं रूपं सीतालक्ष्मणसंयुतम्।
 धनुर्बाणधरं पीतवाससं मुकुटोज्ज्वलम्॥८१॥
 अङ्गदैर्नूपुरैर्मुक्ताहारैः कौस्तुभकुण्डलैः।
 भान्तं स्मरतु मे राम वरं नान्यं वृणे प्रभो॥८२॥

80-82. Let me have contact with your devotees in each of my births¹, not with worldly people, and let my tongue always chant/repeat 'Ram-Ram' with dedication, sincerity, devotion and conviction² (80). My mind-heart complex should always think of (i.e., reflect, focus and contemplate upon) your beautiful dark image³ along with Sita and Laxman—an image which has a bow and arrow⁴, is adorned by a Pitambar (yellow, seamless, silken body wrapping garment worn by Vishnu)⁵, a radiant crown, brilliant arm bands⁶, anklets, pearl necklace⁷, a Kaustav Mani (a gem worn by Vishnu) and large ear-rings⁸. Oh Lord! I do not seek any other blessing or boon⁹ other than this' (81-82).

1. त्वद्भक्तेषु सदा सङ्गो 2. जिह्वारामरामेति 3. मानसं श्यामलं रूपं 4. धनुर्बाणधरं 5. पीतवाससं 6. मुकुटोज्ज्वलम्
 7. अङ्गदैर्नूपुरैर्मुक्ताहारैः 8. कौस्तुभ कुण्डलैः 9. वरं नान्यं

श्रीराम उवाच

भवत्वेवं महाभागे गच्छ त्वं बदरीवनम्।
तत्रैव मां स्मरन्ती त्वं त्यक्त्वेदं भूतपञ्चकम्।
मामेव परमात्मानमचिरात्प्रतिपद्यसे ॥८३॥

83. Sri Ram replied, 'Oh the most fortunate one! It shall be so¹. Now, you should go to Badrikashram². There you should keep on remembering and meditating upon me and my divine form³, and in due course of time, you should abandon this body made of the five elements and attain the Parmatma (the supreme Soul) who is non other than me⁴' (83).

1. भवत्वेवं 2. बदरीवनम् 3. तत्रैव मा स्मरन्ती 4. मामेव परमात्मानं त्यक्तेभूतपञ्चकम्

[Note :- 'Badrikashram' is located in the Himalayas in the north, and is one of the most holy pilgrim site for Hindus. There, the image of Lord Vishnu is worshipped. The other three sacred sites are—Dwarka pertaining to Lord Krishna in the west, Puri pertaining to Lord Jagannath in the east and Rameshwaram in the south where the presiding deity is Lord Shiva.]

श्रुत्वा रघूत्तमवचोऽमृतसारकल्पं गत्वा तदैव बदरीतरुखण्डजुष्टम्।
तीर्थं तदा रघुपतिं मनसा स्मरन्ती त्यक्त्वा कलेवरमवाप परं पदं सा ॥८४॥

84. Hearing these words which were as sweet as Amrit (an elixir of life; nectar-like) of the most exalted Raghu (Sri Ram), she immediately went to the holy place called Badri where there were many plum trees¹. There, she spent her days remembering Raghupati (Sri Ram) in her heart, and at last she left her mortal coil² and achieved the most superior stature of being one with the Lord³ (84).

1. बदरीतरु खण्ड जुष्टम् 2. कलेवरमवाप 3. परं पदं

* __ * __ * __ *

Kishkindha Kand — Canto 7

Angad's remorse; Search for Sita resumed; Meeting with Sampati

श्रीमहादेव उवाच

अथ तत्र समासीना वृक्षखण्डेषु वानराः।
चिन्तयन्तो विमुह्यन्तः सीतामार्गणकर्षिताः ॥१॥
तत्रोवाचाङ्गदः काञ्चिद्वानरान् वानरर्षभः।
भ्रमतां गह्वरेऽस्माकं मासो नूनं गतोऽभवत् ॥२॥

1-2. Lord Shiva said—'Oh Parvati! Here, the monkeys were tired and weary from search of Sita. They sat remorsefully and worried¹ at a place surrounded by dense trees near the cave (1). At that time, the exalted monkey Angad said to some of the monkeys, 'It looks that we have already spent one month wandering in this cave² (2).

1. चिन्तयन्तो 2. भ्रमतां गह्वरेऽस्माकं मासो नूनं गतोऽभवत्

सीता नाधिगतास्माभिर्न कृतं राजशासनम्।
यदि गच्छामः किष्किन्धां सुग्रीवोऽस्मान् हनिष्यति ॥३॥

विशेषतः शत्रुसुतं मां मिषान्निहनिष्यति।

मयि तस्य कुतः प्रीतिरहं रामेण रक्षितः॥१४॥

3-4. But till date we have not found Sita. We have not been able to obey the orders of the king (Sugriv). If we now return to Kishkindha empty handed, it is certain that he will kill us (3). Specially he will find this as an excuse to kill me because I am the son of his enemy (Bali)¹. How can he ever have any affection for me? I have been protected by Sri Ram alone (i.e., he is the only one who favours me) (4).

1. विशेषतः शत्रुसुतं मां मिषान्निहनिष्यति

इदानीं रामकार्यं मे न कृतं तन्मिषं भवेत्।

तस्य मद्भनने नूनं सुग्रीवस्य दुरात्मनः॥१५॥

मातृकल्पां भ्रातृभार्या पापात्मानुभवत्यसौ।

न गच्छेयमतः पार्श्वं तस्य वानरपुङ्गवा॥१६॥

5-6. Now that I have not been successful in doing Sri Ram's work, it will give that evil and wicked¹ Sugriv a ready made excuse to eliminate (kill) me² (5). That vile and sinful one³ is enjoying the wife of his elder brother⁴ who is like his mother⁵. Hence, oh the most superior monkeys⁶. I shall not go back to him at any cost (6).

1. दुरात्मनः 2. मद्भननेनूनं 3. पापात्मानु 4. भ्रातृभार्या 5. मातृकल्पां 6. वानरपुङ्गवाः

[Note :-Verse nos. 4-6 highlights Angad's indignation and loathe for Sugriv and his ignominious deed of keeping his elder brother's wife who happens to be Angad's mother.]

त्यक्ष्यामि जीवितं चात्र येन केनापि मृत्युना।

इत्यश्रुनयनं केचिद् दृष्ट्वा वानरपुङ्गवाः॥१७॥

व्यथिताः साश्रुनयना युवराजमथाबुवन्॥१८॥

किमर्थं तव शोकोऽत्र वयं ते प्राणरक्षकाः।

भवामो निवसामोऽत्र गुहायां भयवर्जिताः॥१९॥

7-9. By some means I shall end my life here'. Seeing him with such a remorseful, dejected, hopeless, hapless and contrite mood with tears welling up in his eyes (7), many a senior monkeys felt extremely gloomy, indignant and sorrowful¹. They said to the crown prince (Angad)² with tearful eyes (8), 'Why do you regret and feel sorry and remorseful so much³? We shall all protect you and fearlessly live with you⁴ in this cave (9).

1. व्यथिताः 2. युवराज 3. शोकोऽत्र 4. भयवर्जितां, निवसामोऽत्र

सर्वसौभाग्यसहितं पुरं देवपुरोपमम्।

शनैः परस्परं वाक्यं वदतां मारुतात्मजः॥२०॥

श्रुत्वाङ्गदं समालिङ्ग्य प्रोवाच नयकोविदः।

विचार्यते किमर्थं ते दुर्विचारो न युज्यते॥२१॥

राज्ञोऽत्यन्तप्रियस्त्वं हि तारापुत्रोऽतिवल्लभः।

रामस्य लक्ष्मणात्प्रीतिस्त्वयि नित्यं प्रवर्धते॥२२॥

10-12. The city inside the cave (where Swyamprabha Yogini used to live—see Canto 6, verse 52) is fully provided with all the requirements of comforts and necessities of life'.

When these reassuring soft words which were spoken by the monkeys among themselves gradually fell in the ears of Hanuman (i.e., when Hanuman became aware of these murmurings) (10), he—who was an expert in all the rules and regulations governing behaviour in this world¹—embraced Angad and said, 'Oh Angad! Why do you feel so sorry and worry in this way. You should not have any bad and depressing thoughts (11). You are the most dear son of Tara², that is why you are very dear to Sugriv too³. And as for Sri Ram, his love for you gets enhanced by each passing day⁴ as compared to Laxman⁵ (12).

1. नयकोविदः 2. तारापुत्रोऽतिवल्लभः 3. राज्ञोऽत्यन्तप्रिय 4. रामस्य प्रीतिस्त्वयि नित्यं प्रवर्धते 5. लक्ष्मणात्प्रीतिस्त्वयि

अतो न राघवाद्भीतिस्तव राज्ञो विशेषतः।

अहं तव हिते सक्तो वत्स नान्यं विचारय।१३॥

गुहावासञ्च निर्भेद्य इत्युक्तं वानरैस्तु यत्।

तदेतद्रामबाणानामभेद्यं किं जगत्त्रये।१४॥

13-14. Hence, you should have no fear or doubt either from Raghav's (Sri Ram's) side or from the king's (Sugriv). Besides, I am always with you and eager to look after your welfare¹. So, oh son², you should not worry unnecessarily for imaginary things (13). And what about these monkeys who said that there is no danger in this cave (see verse no. 9 above)? Which place is there in the entire world³ that cannot be pierced by the arrows of Sri Ram (should he decide to kill you)⁴ (14).

1. तव हिते 2. वत्स 3. जगत्त्रये 4. तदेतद्रामबाणानामभेद्यं

ये त्वां दुर्बोधयन्त्येते वानरा वानरर्षभ।

पुत्रदारादिकं त्यक्त्वा कथं स्थास्यन्ति ते त्वया।१५॥

अन्यद्गुह्यतमं वक्ष्ये रहस्यं शृणु मे सुत।

रामो न मानुषो देवः साक्षान्नारायणोऽव्ययः।१६॥

15-16. Oh the exalted monkey (Angad)! Those monkeys who are giving you this advise, how will they live with you without their wives and sons¹? (15). Besides this, son, I shall tell you a secret (i.e., a thing which is not known by the general public but remains within the confined knowledge of a few enlightened souls)—listen carefully. Sri Ram is no ordinary human. Is the personification of the eternal, unchanging, imperishable Narayan (Vishnu himself)² (16).

1. पुत्रदारादिकं त्यक्त्वा कथं 2. साक्षान्नारायणोऽव्ययः

सीता भगवती माया जनसम्मोहकारिणी।

लक्ष्मणो भुवनाधारः साक्षाच्छेषः फणीश्वरः।१७॥

ब्रह्मणा प्रार्थिताः सर्वे रक्षोगणविनाशने।

मायामानुषभावेन जाता लोकैकरक्षकाः।१८॥

17-18. Sita is Bhagwati (goddess of creation; literally, the one half of the cosmic Lord) as well as is the Lord's Maya (delusionary powers and his infinite, cosmic creative energy) which enchants, enthrals and attracts the world and keeps it under its spell¹. Laxman is the personification of Sheshnath himself², the legendary king of serpents who holds the creation on its hood³ (17). They have manifested/revealed themselves as an illusionary image

of humans⁴ on the prayers (i.e., behest) of Brahma in order to destroy/eliminate the demons (representing the evil and vile forces of the world). Each one out of them is capable of saving/protecting the world independently⁵ (18).

1. जनसम्मोहकारिणी 2. साक्षाच्छेषः फणीश्वरं 3. भुवनाधरः 4. माया मानुष 5. लोकैकरक्षकाः

वयं च पार्षदाः सर्वे विष्णोर्वैकुण्ठवासिनः।
मनुष्यभावमापन्ने स्वेच्छया परमात्मनि॥१९॥
वयं वानररूपेण जातास्तस्यैव मायया।
वयं तु तपसा पूर्वमाराध्य जगतां पतिम्॥२०॥

19-20. All of us are also fortunate enough to be servants/subordinates¹ of Lord Vishnu who has his abode in Vaikunth. When the Parmatma (supreme Soul) decided out of his own free will to assume a human form² (19), we too became monkeys due to the powers of his Maya (in order to serve him). During some previous time, we had all worshipped the Lord of the World³ and by doing austerities and penances (Tapa) we had become his subordinates by his grace and kindness (20).

1. पार्षदाः 2. मनुष्यभावमापन्ने स्वेच्छया परमात्मनि 3. पूर्वमाराध्य जगतां पतिम्

तेनैवानुगृहीताः स्मः पार्षदत्वमुपागताः।
इदानीमपि तस्यैव सेवां कृत्वैव मायया॥२१॥
पुनर्वैकुण्ठमासाद्य सुखं स्थास्यामहे वयम्।
इत्यङ्गदमथाश्वास्य गता विन्ध्यं महाचलम्॥२२॥
विचिन्वन्तोऽथ शनकैर्जानकीं दक्षिणाम्बुधेः।
तीरे महेन्द्राख्यगिरेः पवित्रं पादमाययुः॥२३॥

21-23. Even now, at the behest of his Maya, we shall serve him as his servants or subordinates (21), and at the end we shall all go back to Baikunth and live happily with him¹. In this manner, Hanuman consoled, encouraged and reassured Angad and then all of them went to the Vindhya mountain² (22). They gradually moved southwards in search of Sita and reached the shores of the south sea near the holy valley of mount Mahendra³ (23).

1. पुनर्वैकुण्ठ मासाद्य सुखं 2. विन्ध्यं महाचलम् 3. महेन्द्रागिरेः पवित्रं

[Note :-In verse nos. 11-22, Hanuman has shown his wisdom and tried to remove all the misgivings of Angad.]

दृष्ट्वा समुद्रं दुष्पारमगाधं भयवर्धनम्।
वानरा भयसन्त्रस्ताः किं कुर्म इति वादिनः॥२४॥
निषेदुरुदधेस्तीरे सर्वे चिन्तासमन्विताः।
मन्त्रयामासुरन्योन्यमङ्गदाद्या महाबलाः॥२५॥

24-25. There, they became extremely frightened and dismayed¹ on seeing the vast ocean which was endless, fathomless and measureless² as well as was very awe inspiring and it enhanced their fear and abject despair³. They wondered what to do next (24). Angad and other most valorous and valiant monkeys sat most worried and overwhelmed with bewil-

derment and remorse on the shores of the ocean and discussed amongst themselves as follows (25)—

1. भयसन्त्रस्ताः 2. दुष्पार मगाधं 3. भयवर्धनम्

भ्रमतो मे वने मासो गतोऽत्रैव गुहान्तरे।
न दृष्टो रावणो वाद्य सीता वा जनकात्मजा॥२६॥
सुग्रीवस्तीक्ष्णदण्डोऽस्मान्निहन्त्येव न संशयः।
सुग्रीववधतोऽस्माकं श्रेयः प्रायोपवेशनम्॥२७॥
इति निश्चित्य तत्रैव दर्भानास्तीर्य सर्वतः।
उपाविवेशुस्ते सर्वे मरणे कृतनिश्चयाः॥२८॥

26-28. 'Ah! Alas! We spent a month wandering in the forest and roaming in that cave. But we have not yet been able to see either Ravana or the daughter of Janak (Sita) till now (26). Sugriv is severe in punishment¹. He shall instantly and without doubt kill all of us². Instead of dying at the hands of Sugriv, it is better for us to die without food and water³ (27). Deciding thus, they spread grass on the floor and sat on it determined to end their lives (by hunger and thirst)⁴ (28).

1. सुग्रीवस्तीक्ष्णदण्डो 2. ऽस्मान्निहन्त्येव न संशयः 3. ऽस्माकं श्रेयः प्रायोपवेशनम् 4. मरणे कृतनिश्चयाः

एतस्मिन्नन्तरे तत्र महेन्द्राद्रिगुहान्तरात्।
निर्गत्य शनकैरागाद्गृध्रः पर्वतसन्निभः॥२९॥
दृष्ट्वा प्रायोपवेशेन स्थितान्वानरपुङ्गवान्।
उवाच शनकैर्गृध्रः प्राप्तो भक्ष्योऽद्य मे बहुः॥३०॥
एकैकशः क्रमात्सर्वान् भक्षयामि दिने दिने।
श्रुत्वा तद्गृध्रवचनं वानरा भीतमानसाः॥३१॥

29-31. At this time, a mountain like huge vulture came out of a cave in the Mahendra mountain and slowly walked towards them (29). Seeing those huge monkeys ready to die without food and water, he said softly and contentedly, 'Today I have got a lot of food to eat (भक्ष्यो बहुः) (30). I shall eat them one by one daily'. Hearing these words of the vulture, the monkeys were petrified with terror and said (31)—

भक्षयिष्यति नः सर्वानसौ गृध्रो न संशयः।
रामकार्यं च नास्माभिः कृतं किञ्चिद्धरीश्वराः॥३२॥
सुग्रीवस्यापि च हितं न कृतं स्वात्मनामपि।
वृथानेन वधं प्राप्ता गच्छामो यमसादनम्॥३३॥

32-33. 'Alas! Without doubt, this vulture shall eat all of us. Oh the patron God of monkeys¹! We have not done the job of Sri Ram, nor of Sugriv and neither have we done any good for ourselves. Now we shall be killed by this vulture in vain and go to hell² (32-33).

1. किञ्चिद्धरीश्वराः 2. गच्छामो यमसादनम्

[Note :-One is left to wonder about the depressive and hopeless mood of these monkeys. These are the same brave fellows who had punched an ogre and killed him in Canto 6, verse no. 32, but are now afraid of an old vulture. The lesson

inferred from this is that if we lose our courage and enthusiasm, even trifles and the not-so-trifles might seem insurmountable hurdles/obstacles while with zeal and courage, we can even get over colossal obstructions. The same was the case with the formidable ocean in front of them. When Hanuman decided finally to cross it, the ocean could not stop him from doing so. Similarly, Sri Ram also was able to bridge it i.e., overcome it once he finally decided to it.]

अहो जटायुर्धर्मात्मा रामस्यार्थे मृतः सुधीः।
 मोक्षं प्राप दुरावापं योगिनामप्यरिन्दमः॥३४॥
 सम्पातिस्तु तदा वाक्यं श्रुत्वा वानरभाषितम्।
 के वा यूयं मम भ्रातुः कर्णपीयूषसन्निभम्॥३५॥
 जटायुरिति नामाद्य व्याहरन्तः परस्परम्।
 उच्यतां वो भयं माभून्मत्तः प्लवगसत्तमाः॥३६॥

34-36. 'Ah! The righteous Jatau was blessed and fortunate. That wise one¹ died while doing the work of Sri Ram. He attained emancipation and salvation² which is rare (difficult) even for the Yogis (ascetics)' (34). Hearing these words of the monkeys, Sampati said, 'Oh you great monkeys! Who are you that you talk amongst yourselves about my brother Jatau? These words appear like nectar for my ears³. Do not at all be afraid of me, and tell me about yourselves' (35-36).

1. सुधीः मृतः रामस्यार्थे 2. मोक्ष 3. के वा यूयं मम भ्रातुः कर्णपीयूषसन्निभम्
 तमुवाचाङ्गदः श्रीमानुत्थितो गृध्रसन्निधौ।
 रामो दाशरथिः श्रीमान् लक्ष्मणेन समन्वितः॥३७॥
 सीतया भार्यया सार्धं विचचार महावने।
 तस्य सीता हता साध्वी रावणेन दुरात्मना॥३८॥

37-38. Then Angad got up, went near that vulture and said, 'Dasrath's son Sri Ram, along with Laxman (37) and wife Sita, was roaming in the great and dense Dandakaranya forest¹. There, his most chaste and virtuous² wife Sita was abducted by the evil-hearted and wicked³ Ravana (38).

1. विचचार महावने 2. साध्वी 3. दुरात्मना
 मृगयां निर्गते रामे लक्ष्मणे च हता बलात्।
 रामरामेति क्रोशन्ती श्रुत्वा गृध्रः प्रतापवान्॥३९॥
 जटायुर्नाम पक्षीन्द्रो युद्धं कृत्वा सुदारुणम्।
 रावणेन हतो वीरो राघवार्थं महाबलः॥४०॥

39-40. When Sri Ram and Laxman had gone to hunt a deer, he forcefully took her away (imposter as a mendicant). At that time, she wept and cried aloud, lamenting woefully 'Oh Ram'. Hearing her lamentations, the valorous and most brave¹ vulture (39) Jatau, the king of birds, fought a ferocious battle² with Ravana to the best of his ability on behalf of Sri Ram. But at last, that brave and most strong³ (Jatau) was killed at the hands of Ravana (40).

1. प्रतापवान् 2. युद्धं सुदारुणम् 3. वीरो महाबलः

रामेण दग्धो रामस्य सायुज्यमगमत्क्षणात्।
 रामः सुग्रीवमासाद्य सख्यं कृत्वाग्निसाक्षिकम्॥४१॥
 सुग्रीवचोदितो हत्वा वालिनं सुदुरासदम्।
 राज्यं ददौ वानराणां सुग्रीवाय महाबलः॥४२॥

41-42. Thereafter, his last rites were done by Sri Ram himself, and he instantly attained the supreme stature by being one with Sri Ram¹. After that, Sri Ram came to Sugriv and befriended him with the sacred fire as a witness (41). Then, on the request of Sugriv (and taking pity on him), the most valorous and strong² (Sri Ram) killed the invincible and formidable³ Bali and gave the kingdom of monkeys to Sugriv (42).

1. सायुज्यमगम् 2. महाबलीः 3. सुदुरासदम्

सुग्रीवः प्रेषयामास सीतायाः परिमार्गणे।
 अस्मान्वानरवृन्दान्वै महासत्त्वान्महाबलः॥४३॥
 मासादर्वाङ्निवर्तध्वं नोचेत्प्राणान्हरामि वः।
 इत्याज्ञया भ्रमन्तोऽस्मिन्वने गह्वरमध्यगाः॥४४॥

43-44. Sugriv has sent numerous most brave, strong and courageous (महाबलः) monkeys like us in search of Sita (43), and has warned us that we must return and report back to him within a period of one month or else he would kill us (as punishment). On his orders, while roaming in the forest, we entered a deep cave (44).

गतो मासो न जानीमः सीतां वा रावणं च वा।
 मर्तुं प्रायोपविष्टाः स्मस्तीरे लवणवारिधेः॥४५॥
 यदि जानासि हे पक्षिन्सीतां कथय नः शुभाम्।
 अङ्गदस्य वचः श्रुत्वा सम्पातिर्हृष्टमानसः॥४६॥
 उवाच मत्प्रियो भ्राता जटायुः प्लवगेश्वराः।
 बहुवर्षसहस्रान्ते भ्रातृवार्ता श्रुता मया॥४७॥

45-47. There we spent a month, but till now we have neither found out about Sita nor about Ravana. So, we have decided to forsake food and water and die on the shores of this salty ocean¹ (45). Oh bird²! If you have any information about the auspicious³ Sita, do tell us'. Hearing these words of Angad, Sampati was delighted in heart⁴ (46) and said 'Oh the great monkeys⁵! Jatau was my dear brother. I have heard about my brother after a gap of many thousand years⁶ (47).

1. मर्तुं प्रायोपविष्टाः स्मस्तीरे लवणवारिधेः 2. पक्षिन् 3. शुभाम् 4. हृष्टमानसाः 5. प्लवगेश्वराः 6. बहुवर्षसहस्रान्ते

वाक्साहाय्यं करिष्येऽहं भवतां प्लवगेश्वराः।
 भ्रातुः सलिलदानाय नयध्वं मां जलान्तिकम्॥४८॥
 पश्चात्सर्वं शुभं वक्ष्ये भवतां कार्यसिद्धये।
 तथेति निन्युस्ते तीरं समुद्रस्य विहङ्गमम्॥४९॥

48-49. Oh great monkeys! I shall definitely help you verbally. Take me near water first so that I can offer him (Jatau) water for the last time (जलान्तिकम्) as an oblation to my (departed) brother (Jatau) (48). Then I shall tell you everything that will ensure success in

your work'. Saying 'all right', they took Sampati to the sea shore (49).

सोऽपि तत्सलिले स्नात्वा भ्रातुर्दत्त्वा जलाञ्जलिम्।

पुनः स्वस्थानमासाद्य स्थितो नीतो हरीश्वरैः।

सम्पातिः कथयामास वानरान्परिहर्षयन्॥५०॥

50. There he purified himself by bathing in the water and gave oblations (offering of water) to his dead brother. Then the monkeys took him to the previous place. Sitting there, Sampati said things that delighted the heart of the monkeys (50)—

लङ्कानाम नगर्यास्ते त्रिकूटगिरिमूर्धनि।

तत्राशोकवने सीता राक्षसीभिः सुरक्षिता॥५१॥

समुद्रमध्ये सा लङ्का शतयोजनदूरतः।

दृश्यते मे न सन्देहः सीता च परिदृश्यते॥५२॥

51-52. 'A city named Lanka exists on a mountain called Trikut¹. There, Sita lives in the Ashok Van (grove)² under the care and vigilant eyes of demonesses³ (51). That Lanka is appx. 100 Yojans (roughly 800 miles) from here in the centre of the ocean⁴ (i.e., it was a large island 800 miles from the sea shore). There is no doubt about it—I can see both the city as well as Sita from here⁵ (52).

1. लङ्कानाम त्रिकूटगिरिमूर्धनि 2. तत्राशोकवने सीता 3. राक्षसीभिः सुरक्षिता 4. समुद्रमध्ये लङ्काशतयोजनदूरतः 5. दृश्यते सीता च परिदृश्यते

गृध्रत्वादूरदृष्टिर्मे नात्र संशयितुं क्षमम्।

शतयोजनविस्तीर्णं समुद्रं यस्तु लङ्कयेत्॥५३॥

स एव जानकीं दृष्ट्वा पुनरायास्यति ध्रुवम्।

अहमेव दुरात्मानं रावणं हन्तुमुत्सहे।

भ्रातुर्हन्तारमेकाकी किन्तु पक्षविवर्जितः॥५४॥

53-54. You should have no doubts or confusions about it. Being a vulture, my eyesight has a long range¹. Anyone amongst you who can leap across 100 Yojan wide ocean (53) can certainly go and meet (see) Janki (Sita). I am myself capable and proficient enough to kill that evil hearted and wicked Ravana² but I do not have wings now (because they had been burnt while I had tried to reach the sun)³ (54).

1. गृध्रत्वादूरदृष्टिर्मे 2. अहमेव दुरात्मानं रावणं हन्तुमुत्सहे 3. किन्तु पक्षविवर्जितः

यतध्वमतियत्नेन लङ्घितुं सरितां पतिम्।

ततो हन्ता रघुश्रेष्ठो रावणं राक्षसाधिपम्॥५५॥

उल्लङ्घ्य सिन्धुं शतयोजनायतं लङ्कां प्रविश्याथ विदेहकन्यकाम्।

दृष्ट्वा समाभाष्य च वारिधिं पुनस्तर्तुं समर्थः कतमो विचार्यताम्॥५६॥

55-56. You should try to leap across the ocean somehow. Then the king of demons, Ravana, will be slayed by the most exalted of the Raghus (Sri Ram) himself (55). You should discuss and find out amongst yourself who is able to cross 100 Yojan wide ocean, see and meet the daughter of king Videh (Sita), talk with her and then cross the ocean again to come back here' (56).

Kishkindha Kand — Canto 8

Sampati's story

श्रीमहादेव उवाच

अथ ते कौतूकाविष्टाः सम्पातिं सर्ववानराः।
 पप्रच्छुर्भगवन् ब्रूहि स्वमुदन्तं त्वमादितः॥१॥
 सम्पातिः कथयामास स्ववृत्तान्तं पुरा कृतम्।
 अहं पुरा जटायुश्च भ्रातरौ रूढयौवनौ॥२॥
 बलेन दर्पितावावां बलजिज्ञासया खगौ।
 सूर्यमण्डलपर्यन्तं गन्तुमुत्पतितौ मदात्॥३॥

1-3. Lord Shiva said—'Oh Parvati! Hearing this, the monkeys were thrilled with wonder and curiosity¹ and asked Sampati, 'Oh Bhagwan (Lord)! Tell us about yourself from the beginning' (1). Then Sampati told them details of all his previous deeds as they had happened². 'In a previous time, when I and brother Jatau were young and youthful³ (2), we were very proud of our strength⁴. In order to measure it, we flew high up in the sky towards the sun and its environs⁵ (3).

1. कौतुक 2. स्ववृत्तान्तं पुरा कृतम् 3. रूढयौवनौ 4. बलेन दर्पित 5. सूर्यमण्डलपर्यन्तं

बहुयोजनसाहस्रं गतौ तत्र प्रतापितः।
 जटायुस्तं परित्रातुं पक्षैराच्छाद्य मोहतः॥४॥
 स्थितोऽहं रश्मिभिर्दग्धपक्षोऽस्मिन्विन्ध्यमूर्धनि।
 पतितो दूरपतनान्मूर्च्छितोऽहं कपीश्वराः॥५॥
 दिनत्रयात्पुनः प्राणसहितो दग्धपक्षकः।
 देशं वा गिरिकूटान्वा न जाने भ्रान्तमानसः॥६॥

4-6. When we had gone to a height of many thousand Yojans, Jatau began to get scorched¹ (due to the heat of the sun). In order to protect him from being burnt, out of affection for him², I spread my large wings over him³ (4). At last, when my wings were burnt due to the rays of the sun⁴, I fell down here on the summit of Mt. Vindhya. Since I fell from a great height, I became unconscious (5). When I regained consciousness after three days, I was completely disoriented and confused⁵ as to which country or mountain top it was (i.e., I was so shocked and confounded that I did not know where I was; I could not gather about my location because I was very stunned) (6).

1. प्रतापितः 2. मोहतः 3. पक्षैराच्छाद्य 4. रश्मिभिर्दग्ध 5. भ्रान्तमानसः

शनैरुन्मील्य नयने दृष्ट्वा तत्राश्रमं शुभम्।
 शनैः शनैराश्रमस्य समीपं गतवानहम्॥७॥
 चन्द्रमा नाम मुनिराङ् दृष्ट्वा मां विस्मितोऽवदत्।
 सम्पाते किमिदं तेऽद्य विरूपं केन वा कृतम्॥८॥

जानामि त्वामहं पूर्वमत्यन्तं बलवानसि।
दग्धौ किमर्थं ते पक्षौ कथ्यतां यदि मन्यसे॥९॥

7-9. Gradually, when I opened my eyes and looked around, I saw an auspicious and lovely hermitage nearby. I slowly limped to that hermitage (7). In it lived a great sage named Chandrama. When he saw me, he was most surprised and asked me, 'Oh Sampati! What is this, who has deformed (विरूपं) you today? (8). I know you since long; you are very strong and robust—then how come your wings have been burnt? If you think proper, tell the whole episode to me' (9).

ततः स्वचेष्टितं सर्वं कथयित्वातिदुःखितः।
अब्रुवन् मुनिशार्दूलं दहेऽहं दाववह्निना॥१०॥
कथं धारयितुं शक्तो विपक्षो जीवितं प्रभो।
इत्युक्तोऽथ मुनिर्वीक्ष्य मां दयार्द्रविलोचनः॥११॥

10-11. Then I told that sage who was like a tiger amongst sages (i.e., most great)¹ all about my haughty, reckless and arrogant deeds. I said to him very remorsefully and full of regrets², 'Now I shall burn myself³ in a great fire (10). Oh Lord! How can I survive now without my wings?' Hearing my lamentation and remorseful words full of dismay, the sage felt very compassionate and said to me with tearful eyes of mercy⁴ (11)—

1. मुनिशार्दूलं 2. दुःखितः 3. दह्योऽहं 4. दयार्द्रविलोचनः

शृणु वत्स वचो मेऽद्य श्रुत्वा कुरु यथेप्सितम्।
देहमूलमिदं दुःखं देहः कर्मसमुद्भवः॥१२॥
कर्म प्रवर्तते देहेऽहंबुद्ध्या पुरुषस्य हि।
अहङ्कारस्त्वनदिः स्यादविद्यासम्भवो जडः॥१३॥

12-13. 'Oh son! Listen to me; after that, do as you please. The cause of all sorrows is the body, as the body is involved in doing various deeds¹ (12). When a person is involved/associated with the body (i.e., is egoistically attached to it thinking that he has strong, beautiful body, capable of doing such and such thing²), he is instigated (inspired, motivated, impelled) to initiate various actions or deeds³. And this sense of haughtiness, arrogance, ego and pride (of having this able, handsome, robust and strong body capable of doing so many great things)⁴ is eternal and everlasting⁵, and it has its origin in mean and gross⁶ ignorance, lack of wisdom and insight⁷ (13).

1. कर्मसमुद्भवः 2. देहेऽहंबुद्ध्या 3. कर्म प्रवर्तते 4. अहङ्कार 5. अनादिः 6. जडः 7. स्यादविद्यासम्भवो

चिच्छायया सदा युक्तस्तप्तायः पिण्डवत्सदा।
तेन देहस्य तदात्म्यादेहश्चेतनवान्भवेत्॥१४॥
देहोऽहमिति बुद्धिः स्यादात्मनोऽहङ्कृतेर्बलात्।
तन्मूल एष संसारः सुखदुःखादिसाधकः॥१५॥

14-15. Like a mass of hot iron is inherently endowed/infused/possessed of with the quality of heat¹ as an intrinsic or integral part of it so does ignorance induced ego, pride and haughtiness totally envelops and pervades in the pure consciousness and its divine experi-

ence as an intrinsic part² of it. When pure consciousness thinks that ‘Ahankar’ (ego, pride, haughtiness) is its integral part, the latter induces the former to be associated with the body³, than that body appears to have ‘life’ or a ‘conscious’ feeling⁴ (14). It is because of this ‘consciousness laced with Ahankar’ that the Atma (pure self or consciousness) gets the erroneous thought (feeling or perception) that ‘it is the body’⁵. And it is because of this (association of pure consciousness or Atma with the inanimate, inert and separate gross entity which is the body and together with the Ahankar) that one gets this world of birth and death along with its incumbent joys and sorrows⁶ (15).

1. पिण्डवत्सदा स्तप्रायः 2. चिच्छायया 3. देहस्य तादात्म्या 4. चेतनवन्भवेत् 5. देहोऽहमिति बुद्धिः 6. एष संसार सुखदुःखादि

आत्मनो निर्विकारस्य मिथ्या तादात्म्यतः सदा।

देहोऽहं कर्मकर्ताहमिति सङ्कल्प्य सर्वदा।१६॥

जीवः करोति कर्माणि तत्फलैर्बद्धयतेऽवशः।

ऊर्ध्वाधो भ्रमते नित्यं पापपुण्यात्मकः स्वयम्।१७॥

16-17. This association that the faultless, limitless and eternal¹ Atma has with the body is false, erroneous and illusionary² but nevertheless it makes the Jiva (creature) believe that ‘I am the body and the doer of deeds’³, as a result of which he always (16) involves himself (by implication) in doing various deeds and gets consequentially tied to their respective rewards (good or bad fruits)⁴. In this manner, under the influence and cumulative effects of the bad and good deeds (i.e., righteous or unrighteous deeds and demeanours)⁵, the creature keeps on ignorantly roaming aimlessly and interminably in various high and low wombs⁶ (i.e., keeps on taking birth in different types of castes and clans, or as animals, birds or humans) eternally, without an end⁷ (17).

1. आत्मनो निर्विकारस्य 2. मिथ्या 3. देहोऽहं कर्मकर्ताहमिति 4. तत्फलैर्बद्धयतेऽवश 5. पापपुण्यात्मकः 6. ऊर्ध्वाधो 7. नित्यं भ्रमते

कृतं मयाधिकं पुण्यं यज्ञदानादि निश्चितम्।

स्वर्गं गत्वा सुखं भोक्ष्य इति सङ्कल्पवान्भवेत्।१८॥

तथैवाध्यासतस्तत्र चिरं भुक्त्वा सुखं महत्।

क्षीणपुण्यः पतत्यर्वागनिच्छन्कर्मचोदितः।१९॥

18-19. He begins to feel reassured¹ that he has done such and such ‘Yagya’ (religious fire sacrifices and other rituals), ‘Daan’ (charities/giving of alms) and other many good and virtuous deeds², hence he shall surely go to the heaven and enjoy heavenly comforts³ (18). By the good effect of this aspect of his life, he indeed goes to heaven, enjoys comforts and joys for a long time⁴, and when it wears off⁵, he has to fall back to the lower level (from which he had risen to the heaven)⁶ because of his past inherent inclinations and tendencies⁷ (19).

1. निश्चितम् 2. मयाधिकं पुण्यं यज्ञदानादि 3. सुखं भोक्ष्य 4. चिरं भुक्त्वा सुखं महत् 5. क्षीणपुण्यः 6. पतत्य 7. र्वागनिच्छन्कर्मचोदितः

पतित्वा मण्डले चेन्दोस्ततो नीहारसंयुतः।

भूमौ पतित्वा ब्रीह्यादौ तत्र स्थित्वा चिरं पुनः।२०॥

भूत्वा चतुर्विधं भोज्यं पुरुषैर्भुज्यते ततः।
रेतो भूत्वा पुनस्तेन ऋतौ स्त्रीयोनिःसिञ्चितः॥२१॥

20-21. First he falls on the moon¹. From there, riding piggyback on the rays of the moon, he falls along with dew (or mist)² on the earth and remains lodged for a long time amongst the cereals such as rice/paddy³ (in the form of an insect called ‘Gadhia’ in local parlance. This minute insect feeds on the crop and destroys it if uncared for) (20). Then the creature is eaten by people along with cereals in their meals by four means⁴. It is then converted to sperms of males⁵ and transferred to the womb of a woman⁶ during intercourse session⁷ (21).

1. चेन्दोस्ततो 2. निहार 3. ग्रीह्यादौ तत्रस्थित्वा चिरं 4. चतुर्विधं भोज्यं 5. पुरुषै रेतो 6. स्त्रीयोनि 7. ऋतौ
[Note :- The four ways in which the ‘fallen creature’ enters the human body are—
(i) भक्ष that which is eaten by tearing and lacerating with the help of teeth e.g., bread, chewing of sugarcane; (ii) भोज्य that which is cooked and eaten with fingers or spoons e.g., rice, curry; (iii) लेह्य that which is licked e.g., eating pickles or honey; (iv) चोष्य that which is sucked e.g., water, milk.]

योनिरक्तेन संयुक्तं जरायुपरिवेष्टितम्।
दिनेनैकेन कललं भूत्वा रूढत्वमाप्नुयात्॥२२॥
तत्पुनः पञ्चरात्रेण बुद्बुदाकारतामियात्।
सप्तरात्रेण तदपि मांसपेशित्वमाप्नुयात्॥२३॥

22-23. Mixed with the fluid of the womb (e.g., vaginal fluids and blood¹) it becomes an embryo² surrounded by a thin tissue (the embryonic membrane) within one day³ and becomes a little jelly like⁴ (22). Then in five nights⁵, it develops several blisters/bubbles on its surface⁶, and after seven nights⁷ it becomes round like a bundle of muscles (i.e., egg shaped)⁸ (23).

1. योनिरक्तेन 2. कललं 3. दिनेनैकेन 4. रूढत्वमाप्नुयात् 5. पञ्चरात्रेण 6. बुद्बुदाकार 7. सप्तरात्रेण 8. मांसपेशित्व
पक्षमात्रेण सा पेशी रुधरेण परिप्लुता।
तस्या एवाङ्कुरोत्पत्तिः पञ्चविंशतिरात्रिषु॥२४॥
ग्रीवा शिरश्च स्कन्धश्च पृष्ठवंशस्तथोदरम्।
पञ्चधाङ्गानि चैकैकं जायन्ते मासतः क्रमात्॥२५॥

24-25. Within 15 days¹, blood² fills (i.e., seeps into) that muscular ball, and after 25 nights³ it begins to produce sprouts (i.e., the various organs begin to delineate themselves from that cheesy mass)⁴ (24). When 1 month⁵ is complete, it gradually forms the five organs one by one⁶—neck, head, shoulders, spine and stomach respectively⁷ (25).

1. पक्षमात्रेण 2. रुंधि 3. पञ्चविंशतिरात्रि 4. अङ्कुरोत्पत्ति 5. मासनः 6. क्रमात् 7. ग्रीवा, शिर, स्कन्ध, पृष्ठवंश, स्तथोदरम्
पाणिपादौ तथा पार्श्वः कटिर्जानु तथैव च।
मासद्वयात्प्रजायन्ते क्रमेणैव न चान्यथा॥२६॥
त्रिभिर्मासैः प्रजायन्ते अङ्गानां सन्ध्यः क्रमात्।
सर्वाङ्गल्यः प्रजायन्ते क्रमान्मासचतुष्टये॥२७॥

26-27. Then in 2 months time¹, the hand and the legs, ribs, waist and knees are formed

one by one². There is no deviation in this sequence (26). Next in this series, in 3 months³ are formed the joints⁴, and thereafter in 4 months⁵ all the fingers emerge⁶ (27).

1. मासद्वया 2. पाणिपादौ, पार्श्वः, कटि, जर्जनु 3. त्रिभिमासैः 4. सन्धयः 5. मासचतुष्टये 6. सर्वाङ्गुल्यः

नासा कर्णौ च नेत्रे च जायन्ते पञ्चमासतः।
 दन्तपंक्तिर्नखा गुह्यं पञ्चमे जायते तथा॥२८॥
 अर्वाक्षणासतश्छिद्रं कर्णयोर्भवति स्फुटम्।
 पायुर्मैद्वमुपस्थं च नाभिश्चापि भवेन्नृणाम्॥२९॥
 सप्तमे मासि रोमाणि शिरः केशास्तथैव च।
 विभक्तावयवत्वं च सर्वं सम्पद्यतेऽष्टमे॥३०॥

28-30. At the beginning of the fifth month¹, nose, ears and eyes are formed² while during this month are formed the teeth, nails and internal organs³ (28). At the beginning of the sixth month⁴, the cavities of the ears⁵ become evident as well as the anus, sex organs (male or female)⁶ and navel appear⁷ (29). During the seventh month⁸, body hairs and hairs of the head emerge⁹ while in the eighth month¹⁰ all the organs have been formed and separately/distinctly visible (30).

1. पञ्चमासतः 2. नासा, कर्णौ, नेत्रे 3. दन्त, नखा, गुह्यं 4. र्वाक्षणासा 5. छिद्रं कर्णयो 6. पायुर्मैद्वमुपस्थं 7. नाभि भवे 8. सप्तमे मासि 9. रोमाणि शिरः केशा 10 अष्टमे

जठरे वर्धते गर्भः स्त्रिया एवं विहङ्गम।
 पञ्चमे मासि चैतन्यं जीवः प्राप्नोति सर्वशः॥३१॥
 नाभिसूत्राल्परन्ध्रेण मातृभुक्तानुसारतः।
 वर्धते गर्भगः पिण्डो न म्रियेत स्वकर्मतः॥३२॥

31-32. Oh bird! This is how the foetus develops¹ in the womb² of the woman. During the fifth month itself, the foetus gains consciousness (life)³ (31). The embryo⁴ in the womb draws nourishment by way of food eaten by the mother⁵ through the thin, minute cord (i.e., the umbilical cord)⁶ attached to the embryo's navel and it grows as a result. It does not die because of its past deeds (i.e., as a result or effect or reward or reaction of the actions done by it in previous life before it fell down from the heaven as described in verse no. 19)⁷ (32).

1. जठरे वर्धते 2. गर्भः 3. चैतन्यं 4. पिण्डो 5. मातृभुक्तानुसारतः 6. नाभिसूत्राल्प 7. नम्रियने स्वकर्मतः

[Note :- Verse nos. 21-32 deal with embryology.]

स्मृत्वा सर्वाणि जन्मानि पूर्वकर्माणि सर्वशः।
 जठरानलतप्तोऽयमिदं वचनमब्रवीत्॥३३॥
 नानायोनिसहस्रेषु जायमानोऽनुभूतवान्।
 पुत्रदारादि सम्बन्धं कोटिशः पशुबान्धवान्॥३४॥

33-34. At that moment (in the womb), remembering all its previous lives and deeds done during those births, and tormented by the fire (agonies) of the womb, the creature says (33), 'Having taken birth in crores of previous wombs, I have had the experience of various worldly relationships such as kiths and kins, friends and compatriots¹, as different

animals², and as being sons and wives etc.³ (34).

1. बान्धव 2. पशु 3. पुत्रदारादि

कुटुम्बभरणासक्त्या न्यायान्यायैर्धनार्जनम्।
कृतं नाकरवं विष्णुचिन्तां स्वप्नेऽपि दुर्भगः॥३५॥
इदानीं तत्फलं भुञ्जे गर्भदुःखं महत्तरम्।
अशाश्वते शाश्वतवद्देहे तृष्णासमन्वितः॥३६॥

35-36. The most unfortunate¹ fellow that I am, I never remembered Lord Vishnu (i.e., the supreme Lord) even in my dreams at that time. I was simply engrossed/involved in sustaining (or looking after) my relations and kiths and kins², and earn wealth for them either by right or wrong means³ (35). As a result of this (misplaced priority), I am suffering from this severe punishment in the form of torments of the womb⁴ and once again I mistakenly regard this perishable⁵ body as eternal, imperishable⁶, and get tied in its wistful, yearning, desiring nature⁷ (36).

1. दुर्भगः 2. कुटुम्बभरणसक्त्या 3. न्यायान्यायैर्धनार्जनम् 4. भुञ्जे गर्भदुःखं महत्तरम् 5. अशाश्वते 6. शाश्वतवद्देह 7. तृष्णा

अकार्याण्येव कृतवान्न कृतं हितमात्मनः।
इत्येवं बहुधा दुःखमनुभूय स्वकर्मतः॥३७॥
कदानिष्क्रमणं मे स्याद्गर्भाग्निरयसन्निभात्।
इत ऊर्ध्वं नित्यमहं विष्णुमेवानुपूजये॥३८॥

37-38. I have buried myself in doing what was not worthy of being done¹ and did not attempt to do anything that truly served my own well-beings and welfare². Hence, based on or as a result of my deeds, I have been suffering from numerous sorrows and miseries³ (37). I don't know when I shall get out of this hell-like womb (which is like a dark, gloomy and suffocating cavern for me). And when I do, I shall always worship and adore, and dedicate myself to devotion⁴ for Lord Vishnu' (38).

1. अकार्यं कृतवान्न 2. कृतं हितमात्मनः 3. दुःखमनुभूय स्वकर्मतः 4. मेवानुपूजये

इत्यादि चिन्तयज्जीवो योनियन्त्रप्रपीडितः।
जायमानोऽतिदुःखेन नरकात्पातकी यथा॥३९॥
पूतिव्रणान्निपतितः कृमिरेष इवापरः।
ततो वाल्यादिदुःखानि सर्व एवं विभुञ्जते॥४०॥

39-40. Worrying, lamenting and tormented in this manner, that creature¹ takes birth amidst great misery and difficulty² as if some sinful/pervert/vile person comes out from the horrible torments of hell³. [The creature feels glad and relieved that he has been able to get rid of the hell-like womb at last.] (39). At that moment he looks like a maggot or a worm⁴ falling out of a festering wound⁵. Then he has to suffer from various miseries, agonies and torments during his childhood days. Such is the miserable, dismal, pitiful and wretched condition of all those who have a body⁶ (40).

1. जीवो 2. अतिदुःखेन जाय 3. नरकात्पातकी 4. कृमिरेष 5. व्रणान्निपतितः 6. सर्व एवं विभुञ्जते

[Note :-Goswami Tulsidas has described the miseries suffered by a soul in the womb

and even after birth in almost exactly similar lines in his Vinai-Patrika, verse no.

136; English version of the full text by the author is published separately.]

त्वया चैवानुभूतानि सर्वत्र विदितानि च।

न वर्णितानि मे गृध्र यौवनादिषु सर्वतः॥४१॥

एवं देहोऽहमित्यस्मादभ्यासान्निरयादिकम्।

गर्भवासादिदुःखानि भवन्त्यभिनिवेशतः॥४२॥

41-42. Oh vulture! You have yourself witnessed (seen) the other miseries and torments of youth, adulthood etc. These are known to all, so I have not described them in detail (41). In this manner, by continuously thinking erroneously that 'I am the body' (or identifying one's pure self or the Atma with the body¹) and its accompanying ego and pride (that I have such a beautiful, strong, handsome, capable body), the creature has to suffer innumerable miseries, agonies and torments associated with living in hell and womb² (i.e., by falling in the vortex of endless cycle of birth and death) (42).

1. देहोऽहमि 2. गर्भवासादि

तस्माद्देहद्वयादन्यमात्मानं प्रकृतेः परम्।

ज्ञात्वा देहादिममतां त्यक्त्वात्मज्ञानवान् भवेत्॥४३॥

जाग्रदादिविनिर्मुक्तं सत्यज्ञानादिलक्षणम्।

शुद्धं बुद्धं सदा शान्तमात्मानमवधारयेत्॥४४॥

43-44. Hence, it is expected of a person that he treats the Atma (pure self, pure consciousness, microcosmic soul) as being beyond nature (behaviour, natural inclination, inherent tendencies¹) and distinct (separate) from both the subtle as well as the gross bodies². He should forsake the attachments/infatuations/sense of wistfulness etc. associated with this body³ and become rich in (i.e., acquire, become endowed or blessed with) the knowledge of the truth and of the true, pure, sublime and supreme nature of the self (which is called attainment of wisdom, deep insight and enlightenment)⁴ (43). Atma should always be treated as devoid of the various stages such as 'awake'⁵ etc. but, at the same time, as an embodiment (or image of) eternal, truthful consciousness⁶, most pure⁷, enlightened, wise⁸ and eternally blissful, peaceful and tranquil⁹ (44).

1. प्रकृते परम् 2. देहद्वयादन्यमात्मानं 3. देहादि ममतां त्यक्त्वा 4. वात्मज्ञानवान् 5. जाग्रदादि विनिर्मुक्तं 6. सत्यज्ञाना 7. शुद्धं 8. बुद्धं 9. शान्तमात्मान

[Note :- (i) There are two aspects of the body according to Vedant. The gross body consists of the five organs of perception and five organs of action while the subtle body consists of the mind-heart-intellect complex. (ii) The various states of consciousness are the state of wakefulness, the sleeping state (the dream state), the deep sleep state and finally the blissful state or turiya state of consciousness. (iii) The Atma/soul or pure, sublime consciousness is distinct from the above two bodies (i.e., the gross and the subtle) and it resides in the third body called the casual body which consists of bliss. Please refer to diagram appended to Uttar Kand, Canto 5, verse nos. 28-34.]

चिदात्मनि परिज्ञाते नष्टे मोहेऽज्ञसम्भवे।
 देहः पततु वारब्धकर्मवेगेन तिष्ठतु॥४५॥
 योगिनो हि दुःखं वा सुखं वाज्ञानसम्भवम्।
 तस्माद्देहेन सहितो यावत्प्रारब्धसंक्षयः॥४६॥
 तावत्तिष्ठ सुखेन त्वं धृतकञ्चुकसर्पवत्।
 अन्यद्वक्ष्यामि ते पक्षिन् शृणु मे परमं हितम्॥४७॥

45-47. When a Yogi (ascetic, who has realised the true nature of the soul as described above) becomes aware of or achieves enlightenment¹ about the super conscious, eternal, pure, truthful, imperishable and unchangeable nature of the Atma (soul)², his Moha³ (i.e., the sense of attachments, infatuations, endearments, yearnings, wistfulness, desires etc.) originating from ignorance and delusions⁴ is destroyed. As a consequence, he is not troubled whether the body survives or perishes⁵ depending or based on one's past deeds⁶ (because he stops identifying himself or his pure Atma with the gross body). Hence, he should bear the body happily till all the accumulated effects of his past deeds are nullified (destroyed or purged)⁷ like a serpent bears his cuticle without any attachment to it⁸. Besides this, oh bird, I shall tell you one more thing of great good to you and for your welfare⁹ (45-47).

1. परिज्ञाते 2. चिदात्मनि 3. मोह 4. अज्ञ 5. पततु वा तिष्ठतु 6. प्रारब्धक 7. यावत्प्रारब्धसंक्षय 8. धृतकञ्चुकसर्पवत् 9. परमं हितम्

त्रेतायुगे दाशरथिर्भूत्वा नारायणोऽव्ययः।
 रावणस्य वधार्थाय दण्डकानागमिष्यति॥४८॥
 सीतया भार्यया सार्धं लक्ष्मणेन समन्वितः।
 तत्राश्रमे जनकजां भ्रातृभ्यां रहिते वने॥४९॥

48-49. During the Treta Yug (the 2nd era of the 4 era celestial cycle), the imperishable Lord Narayan shall incarnate (reveal) himself in the household of Dasrath, and in order to slay Ravana, he shall come to the Dandakaranya forest (48) along with his wife Sita and brother Laxman. There, the brothers shall go to the forest leaving behind the daughter of Janak (Sita) alone in the hermitage¹ (49).

1. तत्राश्रमे जनकजां रहिते वने

रावणश्चौरवन्नीत्वा लङ्कायां स्थापयिष्यति।
 तस्याः सुग्रीवनिर्देशाद्वानराः परिमार्गणे॥५०॥
 आगमिष्यन्ति जलधेस्तीरं तत्र समागमः।
 त्वया तैः कारणवशाद्भविष्यति न संशयः॥५१॥
 तदा सीतास्थितिं तेभ्यः कथयस्व यथार्थतः।
 तदैव तव पक्षौ द्वावुत्पत्स्येते पुनर्नवौ॥५२॥

50-52. Then Ravana shall steal (abduct) her like a thief¹ and keep her in Lanka. Thence, on the orders of Sugriv, some monkeys would be sent to search for her² (50). They would arrive on the shore of the ocean and you will have a chance to come in contact with them. There is no doubt about it (51). At that time, you must tell them the correct location (where-

abouts) of Sita³. Just at this instant, you will get back (i.e., be blessed with) new wings' (52).

1. रावनश्चोरवन्नीत्वा 2. द्वानराः परिमार्गणे 3. यथार्थतः सीतास्थितिं

सम्पातिरुवाच

बोधयामास मां चन्द्रनामा मुनिकुलेश्वरः।

पश्यन्तु पक्षौ मे जातौ नूतनावतिकोमलौ॥५३॥

स्वस्ति वोऽस्तु गमिष्यामि सीतां द्रक्ष्यथ निश्चयम्।

यत्नं कुरुध्वं दुर्लङ्घ्यसमुद्रस्य विलङ्घने॥५४॥

53-54. Sampati said—'This is how the exalted sage¹ Chandrama consoled, reassured and explained all the things to me². (I had been waiting for this auspicious occasion for such a long time.) Look, my soft new wings³ have come out (i.e., emerged) (53). You all be blessed⁴! I wish to go now. There is no doubt that you will surely be able to see (meet) Sita. Just endeavour to cross this un-leapable (i.e., uncrossable)⁵ ocean (54).

1. मुनिकुलेश्वरः 2. बोधयामास 3. नूतनावतिकोमलौ पक्षौ 4. स्वस्ति वोऽस्तु 5. दुर्लङ्घ्य

यन्नामस्मृतिमात्रतोऽपरिमितं संसारवारांनिधिं

तीर्त्वा गच्छति दुर्जनोऽपि परमं विष्णोः पदं शाश्वतम्।

तस्यैव स्थितिकारिणस्त्रिजगतां रामस्य भक्ताः प्रिया

यूयं किं न समुद्रमात्रतरणे शक्ताः कथं वानराः॥५५॥

55. By remembering his (Sri Ram's) name even the most wicked and vile ones¹ are able to cross the measureless mundane world-like ocean² and attain the eternally truthful³ abode (statue) of Lord Vishnu⁴—you are the fortunate and dear devotees (subordinates, followers)⁵ of the same Sri Ram who establishes (creates, has jurisdiction over and controls⁶) the three worlds (the celestial, terrestrial and subterranean worlds)⁷. Then, say, wouldn't you be able to cross over this lowly and humble (comparatively miniscule) ocean⁸, oh monkeys⁹? (55).

1. दुर्जनोऽपि 2. अपरिमितं संसारवारांनिधिं 3. शाश्वतम् 4. विष्णोः पदं 5. भक्तः 6. स्थितिकारिण 7. स्त्रिजगतां 8. यूयं समुद्रमात्रतरणे 9. कथं वानराः

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Kishkindha Kand — Canto 9

Contemplating about how to cross the ocean

श्रीमहादेव उवाच

गते विहासया गृध्रराजे वानरपुङ्गवाः।

हर्षेण महताविष्टाः सीतादर्शनलालसाः॥१॥

ऊचुः समुद्रं पश्यन्तो नक्रचक्रभयङ्करम्।

तरङ्गादिभिरुन्नद्धमाकाशमिव दुर्ग्रहम्॥२॥

परस्परमवोचन्वै कथमेनं तरामहे।

उवाच चाङ्गदस्तत्र शृणुध्वं वानरोत्तमाः॥३॥

1-3. Lord Shiva said—'Oh Parvati! When the king of vultures had gone away through the path of the sky, the throng of brave monkeys, who were very eager to find out about

the whereabouts of Sita, became very delighted (because they had come to know finally where she was located) (1). But after that, when they saw the most awesome, insurmountable, formidable¹, ferocious and frightening² ocean with its entrance blocked by rapidly turning/churning/swirling whirlpools³, high waves⁴, buffeting and heaving⁵, and as unfathomable as the sky⁶ (2)—they wondered amongst themselves how to cross it. Then Angad said, 'Oh the most superior and excellent monkeys⁷! Listen (3)—

1. दुर्ग्रहम् 2. भयङ्करम् 3. नक्रचक्र 4. ऊचुः तरङ्गा 5. दिभिरुन्न 6. द्वाकाकाश दुर्ग्रहम् 7. वानरोत्तमा

भवन्तोऽत्यन्तवलिनः शूराश्च कृतविक्रमाः।

को वात्र वारिधिं तीर्त्वा राज्यकार्यं करिष्यति॥४॥

एतेषां वानराणां स प्राणदाता न संशयः।

तदुत्तिष्ठतु मे शीघ्रं पुरतो यो महाबलः॥५॥

4-5. All of you are very strong, brave, courageous and powerful¹. Hence, who among you is capable to leap across the ocean and do the king's work? (4). That monkey will undoubtedly be the saviour of the life of all of us². Therefore, anyone of you who is brave, courageous and strong enough to undertake this mission should step forward and come in front of me (5).

1. बलिनः शूराश्च विक्रमाः 2. प्राणदाता स वानराणां

वानराणां च सर्वेषां रामसुग्रीवयोरपि।

स एव पालको भूयान्नात्र कार्या विचारणा॥६॥

इत्युक्ते युवराजेन तूष्णीं वानरसैनिकाः।

आसन्नोचुः किञ्चिदपि परस्परविलोकिनः॥७॥

6-7. There is no doubt that he will be the saviour of the life of all the monkeys¹, Sugriv as well as of Sri Ram himself² (6). When the crown prince (Angad) has said so, all the monkey commanders sat quietly, contemplating on what to do. No one could speak a word³. They just stared at each other (in dismay and frustration)⁴ (7).

1. वानराणां सरेषां 2. राम सुग्रीव योरपि 3. असन्नोचुः किञ्चिदपि 4. परस्पर विलोकिनः

[Note :- By saying that the monkey who will be able to cross the ocean will be able to save the life of the monkeys, Angad meant that otherwise Sugriv will kill all of them (see Canto 6, verse no. 26). That monkey will be the saviour of Sugriv because otherwise he will be the victim of Sri Ram's wrath or he might commit suicide in disgust and shame at having failed to do Sri Ram's work. That monkey will also be the saviour of Sri Ram because otherwise the Lord will be so overwhelmed with sorrows and anguish of separation from Sita that seeing no hope of ever seeing her again, he might also end his life.]

उच्यतां वै वलं सर्वैः प्रत्येकं कार्यसिद्धये।

केन वा साध्यते कार्यं जानीमस्तदनन्तरम्॥८॥

अङ्गदस्य वचः श्रुत्वा प्रोचुर्वीरा वलं पृथक्।

योजनानां दशारभ्य दशोत्तरगुणं जगुः॥९॥

8-9. [Seeing all the monkeys extremely perturbed and frustrated—] Angad said, 'All

right. All of you tell me about your individual strength vis-a-vis the job at hand. Then it shall be known who can accomplish this task successfully¹ (8). Hearing these words of Angad, all the monkeys described their own strength separately. They told him about their ability to go from as little as 10 Yojans (80 miles) to varying distance progressively increasing in multiples of 10 Yojans² (9).

1. साध्यते कार्यं 2. दशारभ्य दशोत्तरगुणं

शतादवर्गजाम्बवास्तु ग्राह मध्ये वनौकसाम्।
पुरा त्रिविक्रमे देवे पादं भूमानलक्षणम्।१०॥
त्रिःसप्तकृत्वोऽहमगां प्रदक्षिणविधानतः।
इदानीं वार्धक्यस्तो न शक्नोमि विलङ्घितुम्।११॥

10-11. At last, among those monkeys, Jamvant, the bear king, said that his strength falls short of 100 Yojans¹ (which was the distance needed to be covered in order to land on the soil of Lanka). He said, 'In an earlier time, when the Lord had manifested himself in the form of Tibikram², I had circumambulated his feet³ which were equivalent in length to the dimensions (circumference) of the earth⁴ twenty one times⁵. But old age has overcome me⁶ and that is why I cannot leap across the ocean now' (10-11).

1. शता दवर्गज मध्ये 2. त्रिविक्रमे देवे 3. प्रदक्षिण पादं 4. भूमानलक्षणम् 5. त्रिःसप्त 6. वार्धक्यस्तो

अङ्गदोऽप्याह मे गन्तुं शक्यं पारं महोदधेः।
पुनर्लङ्घनसामर्थ्यं न जानाम्यस्ति वा न वा।१२॥
तमाह जाम्बवान्वीरस्त्वं राजा नो नियामकः।
न युक्तं त्वां नियोक्तुं मे त्वं समर्थोऽसि यद्यपि।१३॥

12-13. Even Angad expressed his inability and said, 'I can go across the great ocean but I do not know (i.e., I am not certain¹) whether I will be able to leap back across it²' (12). Then the brave Jamvant said to him, 'Oh Angad! Though you are able and proficient enough³ to do this work (though you underestimate your capabilities) but we do not think it appropriate to appoint you for this job⁴ because you are our leader and commander (and we can't put you to risk)⁵' (13).

1. न जानाम्यस्ति 2. पुनर्लङ्घन सामर्थ्यं वा न वा 3. समर्थोऽसि 4. नियोक्तुं त्वं 5. राजा नो नियामकः

एवं चेत्पूर्ववत्सर्वे स्वप्स्यामो दर्भविष्टरे।
केनापि न कृतं कार्यं जीवितुं च न शक्यते।१४॥
तमाह जाम्बवान्वीरो दर्शयिष्यामि ते सुत।
येनास्माकं कार्यसिद्धिर्भविष्यत्यचिरेण च।१५॥

14-15. Angad replied, 'If this is the case, then we should adopt our earlier defiant policy of dying without food and water while lying on mats made of grass¹. Since this work cannot be done by anyone, then say how can we expect to live/survive² (see Canto 7, verse nos. 27-28) (14). At this abjectly despaired and distraught mood of Angad, Jamvant consoled him and said, Oh son³! The one by whose hands our work shall be done very

soon, I will now show you that brave fellow⁴¹ (15).

1. चेतुर्वत्सर्वे स्वप्स्यामो दर्भविष्टरे 2. केनापि न कृतं कायं जीवंतु न शक्यते 3. सुत 4. वान्वीरो दर्शयिष्यामि

इत्युक्त्वा जाम्बवान्नाह हनूमन्तमवस्थितम्।

हनूमन्किं रहस्तूष्णीं स्थीयते कार्यगौरवे॥१६॥

प्राप्तेऽज्ञेनेव सामर्थ्यं दर्शयाद्य महाबल।

त्वं साक्षाद्वायुतनयो वायुतुल्यपराक्रमः॥१७॥

16-17. Saying this, Jamvant said to Hanuman who was sitting nearby, 'Oh Hanuman! When this great work of honour and fame¹ has presented itself before you, why are you sitting silently² (16) as if you are unaware of anything³? Oh the brave and immensely valourous and valiant one⁴! You are the son of the wind-God himself⁵ and as famed and renowned in valour and strength as him⁶. Hence, show your prowess, ability, agility, might, power, skill and proficiency⁷ today (17).

1. कार्यगौरवे 2. रहस्तूष्णीं 3. प्राप्तेऽज्ञेनेव 4. महाबल 5. साक्षाद्वायुतनयो 6. वायुतुल्यपराक्रमः 7. सामर्थ्यं

रामकार्यार्थमेव त्वं जनितोऽसि महात्मना।

जातमात्रेण ते पूव दृष्ट्वोद्यन्तं विभावसुम्॥१८॥

पक्वं फलं जिघृक्षामीत्युत्प्लुतं बालचेष्टया।

योजनानां पञ्चशतं पतितोऽसि ततो भुवि॥१९॥

18-19. The great wind-God has produced you (i.e., given birth to you¹) to do the work of Sri Ram. At the time of your birth, seeing the early morning rising sun and thinking it to be a ripe fruit², you had leapt 500 Yojans ($8 \times 500 = 4000$ miles)³ in the sky to grab it as part of your childhood playful activity⁴, and had fallen back on the earth⁵ after that great leap (18-19).

1. जनितोऽसि 2. पक्वं फलं 3. योजनानां पञ्चशतं 4. बालचेष्टया 5. पतितोऽसि भुवि

अतस्त्वद्बलमाहात्म्यं को वा शक्नोति वर्णितुम्।

उत्तिष्ठ कुरु रामस्य कार्यं नः पाहि सुब्रत॥२०॥

श्रुत्वा जाम्बवतो वाक्यं हनूमानतिहर्षितः।

चकार नादं सिंहस्य ब्रह्माण्डं स्फोटयन्निव॥२१॥

20-21. Therefore, who is there who can ever describe your strength, valour and bravery¹. Oh the righteous and noble one². Stand up and come to the front. Do this job of Sri Ram and be the protector of our lives' (20). Hearing these (encouraging) words of Jamavant, Hanuman was delighted and felt very pleased³. He roared like a lion⁴ and his shrill cry shook the universe⁵ (21).

1. द्बलमाहात्म्यं 2. सुब्रत 3. हर्षितः 4. नादं सिंहस्य 5. ब्रह्माण्डं स्फोटय

वभूव पर्वताकारस्त्रिविक्रम इवापरः।

लङ्घयित्वा जलनिधिं कृत्वा लङ्कां च भस्मसात्॥२२॥

रावणं सकुलं हत्वा नेष्ये जनकनन्दिनीम्।

यद्वा बद्ध्वा गले रज्ज्वा रावणं वामपाणिना॥२३॥

लङ्का सपर्वतां धृत्वा रामस्याग्रे क्षिपाम्यहम्।
यद्वादृष्ट्वैव यास्यामि जानकीं शुभलक्षणाम्॥२४॥

22-24. He became colossus like a huge mountain as if he were a second Lord Trivikram¹ (see verse nos. 10-11). Then he said to Jamavant, 'I will leap across the ocean and burn Lanka to ashes² (22), kill Ravana along with his kin and other clan members³, and bring the daughter of Janak (Sita). Or, if you say, I shall tie Ravana with a rope around his neck⁴ and lift Lanka together with Mt. Trikoot on which it is situated (much like the city of Rome) in my left hand⁵ and put it in front of Sri Ram⁶. Or, should I come back after just meeting (seeing)⁷ the auspicious⁸ Janki' (24).

1. पर्वताकार स्त्रिविक्रम 2. कृत्वा लङ्का च भस्मसात् 3. सकुलं हत्वा 4. बद्ध्वा रज्ज्वा गले 5. वामपाणिना लङ्कां सपर्वतां धृत्वा 6. रामस्याग्रे क्षिप्या 7. दृष्ट्वैव 8. शुभलक्षणाम्

श्रुत्वा हनुमतो वाक्यं जाम्बवानिदमब्रवीत्।
दृष्ट्वैवागच्छ भद्रं ते जीवन्तीं जानकीं शुभाम्॥२५॥
पश्चाद्रामेण सहितो दर्शयिष्यसि पौरुषम्।
कल्याणं भवताद्भद्रं गच्छतस्ते विहायसा॥२६॥

25-26. Hearing these words of Hanuman, Jamvant said, 'Oh the blessed one! You just go and see that the auspicious Janki (Sita) is alive¹ and come back (25). Then you can go along with Sri Ram and showcase² your strength, courage and valiance³. Let you be blessed and have all welfares⁴ while you go by the path of the sky⁵ (26).

1. जीवन्तिं जानकीं 2. दर्शयिष्यसि 3. पौरुषम् 4. कल्याणम् 5. विहायसा

गच्छन्तं रामकार्यार्थं वायुस्त्वामनुगच्छतु।
इत्याशीर्भिः समामन्त्र्य विसृष्टः प्लवगाधिपैः॥२७॥
महेन्द्राद्रिशिरो गत्वा बभूवादभुतदर्शनः॥२८॥

27-28. Let the wind follow you in your wake¹ while you are on your way to do Sri Ram's work'. In this manner, when Hanuman was thus honoured and blessed by all the ministers and commanders of the monkeys and bidden farewell by them (27), he went and stood atop the summit of Mt. Mahendra². There he assumed a stupendously majestic, strange and awe-inspiring formidable form³ (28).

1. वायुस्त्वामनुगच्छतु 2. महेन्द्राद्रिशिरो गत्वा 3. बभूवादभुतदर्शनः

महानगेन्द्रप्रतिमो महात्मा सुवर्णवर्णोऽरुणचारुवक्त्रः।
महाफणीन्द्राभसुदीर्घबाहुर्वातात्मजोऽदृश्यत सर्वभूतैः॥२९॥

29. At that time, all the creatures of this world¹ saw Hanuman, the son of the wind-God, as a mountain-like colossus² with a countenance resembling the radiance of molten gold with a reddish hue³ (like the colour and shade of the rising sun in the morning or red hot liquid gold) and having long arms resembling the great legendary serpent⁴ (29).

1. सर्वभूतैः 2. महानगेन्द्र प्रतिमो 3. सुवर्णवर्णोऽरुण 4. महाफणिन्द्रा—दीर्घबाहु

Sundar Kand — Canto 1

Hanuman's leap across the ocean and entry into Lanka

श्रीमहादेव उवाच

शतयोजनविस्तीर्णं समुद्रं मकरालयम्।
 लिलङ्घयिषुरानन्दसन्दोहो मारुतात्मजः॥१॥
 ध्यात्वा रामं परात्मानमिदं वचनमब्रवीत्।
 पश्यन्तु वानराः सर्वे गच्छन्तं मां विहायसा॥२॥
 अमोघं रामनिर्मुक्तं महाबाणमिवाखिलाः।
 पाश्याम्यद्यैव रामस्य पत्नीं जनकनन्दिनीम्॥३॥

1-3. Lord Shiva said—'Oh Parvati! The son of the wind-God¹, who is an embodiment of happiness and bliss², got ready to leap across the 100 Yojan wide ocean which was full of alligators and other fierce marine creatures³ (1). He remembered (invoked) Sri Ram and said, 'Oh monkeys! All of you look here. I am going through the path of the sky⁴ (2) like the infallible, invincible, irrevocable and formidable⁵ arrow shot by Sri Ram⁶. I shall see Sri Ram's wife, the daughter of Janak (Janak Nandani i.e., Sita) today itself (3).

1. मारुतात्मजः 2. रानन्द सन्दोहो 3. मकरालयम् 4. गच्छन्तं मां विहायसा 5. अमोघं महाबाण 6. रामनिर्मुक्तं

कृतार्थोऽहं कृतार्थोऽहं पुनः पश्यामि राघवम्।
 प्राणप्रयाणसमये यस्य नाम सकृत्स्मरन्॥४॥
 नरस्तीर्त्वा भवाम्मोधिपारं याति तत्पदम्।
 किं पुनस्तस्य दूतोऽहं तदङ्गाङ्गलिमुद्रिकः॥५॥

4-5. I am greatly privileged (at being selected to do the great work of Sri Ram) and am certain to accomplish the task successfully before having Darshan (divine viewing and meeting) of Sri Ram again. At the time when the soul leaves this body and departs¹, the mere auspicious remembrance² of his holy and divine name (4) can enable a person to cross the measureless and fathomless ocean-like mundane world³ and attain the exalted stature of the Lord's supreme abode (i.e., to be one with him)⁴. Then, I am his messenger carrying his finger ring⁵ on his behalf as a token⁶ for Sita (5).

1. प्राणप्रयाण 2. सकृत्स्मरन् 3. भवाम्मोधिपारं 4. तत्पदम् 5. आङ्गलिमुद्रिकः 6. तदाङ्ग

तमेव हृदये ध्यात्वा लङ्घयाम्यल्पवारिधिम्।
 इत्युक्त्वा हनुमान्बाहू प्रसार्यायतवालधिः॥६॥
 ऋजुग्रीवोर्ध्वदृष्टिः सन्नाकुञ्चितपदद्वयः।
 दक्षिणाभिमुखस्तूर्णं पुप्लुवेऽनिलविक्रमः॥७॥

6-7. Say, what is the wonder if I cross this miniscule ocean¹ (as compared to the huge 'Bhavsagar' which the soul crosses at the time of death) by remembering him (Sri Ram) in my heart'. Saying this, Hanuman spread his arms², elongated and stiffened his tail³ (6), straightened his neck and looked upwards⁴, folded both his legs⁵ and facing south⁶, he launched himself and flew with the speed of wind⁷ (7).

1. म्यल्पवारिधि 2. बाहू प्रसार्यायत 3. वालघ्निः स्तूर्ण 4. ऋजुग्रीवा ध्वदृष्टिः 5. सन्नाकुञ्चितपदद्वयः 6. दक्षिणाभिमुख 7. पुप्लुवेऽनिलविक्रमः

[Note :- Careful reading of these 2 verse nos. 6-7 show that Hanuman resembled a super-sonic air-plane when he took to the skies—extended arms, lifted tail, head thrust forward, legs drawn in et-al.]

आकाशात्त्वरितं देवैर्वीक्ष्यमाणो जगाम सः।
दृष्ट्वानिलसुतं देवा गच्छन्तं वायुवेगतः॥८॥
परीक्षणार्थं तत्त्वस्य वानरस्येदमब्रुवन्।
गच्छत्येष महासत्त्वो वानरो वायुविक्रमः॥९॥

8-9. At that moment he was cruising through the sky with great speed (i.e., haste and swiftness)¹ while all the Gods watched in awe and wonder. When they saw the son of the wind-God² going with the speed of wind³ (8), they wanted to test his ability and prowess⁴. So they said amongst themselves, 'This most strong, valiant and valorous⁵ monkey is going with the speed of wind (9).

1. आकाशत्त्वरितं 2. अनिलसुतं 3. वायुवेगतः 4. परीक्षणार्थं तत्त्वस्व 5. महासत्त्वो

लङ्कां प्रवेष्टुं शक्तो वा न वां जानीमहे बलम्।
एवं विचार्य नागानां मातरं सुरसाभिधाम्॥१०॥
अब्रवीद्देवतावृन्दः कौतूहलसमन्वितः।
गच्छ त्वं वानरेन्द्रस्य किञ्चिद्विघ्नं समाचर॥११॥
ज्ञात्वा तस्य बलं बुद्धिं पुनरेहि त्वरान्विता।
इत्युक्ता सा ययौ शीघ्रं हनुमद्विघ्न कारणात्॥१२॥

10-12. But we doubt whether he shall be able to enter Lanka successfully or not. Therefore, let us find about his courage, strength and valour¹. Having discussed amongst themselves thus, they requested Sursa, the mother of subterranean serpents², out of curiosity³, 'Oh Sursa! (10) You should go immediately and create some kind of hurdle/obstacle⁴ in the path of this most excellent monkey who is like a king amongst them⁵ (11). Test his strength and intelligence⁶ and come back soon'. When the Gods had said so, she immediately went to create an obstacle/hurdle in the path of Hanuman (12).

1. जानीमहे बलम् 2. नागानां मातरं 3. कौतूहल समन्वितः 4. किञ्चिद्विघ्नं 5. वानरेन्द्र 6. बलं बुद्धिं

आवृत्य मार्गं पुरतः स्थित्वा वानरमब्रवीत्।
एहि मे वदनं शीघ्रं प्रविशस्व महामते॥१३॥
देवैस्त्वं कल्पितो भक्ष्यः क्षुधासम्पीडितात्मनः।
तामाह हनुमान्मातरहं रामस्य शासनात्॥१४॥
गच्छामि जानकीं द्रष्टुं पुरागम्य सत्वरः।
रामाय कुशलं तस्याः कथयित्वा त्वदाननम्॥१५॥

13-15. She stood in front of his path and said, 'Oh you wise one! Come, enter my body (i.e., mouth)¹ soon (13). I was very agitated and tormented with hunger² and so the Gods have made you my prey (so that I can satisfy my hunger)³'. Then Hanuman said to her, 'Oh mother! On the orders of Sri Ram (14), I am going to see (meet) Janki (Sita). I shall come back soon from there, tell Sri Ram about her welfare⁴, and then I shall come and enter

your mouth (but not before that) (15).

1. वदनं 2. क्षुधासम्पीडित 3. भक्षः 4. कुशलं

निवेक्ष्ये देहि मे मार्गं सुरसायै नमोऽस्तुते ते।
इत्युक्त्वा पुनरेवाह सुरसा क्षुधितास्म्यहम्।१६॥
प्रविश्य गच्छ मे वक्त्रं नो चेत्त्वां भक्षयाम्यहम्।
इत्युक्तो हनुमानाह मुखं शीघ्रं विदारय।१७॥
प्रविश्य वदनं तेऽद्य गच्छामि त्वरयान्वितः।
इत्युक्त्वा योजनायामदेहो भूत्वा पुरः स्थितः।१८॥

16-18. Oh Sursa! I bow before you and request you to leave my path'. At this, Sursa replied, 'I am very hungry (16). So, enter my mouth once and then you can come out to proceed further¹. Otherwise, I shall eat you up (i.e., kill you)²'. Then Hanuman said, 'All right. If that is the case, then open your mouth quickly³ (17). I shall enter your body⁴ and then proceed to Lanka'. Saying so, Hanuman spread his body for 1 Yojan (8 miles)⁵ and stood before her (18).

1. प्रविश्य गच्छ 2. भक्षयाम्यहम् 3. मुखं विदारय 4. प्रविश्य वदनं तेऽद्य 5. योजनायामदेहो

दृष्ट्वा हनूमतो रूपं सुरसा पञ्चयोजनम्।
मुखं चकार हनुमान् द्विगुणं रूपमादधत्।१९॥
ततश्चकार सुरसा योजनानां च विंशतिम्।
वक्त्रं चकार हनुमांस्त्रिंशद्योजनसम्मितम्।२०॥

19-20. Seeing this (huge) form of Hanuman, Sursa expanded her mouth to 5 Yojans (40 miles)¹. Then Hanuman doubled his body² (19). Thereafter, Sursa widened her body to 20 Yojans (160 miles)³ and Hanuman to 30 Yojans (240 miles)⁴ (20).

1. पञ्चयोजनं 2. द्विगुणं 3. विंशतिम् 4. त्रिंशद्योजन

ततश्चकार सुरसा पञ्चाशद्योजनायतम्।
वक्त्रं तदा हनूमांस्तु बभूवाङ्गुष्ठसन्निभः।२१॥
प्रविश्य वदनं तस्याः पुनरेत्य पुरः स्थितः।
प्रविष्टो निर्गतोऽहं ते वदनं देवि ते नमः।२२॥

21-22. Finally when Sursa had spread (widened) her mouth for 50 Yojans (400 miles)¹, Hanuman became as small as a thumb² (21), entered her mouth and immediately came out³ and stood before her. He said, 'Oh goddess⁴! I have entered your body (i.e., mouth) and have come out as you have desired. Now I bid farewell to you by bowing before you⁵ (22).

1. पञ्चाशद्योजन 2. बभूवाङ्गुष्ठसन्निभः 3. पुनरेत्य पुरः 4. देवि 5. ते नमः

[Note :- The gap of 50 Yojans or 50 x 8 = 400 miles is not a joke. One can well visualise the proportionate size of Sursa's eyes, tongue, nose, chin etc. with such a wide, open mouth. Then suddenly Hanuman reduced himself to the size of a thumb, i.e., a few centimeters. For all practical purposes, it was like trying to see a fly with naked eyes from a distance of roughly 40 miles or so! Hanuman slipped in and came out un-noticed from the vast yawning, cavernous mouth of Sursa to keep her

words. Sursa realised that Hanuman was very clever, as is evident in the next verse.]

एवं वदन्तं दृष्ट्वा सा हनूमन्तमथाब्रवीत्।
गच्छ साधय रामस्य कार्यं बुद्धिमतां वर॥२३॥
देवैः सम्प्रेषिताहं ते बलं जिज्ञासुभिः कपे।
दृष्ट्वा सीतां पुनर्गत्वा रामं द्रक्ष्यसि गच्छ भोः॥२४॥

23-24. Hearing Hanuman say so, Sursa replied, 'Oh the best amongst the intelligent and wise ones¹! Go and successfully complete² Sri Ram's work (23). Oh monkey! The Gods wished to know/learn about your strength, courage, prowess and valour. So it is they who have sent me to you. I am certain that you shall see (and meet) Sita and come back to meet Sri Ram soon³. You can go now!' (24).

1. बुद्धिमतां वर 2. साधय 3. दृष्ट्वा सीतां पुनर्गत्वा रामं द्रक्ष्यसि

इत्युक्त्वा सा ययौ देवलोकं वायुसुतः पुनः।
जगाम वायुमार्गेण गरुत्मानिव पक्षिराट्॥२५॥
समुद्रोऽप्याह मैनाकं मणिकाञ्चनपर्वतम्।
गच्छत्येष महासत्त्वो हनुमान्मारुतात्मजः॥२६॥
रामस्य कार्यसिद्ध्यर्थं तस्य त्वं सचिवो भव।
सगरैर्वर्द्धितो यस्मात्पुराहं सागरोऽभवम्॥२७॥

25-27. Saying so, Sursa went back to the abode of Gods and Hanuman resumed his flight across the path of the sky (literally, the path taken by the wind¹) like the king of birds, Garud (the legendary eagle—the swift mount of Lord Vishnu²) (25). At about this time, the ocean said to Mt. Mainak³ which was liberally endowed with (i.e., full of) gold and gems⁴, 'The most strong and valorous Hanuman, the son of the wind-God (26) who is a messenger of Sri Ram, is on his way to do his work⁵. You must help him⁶. In some previous time, the son of king Sagar had expanded (i.e., created) me⁷, and that is why I am called Sagar after him⁸ (27).

1. वायुमार्गेण 2. गरुत्मानिव 3. मैनाकं 4. मणिकाञ्चन 5. रामस्य कार्यसिद्ध्यर्थं 6. तस्य त्वं सचिवो भव 7. सगरैर्वर्द्धितो 8. सागरोऽभवम्

तस्यान्वये वभूवासौ रामो दाशरथिः प्रभुः।
तस्य कार्यार्थसिद्ध्यर्थं गच्छत्येष महाकपिः॥२८॥
त्वमुत्तिष्ठ जलात्तूर्णं त्वयि विश्रम्य गच्छतु।
स तथेति प्रादुरभूज्जलमध्यान्महोन्नतः॥२९॥

28-29. Lord Ram, the son of Dasrath, has been born in that clan (i.e., Sagar's clan), and this great monkey (Hanuman) is going with the purpose of accomplishing his task (28). You rise above the water so that he can have some rest upon you before proceeding further'. Saying 'all right', the mountain rose high above the centre of the ocean¹ (29).

1. प्रादूरभूज्जलमध्यान्महोन्नतः

नानामणिमयैः शृङ्गैस्तस्योपरि नराकृतिः।
प्राह यान्तं हनूमन्तं मैनाकोऽहं महाकपे॥३०॥

समुद्रेण समादिष्टस्त्वद्विश्रामाय मारुते।

आगच्छामृतकल्पानि जग्ध्वा पक्वफलानि मे॥३१॥

30-31. It had numerous gem-studded peaks¹. It assumed a human form² and stood atop one of the peaks. He said to Hanuman, 'Oh the great monkey! Oh Hanuman³! I am Mainak. The ocean has ordered me to give you some rest. Come, eat my Amrit, i.e., nectar-like, ripe fruits (31).

1. नानामणिमयैः 2. नराकृतिः 3. महाकपे, हनुमन्तं

विश्रम्यात्र क्षणं पश्चाद्गमिष्यसि यथासुखम्।

एवमुक्तोऽथ तं प्राह हनुमान्मारुतात्मजः॥३२॥

गच्छतो रामकार्यार्थं भक्षणं मे कथं भवेत्।

विश्रामो वा कथं मे स्याद्वन्तव्यं त्वरितं मया॥३३॥

32-33. Rest here for a while and then you can cheerfully proceed ahead'. When Mainak had said so, the son of the wind-God, Hanuman replied, 'How can I rest or eat anything while on my way to do Sri Ram's work. (I don't want to waste even a single moment.) I have to go in haste¹, so where is the leisure time to take rest²?' (33)

1. त्वरितं 2. विश्रामो वा कथं

इत्युक्त्वा स्पृष्टशिखरः काराग्रेण ययौ कपिः।

किञ्चिद्दूरं गतस्यास्य छायां छायाग्रहोऽग्रहीत्॥३४॥

सिंहिका नाम सा घोरा जलमध्ये स्थिता सदा।

आकाशगामिनां छायामाक्रम्याकृष्य भक्षयेत्॥३५॥

34-35. Saying this, (in order to honour Mainak's request—) Hanuman simply touched its peak with his fingers and proceeded ahead. He had gone but a little distance only when a 'Chhaya Graha' (literally a creature who can catch hold of a shadow of those flying overhead = छायाग्रहो) caught hold of his shadow falling on the water (34). She was a very formidable and ferocious demoness by the name of Singhika who stayed in the water and caught hold of the shadow of all creatures flying in the sky above the ocean and devoured them (35).

[Note :- In modern parlance, it could have been a Radar installed by Ravana in the ocean to protect Lanka against intrusion by any flying object coming in from the north from entering the city.]

तया गृहीतो हनुमांश्चिन्तयामास वीर्यवान्।

केनेदं मे कृतं वेगरोधनं विघ्नकारिणा॥३६॥

दृश्यते नैव कोऽप्यत्र विस्मयो मे प्रजायते।

एवं विचिन्त्य हनुमानधो दृष्टिं प्रसारयत्॥३७॥

तत्र दृष्ट्वा महाकायां सिंहिकां घोररूपिणीम्।

पपात सलिले तूर्णं पद्भ्यामेवाहनदुषा॥३८॥

36-38. On being caught by her, the brave and courageous Hanuman thought, 'What is this obstacle (i.e., drag on my flight) that has stopped (i.e., put a break on) my speed¹? (36).

There is nothing visible here on the surface². This is a great mystery for me.' While wondering thus he looked downwards (37). When he saw Singhika who had a most awesome, ferocious and huge³ body, he immediately jumped in the water and killed her with his kicks⁴ (38).

1. वेगरोधनं 2. दृश्यते नैव 3. घोररूपिणम् 4. पदम्यामेवाहनद्रुषा

पुनरुत्प्लुत्य हनुमान्दक्षिणाभिमुखो ययौ।
ततो दक्षिणामासाद्य कूलं नानाफलद्रुमम्॥३९॥
नानापक्षिमृगाकीर्णं नानापुष्पलतावृतम्।
ततो ददर्श नगरं त्रिकूटाचलमूर्धनि॥४०॥
प्राकारैर्बहुभिर्युक्तं परिखाभिश्च सर्वतः।
प्रवेक्ष्यामि कथं लङ्कामिति चिन्तापरोऽभवत्॥४१॥

39-41. After that, Hanuman leapt and moved southwards and reached the south bank of the ocean¹. There were various types of fruit trees there (39), it was full of different types of birds and animals and covered by numerous flowering creepers. From there, he saw the city of Lanka established atop the Trikoot mountain² (40). It (Lanka) was surrounded on all the sides by many walls and moats³. Observing it, he started worrying and pondering over ways of how to enter the city (41).

1. दक्षिणमसद्य 2. त्रिकूटचलमूर्धनि नगरं 3. सर्वतः प्रकारैर्बहुभिर्युक्तं, परिखाभिश्च

रात्रौ वेक्ष्यामि सूक्ष्मोऽहं लङ्कां रावणपालिताम्।
एवं विचिन्त्य तवैव स्थित्वा लङ्कां जगाम सः॥४२॥
धृत्वा सूक्ष्मं वपुर्द्वारं प्रविवेश प्रतापवान्।
तत्र लङ्कापुरी साक्षाद्राक्षसीवेषधारिणी॥४३॥

42-43. Then he finally decided that he shall enter the city which was looked after (sustained and administered¹) by Ravana during the night by assuming a miniscule body². So he waited there (near the sea shore) and at nightfall, he started for the city (42). At the time when the most valorous and valiant³ Hanuman entered the city in a miniature⁴ form, the city of Lanka had personified itself in the form of a demoness (called Lankini)⁵ and stood there to guard the entrance (43).

1. पालितम् 2. सूक्ष्मोऽहं 3. प्रतापवान् 4. सूक्ष्मं 5. साक्षाद्राक्षसीवेष

[Note :- Lankini was actually the patron demoness goddess of Lanka.]

प्रविशन्तं हनूमन्तं दृष्ट्वा लंका व्यतर्जयत्।
कस्त्वं वानररूपेण मामनादृत्य लङ्किनीम्॥४४॥
प्रविश्य चोरवद्रात्रौ किं भवान्कर्तुमिच्छति।
इत्युक्त्वा रोषताम्राक्षी पादेनाभिजघान तम्॥४५॥

44-45. When she saw Hanuman enter the city, she challenged him and asked, 'Who are you in the form of a monkey who has the temerity to insult (or undermine) my authority, who am called the Lankini? (44). Why are you entering the city like a thief¹? What do you want to do here²?' Saying this, she made her eyes red with anger and indignation³, and

kicked him⁴ (45).

1. चौरवद्रात्रौ 2. किं भवान्कर्तुं मिच्छति 3. रोषताम्राक्षी 4. पादेतभिजघान

हनुमानपि तां वाममुष्टिनावज्ञयाहनत्।
तदैव पतिता भूमौ रक्तमुद्वमती भृशम्॥४६॥
उत्थाय प्राह सा लङ्का हनूमन्तं महाबलम्।
हनूमन् गच्छ भद्रं ते जिता लङ्का त्वयानघ॥४७॥

46-47. Ignoring her questions, Hanuman punched her with his left hand¹ at which she spitted or vomited a lot of blood² and fell to the ground, vexed and swooning (46). After sometime she recovered herself and got up. She said to him, 'Oh Hanuman! Go, you be blessed! Oh Anagh³ (the sinless, faultless, pure one) you have already won over the city of Lanka symbolically⁴ (47).

1. हनत् वाममुष्टिना 2. रक्तमुद्वमती 3. त्वयानघ 4. जिता लङ्का

पुराहं ब्रह्मणा प्रोक्ता ह्यष्टाविंशतिपर्यये।
त्रेतायुगे दाशरथी रामो नारायणोऽव्ययः॥४८॥
जनिष्यते योगमाया सीता जनकवेश्मनि।
भूभारहरणार्थाय प्रार्थितोऽयं मया क्वचित्॥४९॥

48-49. In an ancient time, Lord Brahma had told me that during the Treta Yug of the 28th four-Yug cycle¹, the imperishable and eternal² Narayan shall manifest himself or take birth³ as Sri Ram, the son of Dasrath. His Yogmaya⁴ (literally, the cosmic, infinite energy having its origin in the meditative or contemplative state of the supreme Brahman; also called the delusionary powers of the Lord) shall manifest in the household of Janak as Sita⁵. It is because, in some earlier time, I had prayed to him to somehow remove the burden of the earth⁶ (from the horrifying influence and torments inflicted upon it by the demons) (48-49).

1. ह्यष्टाविंशतिपर्यये त्रेतायुगे 2. अव्ययः 3. जनिष्यते 4. योगमाया 5. सीता जनकवेश्मनि 6. भूभारहरणार्थाय प्रार्थितोऽयंमया

[Note :- It must be noted here that Ravana's defenses were impregnated with dark sheep. Those who were supposed to guard and protect the city of Lanka and their ruler Ravana with their lives and till the last breath in their bodies, were internally inclined towards his destruction. Notwithstanding the spiritual outlook of these individuals, such chinks in Ravan's so-called invincible, impregnable armour, such betrayals proved to be the last nail in his destiny's coffin. See verse nos. 54-56 below.]

सभार्यो राघवो भ्रात्रा गमिष्यति महावनम्।
तत्र सीतां महामायां रावणोऽपहरिष्यति॥५०॥
पश्चाद्रामेण साचिव्यं सुग्रीवस्य भविष्यति।
सुग्रीवो जानकीं द्रष्टुं वानरान्नेषयिष्यति॥५१॥

50-51. Raghav (Sri Ram) accompanied by his wife (Sita) and brother (Laxman) would go to the great forest (i.e., Dandakaranya). There, Ravana would abduct Sita who is an image

of the Lord's great delusionary powers¹ (50). After that, he (Sri Ram) will have Sugriv as his chief advisor/secretary/minister² and the latter would dispatch monkeys in search of Janki (Sita)³ (51).

1. महामायं 2. साचिव्यं सुग्रीवस्य 3. जानकीं द्रष्टुं वानरान्प्रेषयिष्यति

तत्रैको वानरो रात्रावागमिष्यति तेऽन्तिकम्।

त्वया च भर्त्सितः सोऽपि त्वां हनिष्यति मुष्टिना॥५२॥

तेनाहता त्वं व्यथिता भविष्यसि यदानघे।

तदैव रावणस्यान्तो भविष्यति न संशयः॥५३॥

52-53. Out of them, one monkey will come to you during the night. When you would challenge and reproach him¹, he will punch you with his clenched fists² (52). Oh Anagh³! At the time when you become injured, stunned and perplexed on being hit by him⁴, you can be sure that Ravana's end is near at hand⁵. There is no doubt about it' (53).

1. भर्त्सितः 2. हनिष्यति मुष्टिना 3. यदानघे 4. व्यथिता तेनाहते 5. रावणस्यान्तो

तस्मात्त्वया जिता लङ्का जितं सर्वं त्वयानघ।

रावणान्तःपुरवरे क्रीडाकाननमुत्तमम्॥५४॥

तन्मध्येऽशोकवनिका दिव्यपादपसङ्कुला।

अस्ति तस्यां महावृक्षः शिंशपानाम् मध्यगः॥५५॥

तत्रास्ते जानकी घोरराक्षसीभिः सुरक्षिता।

दृष्ट्वैव गच्छ त्वरितं राघवाय निवेदय॥५६॥

54-56. Hence, oh the sinless one¹! You are the mighty, powerful and majestic one (for whom I was waiting for so many years)! If you can conquer me, the Lankini (who is the personification of the patron goddess of Lanka with the mandate to protect the city), you have literally won over all². Inside the royal palace of Ravana is a beautiful and most excellent garden for the purpose of enjoyment, amusement and frolicking around³ (54). In it is a grove of trees called Ashok Van⁴ which has divine, beautiful and magnificent trees⁵. In the centre of it is a large Shinshupa tree⁶ (the Indian rose wood tree—*Delbergia Sisu*) (55). Janki stays there under the constant vigil and care⁷ of ferocious demoness⁸. Go, have her Darshan (divine, holy view) and inform Sri Ram about her as soon as possible (56).

1. तवानघ 2. जितं सर्वं 3. उत्तमम् क्रीडाकानन 4. अशोकवनिका 5. दिव्य पादप 6. शिंशपा 7. सुरक्षितः 8. घोर राक्षसीभिः

[Note :- What a betrayal and treason! Had it not been for the likes of Lankinis, Vibhishans and Sarmas etc. in Ravana's camp, he would have been truly unconquerable.]

धन्याहमप्यद्य चिराय राघवस्मृतिर्ममासीद्भवपाशमोचिनी।

तद्भक्तसङ्गोऽप्यतिदुर्लभो मम प्रसीदतां दाशरथिः सदा हृदि॥५७॥

57. Today, after a long time, I have been able to remember Raghav (Sri Ram) who can destroy all the fetters/shackles of this mundane, delusionary, entrapping, artificial world¹. I have also had the privilege of having contact/communion with his devotee² which is very

rare. Hence, I am very blessed, lucky and most privileged³. Let that son of Dasrath (Sri Ram), who always resides in my heart⁴, be pleased with me⁵ (57).

1. सीद्भवपाशमोचिनी 2. सङ्गो तद्भक्त 3. धन्याहम् 4. सदा हृदि 5. प्रसीदतां

उल्लङ्घितेऽब्धौ पवनात्मजेन धरासुतायाश्च दशाननस्य।

पुस्फोर वामाक्षि भुजश्च तीव्रं रामस्य दक्षाङ्गमतीन्द्रियस्य॥५८॥

58. As soon as the son of the wind-God (Hanuman) crossed the ocean, omens began to occur—the left arms¹ of the daughter of the earth² (Sita) and Ravana, the 10 headed one³, began to flutter violently⁴ while the same fluttering occurred in the right arm of Sri Ram⁵ (58).

1. वामाक्षि भुज 2. धरासुता 3. दशाननस्य 4. पुस्फोर तीव्रं 5. दक्षाङ्ग रामस्य

[Note :- (i) Sita has been called the daughter of the earth because, as per legend, she was found in a pitcher while Janak was ploughing the Land to clear it for the purpose of doing some fire sacrifice. See Baal Kand, Canto 6, verse nos. 59-60. (ii) The palpitation/fluttering/quivering of muscles on the left side of the body of a female is considered an auspicious omen or sign while the opposite side prevails for males. The reverse (i.e., the left side of males and the right side of females) is considered a bad omen.]

* __ * __ * __ *

Sundar Kand — Canto 2

Hanuman enters the Ashok Van; Ravana's dream; He threatens Sita

श्रीमहादेव उवाच

ततो जगाम हनुमान् लङ्कां परमशोभनम्।

रात्रौ सूक्ष्मतनुर्भूत्वा बभ्राम परितः पुरीम्॥१॥

सीतान्वेषणकार्यार्थी प्रविवेश नृपालयम्।

तत्र सर्वप्रदेशेषु विविच्य हनुमान्कपिः॥२॥

जानश्यज्जानकीं समृत्वा तातो लङ्काभिभाषितम्।

जगाम हनुमान् शीघ्रमशोकवनिकां शुभाम्॥३॥

1-3. Lord Shiva said—'Oh Parvati! After that, Hanuman assumed a very miniature form¹ and entered the most majestic and magnificent city² of Lanka during the night. He spent the night roaming around (in order to get a hang of the city as well as to reconnoiter) (1). To find out about Sita, he entered the chief palace of Ravana³. After a futile search when he could not find Sita anywhere⁴, he remembered the words of Lankini (see Canto 1, verse no. 55) and immediately went to the charming and most auspicious⁵ Ashok Van (2-3).

1. सूक्ष्मतनु 2. परमशोभनम् 3. नृपालयम् 4. नापश्यज्जानकीं 5. शुभाम्

[Note :-Ashok Van is described as being auspicious because Sita was sitting in it.]

सुरपादपसम्बाधां रत्नसोपानवापिकाम्।

नानापक्षिमृगाकीर्णां स्वर्णप्रासादशोभिताम्॥४॥

फलैरानम्रशाखाग्रपादपैः परिवारिताम्।
 विचिन्वन् जानकीं तत्र प्रतियुक्तं मरुत्सुतः॥५॥
 ददर्शाभ्रलिहं तत्र चैत्यप्रासादमुत्तमम्।
 दृष्ट्वा विस्मयमापन्नो मणिस्तम्भशतान्वितम्॥६॥

4-6. That grove (or garden) was full of (i.e., richly endowed with) Kalpa-tree like trees¹; the steps of its ponds were gem-studded²; numerous varieties of birds and animals³ were roaming in it while its golden pavallions and cottages⁴ had magnificent beauty (4). That grove/garden was surrounded by trees which were so laden with fruits that their branches were bent under their weight⁵. Hanuman, the son of the wind-God, searched for Sita under each tree (5), and finally saw a beautiful temple⁶. It was so high (i.e., its steeple or spire was so high) that it touched the clouds or the sky⁷. He was held enthralled and wondered at the sight of that building which had hundreds of pillars studded with gems⁸ (6).

1. सुरपादप 2. रत्नसोपानवापिकाम् 3. नानापक्षिमृगा 4. स्वर्णप्रासाद 5. फलैरानम्रशाखाग्र 6. चैत्यप्रासाद 7. मुत्तमम्
 8. शता मणिस्तम्भ

[Note :- Verse nos. 4-6 describes the beauty of the Ashok Van in brief. It was the personal royal garden of Ravana.]

समतीत्य पुनर्गत्वा किञ्चिद्दूरं स मारुतिः।
 ददर्श शिंशपावृक्षमत्यन्तनिविडच्छदम्॥७॥
 अदृष्टातपमाकीर्णं स्वर्णवर्णविहङ्गमम्।
 तन्मूले राक्षसीमध्ये स्थितां जनकनन्दिनीम्॥८॥
 ददर्श हनुमान् वीरो देवतामिव भूतले।
 एकवेणीं कृशां दीनां मलीनाम्बरधारिणीम्॥९॥

7-9 When he moved a little ahead of it, he saw a Shinshupa (Indian red wood) tree with a thick cover of foliage¹ (7). Sun light never penetrated it² to the ground and it was full of birds with golden countenance³. At the bottom of it⁴, there was the daughter of Janak (Sita) surrounded by demonesses⁵ (8). The brave and courageous Hanuman saw that she was sitting on the ground⁶ like a goddess. Her hairs had stuck together in a thick plait⁷, she was very emaciated, weak and miserable⁸, and wore dirty, unkempt clothes⁹ (9).

1. मत्यन्तनिविडच्छदम् 2. अदृष्टातपमाकीर्णं 3. स्वर्णवर्ण विहङ्ग 4. तन्मूले 5. राक्षसीमध्ये 6. भूतले 7. एकवेणीं 8. कुशां, दीनां 9. मलीनाम्बर

[Note :- Hanuman had not met Vibhishan prior to seeing Sita. He was told of her exact location by Lankini herself. This is sharply in contrast with Tulsidas' Ram Charit Manas where Hanuman had met Vibhishan before meeting Sita and it was the former who had guided him to Sita's place.]

भूमौ शयानां शोचन्तीं रामरामेति भाषिणीम्।
 त्रातारं नाधिगच्छन्तीमुपवासकृशां शुभाम्॥१०॥
 शाखान्तच्छदमध्यस्थो ददर्श कपिकुञ्जरः।
 कृतार्थोऽहं कृतार्थोऽहं दृष्ट्वा जनकनन्दिनीम्॥११॥

मयैव साधितं कार्यं रामस्य परमात्मनः।

ततः किलकिलाशब्दो बभूवान्तः पुराद्वहिः॥१२॥

10-12. That auspicious one (Sita) was lying on the ground¹ in this miserable condition, most distressed, anguished and contrite, worrying and remorseful² and constantly repeating 'Ram, Ram'. She did not see any hope, help, succour and redemption from her torments³. She had become very emaciated and weak⁴ due to fasting (willingly abstaining from taking food)⁵ (10). The best amongst monkeys (Hanuman)⁶ hid himself amongst the leaves on the branches of the tree and observed her⁷. He said to himself that he was most fortunate, lucky and privileged⁸ to see Janak-Nandani (Sita) today (11). 'I am so fortunate and the chosen one (or the lucky one)⁹ that the work of Sri Ram who is the Parmatma (the supreme Soul, the Lord God)¹⁰ has been entrusted to me and I have done it successfully¹¹'. Just about this time, a loud sound of chuckling and giggling¹² came from inside the royal palace (12).

1. भूमौ शयनां 2. शोचन्ती 3. त्रातारं नाधि 4. कुशां 5. उपवास 6. कपिकुञ्जरः 7. ददर्श 8. कृतार्थोऽहं 9. कृतार्थोऽहं 10. परमात्मनः 11. साधितं 12. किलकिला

किमेतदिति सँल्लीनो वृक्षपत्रेषु मारुतिः।

आयान्तं रावणं तत्र स्त्रीजनैः परिवारितम्॥१३॥

दशास्यं विंशतिभुजं नीलाञ्जनचयोपमम्।

दृष्ट्वा विस्मयमापन्नः पत्रखण्डेष्वलीयत॥१४॥

13-14. Maruti (Hanuman) wondered what that sound meant and saw through the thick foliage that Ravana was coming there accompanied by other women (13). Seeing his 10 mouths (heads)¹, 20 arms² and a black body which was like a mountain of 'Kajjal' (literally, black soot mixed with oil and applied to the eyelids as an ointment)³. Hanuman was very astonished and full of wonder⁴ (at his awe inspiring, formidably colossus, fearsome body). He concealed himself properly among the leaves⁵ (14).

1. दशास्यं 2. विंशतिभुजं 3. नीलाञ्जनचयोपमम् 4. विस्मयमापन्नः 5. पत्रखण्डेष्वलीयत

रावणो राघवेणाशु मरणं मे कथं भवेत्।

सीतार्थमपि नायाति रामः किं कारणं भवेत्॥१५॥

इत्येवं चिन्तयन्नित्यं राममेव सदा हृदि।

तस्मिन्दिनेऽपररात्रौ रावणो राक्षसाधिपः॥१६॥

स्वप्ने रामेण सन्दिष्टः कश्चिदागत्य वानरः।

कामरूपधरः सूक्ष्मो वृक्षाग्रस्थोऽनुपश्यति॥१७॥

15-17. Ravana was constantly worrying as to when he would die at the hands of Raghav (Sri Ram)¹, and wondered why he (Ram) has not yet come even for the sake of Sita² (15). In this manner, since he was constantly thinking of Sri Ram in his heart, the king of demons Ravana had a dream late that night³ that some monkey who could assume any form that he wished⁴ had brought a message from Sri Ram⁵ and having assumed a miniature form, he was sitting on the branch of a tree⁶ and observing all the going ons (16-17).

1. मरणं राघवेणाशु 2. सीतार्थमपि 3. अपर रात्रौ स्वप्ने 4. कामरूपधरः 5. सन्दिष्टः रामेण 6. वृक्षाग्रस्थोऽ

[Note :- Ravana had all along known or had guessed rather accurately, that Sri Ram and Sita were no ordinary people. He knew that his only chance of deliverance, emancipation and salvation was now at hand, or he would lose the golden opportunity forever. See also Aranya Kand, Canto 5, verse nos. 58-61. That is why he was so eager to face Sri Ram and had precipitated the stand-off with him by stealing Sita. This verse, as many others, clearly show that Ravana had kidnapped Sita not with the intention to satisfy his lust or passions or had any amorous designs on her; it was a medium, an excuse, to get rid of his evil body and free himself from the fetters that tied his soul to it. See also (i) Aranya Kand, Canto 5, verse nos. 58-61; Canto 6, verse 30-35; Canto 7, verse 65; (ii) Lanka Kand, Canto 7, verse nos. 44-47; Canto 10, verse 55-61 and (iii) Uttar Kand, Canto 3, verse nos. 31-42.]

इति दृष्ट्वाद्भङ्गं स्वप्नं स्वात्मन्येवानुचिन्त्य सः।

स्वप्नः कदाचित्सत्यः स्यादेवं तत्र करोम्यहम्॥१८॥

जानकीं वाक्शरैर्विद्ध्वा दुःखितां नितरामहम्।

करोमि दृष्ट्वा रामाय निवेदयतु वानरः॥१९॥

18-19. When he saw this strange and mysterious dream, he thought to himself, 'May be this dream is true. So, if that is the case, I must do one thing (18). I must reproach and verbally torment¹ Sita in harsh words so that she becomes extremely distressed, agitated and miserable². As a result, that monkey (who must be hiding somewhere nearby, as per the dream, in the tree) would hear all that and go back and tell Sri Ram all about it³' (19).

1. वाक्शरैर्विद्ध्वा 2. दुःखितां 3. रामाय निवेदयतु वानरः

इत्येवं चिन्तयन्सीतासमीपमगमद्द्रुतम्।

नू पुराणां किङ्किणीनां श्रुत्वा शिञ्जितमङ्गना॥२०॥

सीता भीता लीयमाना स्वात्मन्येव सुमध्यमा।

अधोमुख्यश्रुनयना स्थिता रामार्पितान्तरा॥२१॥

20-21. Deciding thus, he immediately went hastily near Sita. Hearing the sound of the anklets and bracelets (worn by Ravana's women)¹, the auspicious² Sita (20) became scared³. She gathered herself (i.e., shrunk herself as much as she physically and practically could)⁴, with legs drawn in towards her midriff, and sat with a lowered face⁵. Her eyes were filled with tears and she concentrated her heart (i.e., fixed it⁷) in the thoughts of Sri Ram⁸ (21).

1. नूपुराणां, किङ्किणीनां 2. मङ्गना 3. भीता 4. लियमाना स्वात्मन्येव 5. सुमध्यमा अधोमुख्य 6. अश्रुनयना 7. स्थिता 8. रामार्पितान्तरा

रावणोऽपि तदा सीतामालोक्याह सुमध्यमे।

मां दृष्ट्वा किं वृथा सुभ्रु स्वात्मन्येव विलीयसे॥२२॥

रामो वनचराणां हि मध्ये तिष्ठति सानुजः।

कदाचिद्दृश्यते कैश्चित्कदाचिन्नैव दृश्यते॥२३॥

मया तु बहुधा लोकाः प्रेषितास्तस्य दर्शने।

न पश्यन्ति प्रयत्नेन वीक्षमाणाः समन्ततः॥२४॥

22-24. Seeing Sita, Ravana said, 'Oh the one with an attractive waist¹ and beautiful eye-

brows (i.e., glances)²! Why do you unnecessarily shrivel (shrink, shirk) so much on seeing me³? (22). Sri Ram stays with his brother among the forest dwellers⁴. He is visible to some and invisible to others⁵. [In other words, he lives among hermits, sages and ascetics. Some can see him in his true, supreme form while meditating upon him, while others can't.] (23). I had sent so many messengers to see (locate) him, but inspite of looking around carefully everywhere, they could not see (find) him. [In other words, I had tried to fix or divert my sense organs as well as my mind, intellect and heart towards him, but was never once successful. I couldn't fix myself on his true form i.e., I could not meditate and concentrate my mind and intellect on the Lord, and thereby attain enlightenment, emancipation and salvation.] (24).

1. सुमध्यमे 2. सुभ्रु 3. स्वात्मन्येव विलयसे मां दृष्ट्वा किं वृथा 4. वनचराणां हि मध्ये तिष्ठति सानुजः
5. कदाचिद्दृश्यते कैश्चित्कदाचिनैव दृश्यते

[Note :- Sita was already in a very miserable and wretched condition. See verse nos. 8-10. So, by no means can she appear attractive. These lascivious words used by Ravana to describe her in verse no. 22 are just to tease her. Further, the ensuing verse nos. 23-28 have a double meaning, as it were. On the face of it, Ravana appears to criticise, deride, pour scorn at and ridicule Sri Ram so as to tease and mentally torment Sita, but read in the context of verse no. 15-19 above, they assume a different connotation. Such interpretations of his words with a spiritual incline are included in box bracket with each verse.]

किं करिष्यसि रामेण निःस्पृहेण सदा त्वयि।
त्वया सदालिङ्गितोऽपि समीपस्थोऽपि सर्वदा॥२५॥
हृदयेऽस्य न च स्नेहस्त्वयि रामस्य जायते।
त्वत्कृतान्सर्वभोगांश्च त्वद्गुणानपि राघवः॥२६॥

25-26. What have you got to do with Sri Ram now¹? He always remains indifferent/apathetic² towards you, inspite of the fact that he always stayed, lived with you³ and was embraced by you⁴. [In other words, though the Maha Maya or the great delusionary powers that you represent always stayed near and around him, almost engulfing or surrounding him, he still remained unattached, dispassionate, unconcerned, indifferent and renunciate towards that Maya.] (25). He cannot (or does not) have affection⁵ for you because he hasn't bothered about you till now though he had had a lot of comforts and enjoyments from you⁶ when you have so many qualities (that should have been lucrative or enticing enough to attract anyone else)⁷. [In other words, since the supreme Lord that Sri Ram is, is unattached to anything whatsoever, your delusionary powers do not have any influence on him or do not effect him, and he gives not a damn to your antics and entangling maveric tricks.] (26).

1. किं करिष्यसि रामेण 2. निःस्पृहेण 3. समीपस्थो 4. सदालिङ्गितो 5. स्नेह स्त्वयि हृदये न च 6. सर्वभोगांश्च 7. त्वद्गुणानपि

भुञ्जानोऽपि न जानाति कृतघ्नो निगुणोऽधमः।
त्वमानीता मया साध्वी दुःखशोकसमाकुला॥२७॥

इदानीमपि नायाति भक्तिहीनः कथं ब्रजेत्।

निःसत्त्वो निर्ममो मानी मूढः पण्डितमानवान्॥२८॥

27-28. Though he had enjoyed everything, he is so thankless and ungrateful¹, virtueless and dumb² as well as lowly and mean³ that he never bothers to remember them. I have kidnapped you⁴, you are his chaste, loyal, honourable wife⁵ and are greatly confounded and agitated due to some sorrows, distress, troubles and torments⁶. [In other words, the supreme Lord does not regard himself as the one who does anything, or involves himself in enjoying anything. Similarly, he is the destroyer of deeds done together with their fruits, is without any of the 3 qualities of Sat, Raj and Tam and is most humble inspite of being the only Lord of the world.] (27). Inspite of all this, he has still not come to retrieve you and take you back. How can he come when he has no affection for you? He is absolutely inept/incapable⁷, devoid of all compassion (or is virtually cruel and merciless in his heart⁸), proud, arrogant and haughty⁹, is ignorant, a dude and foolish¹⁰ and thinks himself to be very sagacious, wise and intelligent¹¹. [In other words since he is not attached or infatuated with Maya, he has paid no attention to it. He has not come to my heart because I am attracted to you, and you are Maya personified. That is why Ram cannot enter my heart till the time you, the Maya, has sway over it. He is without any attribute, emotions and pride. He appears to be dumb but in actual fact, he is most sagacious, erudite, wise, intelligent and enlightened.] (28).

1. कृतघ्नो 2. निर्गुणो 3. अधमः 4. भुञ्जानोऽपि 5. साध्वी 6. दुःखशोकसमाकुला 7. निःसत्त्वो 9 निर्ममो 9. मानी 10 मूढः 11. पण्डित मानवान्

[Note :- Verse nos. 23-28 are fine examples of sentences that have a double edged meaning—they appear to say something and mean absolutely different and opposite thing. The first meaning of the words of the verses put Ravana in a bad spotlight. But a deeper insight in to their hidden meaning elevates Ravana to a high philosophical pedestal or spiritual plain.]

नराधमं त्वद्विमुखं किं करिष्यसि भामिनि।

त्वय्यतीव समासक्तं मां भजस्वासुरोत्तमम्॥२९॥

देवगन्धर्वनागानां यक्षकिन्नरयोषिताम्।

भविष्यसि नियोक्त्री त्वं यदि मां प्रतिपद्यसे॥३०॥

29-30. Oh noble woman (भामिनि)! What have you got to do with that lowly man (नराधमं) who is indifferent to you? Look! I, who is the best among the demons, have great affection for you. So you must accept me (29). If you remain under me, you shall rule over the women of the Gods, the Gandharvas (celestial musicians), Naags (subterranean creatures; literally, legendary serpents), Yakshas (mythological demi-Gods), and Kinnars (celestials dancers and singers)' (30).

रावणस्य वचः श्रुत्वा सीतामर्षसमन्विता।

उवाचाधोमुखी भूत्वा निधाय तृणमन्तरे॥३१॥

राघवाद्भिष्यता नूनं भिक्षुरूपं त्वया धृतम्।
रहिते राघवाभ्यां त्वं शुनीव हविरध्वरे॥३२॥

31-32. Hearing these most reprehensible, outrageously contemptuous and sarcastic words of Ravana, Sita felt very indignant, vexed, angry and appalled. She bent her head in disgust and dismay and keeping a blade of grass in between her and Ravana¹, she said (31), 'Oh you vile, lowly fellow²! There is no doubt in it that you became a mendicant³ because you were frightened of Raghav (Sri Ram) and when he and his brother were absent, you stole/abducted⁴ me like a dog steals the offerings of a fire sacrifice⁵ when it finds the place unattended (32).

1. तृणमन्तरे 2. धृतम् 3. भिक्षु 4. हतवानसि 5. त्वं शुनीव हविरध्वरे

हतवानसि मां नीच तत्फलं प्राप्स्यसेऽचिरात्।
यदा रामशराघातविदारितवपुर्भवान्॥३३॥
ज्ञास्यसेऽमानुषं रामं गमिष्यसि यमान्तिकम्।
समुद्रं शोषयित्वा वा शरैर्बद्ध्वाथ वारिधिम्॥३४॥
हन्तुं त्वां समरे रामो लक्ष्मणेन समन्वितः।
आगमिष्यत्यसन्देहो द्रक्ष्यसे राक्षसाधम॥३५॥

33-35. You shall very soon get its reward (or punishment). You shall be pierced by the rain (i.e., hail, shower) of Sri Ram's arrows (33) and go to hell¹. It will be then that you realise that he (Sri Ram) is not an ordinary human². The ocean would either be dried up³ or a bridge would be built over it by the arrows (of Sri Ram and Laxman)⁴ (34). Oh the most lowly and wretched demon⁵! There is no doubt that you will soon see (or find out) that Sri Ram along with Laxman will come to kill you in the battle⁶ (35).

1. राम शराघात विदारित यमान्तिकम् 2. ज्ञास्यसेऽमानुषं रामं 3. शोषयित्वा वारिधिम् 4. शरैर्बद्ध्वाथ 5. राक्षसाधम् 6. हन्तुं समर

त्वां सपुत्रं सहबलं हत्वा नेष्यति मां पुरम्।
श्रुत्वा रक्षः पतिः क्रुद्धो जानक्याः परुषाक्षराम्॥३६॥
वाक्यं क्रोधसमाविष्टः खङ्गमुद्यम्य सत्वरः।
हन्तुं जनकराजस्य तनयां ताम्रलोचनः॥३७॥

36-37. He will kill you along with your sons and take me back to the city (Ayodhya)¹. Hearing these stern words of rebuke from Janki (Sita), the demon king Ravana became furious with anger (36). His eyes became red with anger and he pulled out his sword to kill the daughter of Janak (Sita) (37).

मन्दोदरी निवार्याह पतिं पतिहिते रता।
त्यजैनां मानुषीं दीनां दुःखितां कृपणां कृशाम्॥३८॥
देवगन्धर्वनागानां बह्व्यः सन्ति वराङ्गनाः।
त्वामेव वरयन्त्युच्चैर्मदमत्तविलोचनाः॥३९॥

38-39. Then Mandodari—who was always eager to protect the interest of her husband¹—intervened. She stopped her husband and said, 'Oh husband! Leave aside this woman² who is already distressed and wretched³, emaciated and weak⁴, sorrowful, anguished,

miserable and tormented⁵ (38). There are so many attractive and lustful women proud of their beauty, having enchanting, intoxicated eyes⁶, belonging to the Gods, Gandharvas and Naags who are only too eager and anxious to accept (marry) you⁷ (so why do you yearn for this miserable and wretched woman?) (39).

1. पतिहिते रता 2. त्यजैनां मानुषीं 3. दीनां 4. कृशाम् 5. दुःखितां कृपणां 6. मदमत्त विलोचनाः 7. वरयन्त्युच्चै

ततोऽब्रवीद्दशग्रीवो राक्षसीर्विकृताननाः।

यथा मे वशगा सीता भविष्यति सकामना।

तथा यतध्वं त्वरितं तर्जनादरणादिभिः॥४०॥

द्विमासाभ्यन्तरे सीता यदि मे वशगा भवेत्।

तदा सर्वसुखोपेता राज्यं भोक्ष्यति सा मया॥४१॥

यदि मासद्वयादूर्ध्वं मच्छय्यां नाभिनन्दति।

तदा मे प्रातराशाय हत्वा कुरुत मानुषीम्॥४२॥

40-42. Then Ravana ordered many demonesses having formidably terrifying and dreadful bodies¹, 'Oh demonesses! Do such things (i.e., try all those methods) by which Sita gets attracted towards me (i.e., desires to have and accept me²) and comes under my control and influence—either by fear³ or by respect and honour⁴ (40). If she comes under my control (or yields to me) within two months⁵ then she will enjoy the kingdom and be endowed with all happiness and comfort (41). On the other hand, if she does not accept to come to my bed⁶ within these two months⁷ then kill this human being⁸ and serve her for my breakfast⁹ (42).

1. विकृताननाः 2. सकामना 3. तर्जना 4. आदरणा 5. द्विमासाभ्यन्तरे 6. मच्छय्यां नाभिनन्दति 7. मासद्वया 8. हत्वा कुरुत मानुषीम् 9. तदा मे प्रातराशाय

इत्युक्त्वा प्रययौ स्त्रीभी रावणोऽन्तः पुरालयम्।

राक्षस्यो जानकीमेत्य भीषयन्त्यः स्वतर्जनैः॥४३॥

तत्रैका जानकीमाह यौवनं ते वृथा गतम्।

रावणेन समासाद्य सफलं तु भविष्यति॥४४॥

43-44. Saying this, Ravana went to his palace along with his women while the demonesses came to Janki (Sita) and started frightening and tormenting her¹ as they thought fit (43). One among them said lewdly, 'Oh Janki! Your youth has gone to waste². If you establish cohabitational relationship³ with Ravana, it can be beneficial (useful) to you (i.e., you would have put your youth to some good use by enjoying it instead of frittering it away in sorrows besides, you will have to die if you do not yield to the demands of Ravana)' (44).

1. भीषयन्त्यः 2. यौवनं वृथागतम् 3. समासाद्य

अपरा चाह कोपेन किं विलम्बेन जानकि।

इदानीं छेद्यतामङ्गं विभज्य च पृथक् पृथक्॥४५॥

अन्या तु खङ्गमुद्यम्य जानकीं हन्तुमुद्यता।

अन्या करालवदना विदार्यास्यमभीषयत्॥४६॥

45-46. Another demoness showed her anger and exasperation and said, 'Oh Janki! Why

do you delay (procrastinate) further?' Some threatened to cut her body in separate pieces¹ (45) while another drew a sword to kill her². One demoness began to frighten her by opening her terribly frightening mouth³ (46).

1. छेद्यतामङ्ग विभज्य पृथक् पृथक् 2. खड्गमुद्यम्य हन्तुमद्यता 3. करालवदना विदार्यास्यमभीषयत्

एवं तां भीषयन्तीस्ता राक्षसीर्विकृताननाः।

निवार्य त्रिजटा वृद्धा राक्षसी वाक्यमब्रवीत्॥४७॥

शृणुध्वं दुष्टराक्षस्यो मद्वाक्यं वो हितं भवेत्॥४८॥

47-48. Then, when those terrible demonesses were trying to terrify Sita into submission, an aged demoness by the name of Trijata stopped them and said (47), 'Oh you wicked demonesses! Listen to what I say—it will be for your own benefit (so you must pay heed to my advise) (48).

न भीषयध्वं रुदतीं नमस्कुरुत जानकीम्।

इदानीमेव मे स्वप्ने रामः कमललोचनः॥४९॥

आरुह्यैरावतं शुभ्रं लक्ष्मणेन समागतः।

दग्ध्वा लङ्कापुरीं सर्वा हत्वा रावणमाहवे॥५०॥

49-50. Do not scare and torment¹ this harried, weeping and woefully lamenting² Janki (Sita), but instead you must bow before her i.e., respect and honour her, pay your obeisance to her³. I have seen a dream that the lotus-eyed Sri Ram (49), accompanied by Laxman, has arrived astride a white Eravat elephant⁴. He has burnt the whole city of Lanka and has killed Ravana in a great war⁵ (50).

1. न भीषयध्व 2. रुदतीं 3. नमस्कुरुत 4. आरुह्यैरावतं 5. हत्वा रावणमाहवे

आरोप्य जानकीं स्वाङ्गे स्थितो दृष्टोऽगमूर्धनि।

रावणो गोमयहृदे तैलाभ्यक्तो दिगम्बरः॥५१॥

अगाहत्युत्तपौत्रैश्च कृत्वा वदनमालिकाम्।

विभीषणस्तु रामस्य सन्निधौ हृष्टमानसः॥५२॥

51-52. Then I saw that he is sitting on a high mountain top¹ with Janki (Sita) on his lap (i.e., by his side)². Ravana is wearing a garland of human skulls³, has oil smeared on his body⁴, is naked⁵ and accompanied by his sons⁶ and grand sons⁷, repeatedly plunging himself in a pond of slush made of cowdung⁸. Vibhishan is sitting near Sri Ram most delightedly and exhilarated in heart⁹ (51-52).

1. अगमूर्धनि 2. जानकीं स्वाङ्गे स्थितो 3. वदन मालिकाम् 4. तैलाभ्यक्तो 5 दिगम्बरः 6. त्पुत्र 7. पौत्रै 8. गोमयहृदे 9. हृष्टमानसः

सेवां करोति रामस्य पादयोर्भक्तिसंयुतः।

सर्वथा रावणं रामो हत्वा सकुलमञ्जसा॥५३॥

विभीषणायाधिपत्यं दत्त्वा सीतां शुभननाम्।

अङ्गे निधाय स्वपुरीं गमिष्यति न संशयः॥५४॥

53-54. He is serving Sri Ram's feet with great devotion. This shows that Sri Ram will kill Ravana and destroy his entire clan (except Vibhishan)¹ (53) and give the kingdom to

Vibhishan. Then he will go back to his own city² with the auspicious Sita by his side³ (54).

1. रावणो रामं हत्वा सकुलमंजसा 2. स्वपुरीं 3. शुभान अंक

[Note :- Verse nos. 49-54 is Trijata's dream. It was a forewarning or precursor of what was to come in the following days.]

त्रिजटाया वचः श्रुत्वा भीतास्ता राक्षसस्त्रियः।

तूष्णीमासंस्तत्र तत्र निद्रावशमुपागताः॥५५॥

तर्जिता राक्षसीभिः सा सीता भीतातिविह्वला।

त्रातारं नाधिगच्छन्ती दुःखेन परिमूर्च्छिता॥५६॥

55-56. Hearing these words of Trijata, the demonesses became extremely frightened. They sat down quietly and after sometime, they all fell asleep (55). Sita was so terrified¹ at the aggressive and threatening posture and behaviour of the demonesses that when they quietened down and fell asleep, she fainted due to exhaustion and mental anguish² because she saw no succour forthcoming to end her horrors, torments, sorrows, anguish, troubles and tribulations³ (56).

1. भीतातिविह्वल 2. परिमूर्च्छिता 3. त्रातारं

अश्रुभिः पूर्णनयना चिन्तयन्तीदमब्रवीत्।

प्रभाते भक्षयिष्यन्ति राक्षस्यो मां न संशयः।

इदानीमेव मरणं केनोपायेन मे भवेत्॥५७॥

57. When she regained her consciousness, she became very worried and perturbed, and said with tearful eyes to Trijata, 'There is no doubt that the demonesses would eat me up as soon as it is day break. What is the way that I can die now (instead of being killed by them)?' (57).

एवं सुदुःखेन परिप्लुता सा विमुक्तकण्ठं रुदती चिराय।

आलम्ब्य शाखां कृतनिश्चया मृतौ न जानती कञ्चिदुपायमङ्गना॥५८॥

58. Having thus decided to end her life¹ but finding no way to do it², the most auspicious one³ (Sita) caught hold of the branch of a tree and wept very bitterly and profusely⁴ for a long time⁵ (58).

1. कृतनिश्चया मृतौ 2. न जानती कञ्चिदुपाय 3. मङ्गना 4. विमुक्तकण्ठ रुदती 5. चिराय

[Note :- We really empathise with Sita. Even the hardened of souls is moved to pity at her precarious condition. This last verse no. 58 is the climax for her sorrows, miseries and torments, for in the next Canto, Hanuman appears before her and gives that proverbial breath of life to her bemoaning and distressed soul. No wonder then that Sita blessed him with all the possible boons with utmost sincerity at her command. And no wonder also that he was the most favourite of her for the rest of her life. What more can a mother expect from her son? And that is why Hanuman was called a 'son' by her. See next Canto 3, verse no. 63.]

Sundar Kand — Canto 3

Hanuman meets Sita; Destruction of Ashok grove;

Hanuman's capture by the demons

श्रीमहादेव उवाच

उद्धन्धनेन वा मोक्ष्ये शरीरं राघवं विना।

जीवितेन फलं किं स्यान्मम रक्षोऽधिमध्यतः॥१॥

दीर्घा वेणी ममात्यर्थमुद्धन्धाय भविष्यति।

एवं निश्चितबुद्धिं तां मरणायाथ जानकीम्॥२॥

विलोक्य हनुमान्किञ्चिद्विचार्यैतदभाषत।

शनैः शनैः सूक्ष्मरूपो जानक्याः श्रोत्रगं वचः॥३॥

1-3. Lord Shiva said—'Oh Parvati! In this way, the lamenting and weeping Sita thought in despair, 'Why not I kill myself by hanging and get rid of my torments? What is the use of living amongst these wicked demons without Raghav (Sri Ram)? (1). My long plait of hairs (वेणी) is sufficient to hang myself with'. Observing that Janki (Sita) has decided to kill herself (by hanging or any other means) (2), the miniature Hanuman thought of something in his heart and said slowly in a soft voice loud enough to reach Sita's ears (3).

इक्ष्वाकुवंशसम्भूतो राजा दशरथो महान्।

अयोध्याधिपतिस्तस्य चत्वारो लोकविश्रुताः॥४॥

पुत्रा देवसमाः सर्वे लक्षणैरुपलक्षिताः।

रामश्च लक्ष्मणश्चैव भरतश्चैव शत्रुहा॥५॥

4-5. 'King Dasrath, who was born in the clan of Ikshwaku, was very renowned and virtuous. To him were born four sons who are famous in all the 3 worlds (celestial, terrestrial and subterranean) (4). Those sons are as auspicious and divine as Gods (देवसमाः) and are endowed with all the auspicious, divine, noble and virtuous characters. Their names are Ram, Laxman, Bharat and Shatrughan (5).

ज्येष्ठो रामः पितुर्वाक्या इण्डकारण्यमागतः।

लक्ष्मणेन सह भ्रात्रा सीतया भार्यया सह॥६॥

उवास गौतमीतीरे पञ्चवट्यां महामनाः।

तत्र नीता महाभागा सीता जनकनन्दिनी॥७॥

6-7. The eldest son Sri Ram came to the Dandakaranya forest along with his brother Laxman and wife Sita on the orders of his father (6). That exalted one¹ (Sri Ram) stayed at Panchvati on the banks of river Gautami with the most fortunate and great daughter of Janak, Sita² (7).

1. महामतः 2. महाभागा सीता जनकनन्दिनी

रहिते रामचन्द्रेण रावणेन दुरात्मना।

ततो रामोऽतिदुःखार्तो मार्गमाणोऽथ जानकीम्॥८॥

जटायुषं पक्षिराजमपश्यत्पतितं भुवि।
तस्मै दत्त्वा दिवं शीघ्रमृष्यमूकमुपागमत्॥९॥

8-9. When Sri Ram was not there, the evil hearted and wicked Ravana took away Janki (Sita). Then Sri Ram was overwhelmed with sorrows and anguish of separation and while searching for her here and there on the path (8), he saw Jatau, the king of birds, lying wounded on the ground. He immediately sent him to the divine abode of Gods (i.e., heaven). Then he (Sri Ram) came to Rishyamook mountain (9).

सुग्रीवेण कृता मैत्री रामस्य विदितात्मनः।
तद्भार्याहारिणं हत्वा वालिनं रघुनन्दनः॥१०॥
राज्येऽभिषिच्य सुग्रीवं मित्रकार्यं चकार सः।
सुग्रीवस्तु समानाय्य वानरान्वानरप्रभुः॥११॥
प्रेषयामास परितो वानरान्परिमार्गणे।
सीतायास्तत्र चैकोऽहं सुग्रीवसचिवो हरिः॥१२॥

10-12. Coming there, the sagacious, erudite, enlightened and wise¹ Sri Ram made friends with Sugriv. Then Raghunandan (Sri Ram) killed Bali who had stolen his (Sugriv's) wife² (10) and installed Sugriv on the throne of Kishkindha. In this manner, he successfully did the work of his friend Sugriv. (Similarly, Sugriv reciprocated his gesture by promising to search for Sita.) Sugriv also summoned all the monkeys for the Lord's work (11) and sent them in all the directions in search of Sita³. Out of those monkeys, I am one of Sugriv's ministers⁴ (12).

1. विदितात्मनः 2. तद्भार्याहारिणं 3. सीतायास्तत्र 4. सुग्रीवसचिवो

सम्पातिवचनाच्छीघ्रमुल्लङ्घ्य शतयोजनम्।
समुद्रं नगरीं लङ्कां विचिन्वज्जानकीं शुभाम्॥१३॥
शनैरशोकवनिकां विचिन्वत् शिंशपातरुम्।
अद्राक्षं जानकीमत्र शोचन्तीं दुःखसम्प्लुताम्॥१४॥
रामस्य महिषीं देवीं कृतकृत्योऽहमागतः।
इत्युक्त्वोपररामाथ मारुतिर्बुद्धिमत्तरः॥१५॥

13-15. I leapt across the ocean which is 100 Yojans (800 miles) wide on the advise of Sampati and have come to Lanka. Here, I searched all over the place for Janki (Sita), the auspicious and virtuous¹ one (13). Gradually, while searching for her in the Ashok grove, I saw this Shinshupa (Indian red wood) tree. Here I saw (found) Janki full of gloom, contrition, remorse and anguish² (14). By seeing the goddess who is the consort³ of Sri Ram, the purpose of my coming here has been successfully fulfilled i.e., my efforts have been amply rewarded'. Saying so, the most wise, sagacious, erudite and intelligent son of the wind-God⁴, Hanuman became silent (15).

1. शुभाम् 2. शोचन्तीं दुःख 3. महिषीं 4. मारुतिर्बुद्धिमत्तरः

सीता क्रमेण तत्सर्वं श्रुत्वा विस्मयमाययौ।
किमिदं मे श्रुतं व्योम्नि वायुना समुदीरितम्॥१६॥

स्वप्नो वा मे मनोभ्रान्तिर्यदि वा सत्यमेव तत्।
 निद्रा मे नास्ति दुःखेन जानाम्येतत्कुतो भ्रमः॥१७॥
 येन मे कर्णपीयूषं वचनं समुदीरितम्।
 स दृश्यतां महाभागः प्रियवादी ममाग्रतः॥१८॥

16-18. Hearing this sequence of events, Sita was extremely astonished¹. She wondered, 'The words which I have heard in the sky, have they been spoken by the wind²? (16). Or is it a dream³ or is it my hallucination or imagination⁴? Or is it all true⁵. Since I cannot sleep due to extreme sorrows, anguish and mental torments and agitations, therefore it cannot be a dream; on the other hand, I can actually hear those words by my own ears, so it cannot be the flight of my imagination⁶ (17). That person who has spoken these sweet and comforting words to me⁷—words which appear like nectar for my ears⁸—I request that great soul⁹ to appear before me (or make himself visible to me)¹⁰ (18).

1. विस्मय 2. वायुना समुदीरितम् 3. स्वप्नो 4. मनोभ्रान्ति 5. सत्यमेव 6. भ्रमः 7. प्रियवादी 8. कर्णपीयूषं समुदीरितम् 9. महाभागः 10. दृश्यतां ममाग्रतः

श्रुत्वा तज्जानकीवाक्यं हनुमान्त्रखण्डतः।
 अवतीर्य शनैः सीतापुरतः समवस्थितः॥१९॥
 कलविङ्कप्रमाणाङ्गो रक्तास्यः पीतवानरः।
 ननाम शनकैः सीतां प्राञ्जलिः पुरतः स्थितः॥२०॥

19-20. Hearing these words of Janki (Sita), Hanuman emerged from behind the cover of foliage and came down slowly, and stood before her (19). At that moment he had the form of a monkey with the size of the bird 'Kalwink'¹ (sparrow) with a reddish body and golden radiance². He came slowly in front of Sita and bowed before her with folded hands (20).

1. कलविङ्कप्रमाणाङ्गो 2. रक्तास्यः पीत वानरः

[Note :- The words slowly, gradually, on tip-toes शनैः, शनकैः etc. shows that (i) Hanuman did not wish to startle Sita because any swift movement would have made her nervous and terrified because she was on the edge and had taut nerves already on the verge of a breakdown. (ii) It would also have alerted the demonesses surrounding Sita who were by this time fast asleep—see Canto 2, verse no. 55.]

दृष्ट्वा तं जानकी भीता रावणोऽयमुपागतः।
 मां मोहयितुमायातो मायया वानराकृतिः॥२१॥
 इत्येवं चिन्तयित्वा सा तूष्णीमासीदधोमुखी।
 पुनरप्याह तां सीतां देवि यत्त्वं विशङ्कसे॥२२॥
 नाहं तथाविधो मातस्त्यज शङ्कां मयि स्थिताम्।
 दासोऽहं कोसलेन्द्रस्य रामस्य परमात्मनः॥२३॥
 सचिवोऽहं हरीन्द्रस्य सुग्रीवस्य शुभप्रदे।
 वायोः पुत्रोऽहमखिलप्राणभूतस्य शोभने॥२४॥

21-24. Seeing him, Janki was afraid that Ravana has come disguised as a monkey¹ to trap her (21). Thinking thus, she kept sitting with a bowed face. Then he (Hanuman) said once

again to Sita, 'Oh goddess! I am not the one whom you suspect me to be². Oh mother! Whatever suspicions and doubts you have about me, you must remove them. I am a humble servant³ of Sri Ram, the supreme soul⁴ and the king of Kaushal⁵ (Ayodhya) (22-23). Oh the bestower of auspiciousness and welfares⁶! I am a minister of the king of monkeys⁷, Sugriv. Oh the adorable and worthy one⁸! I am the son of the wind-God who is the life giving force for the whole world⁹ (24).

1. मायया वानराकृतिः 2. विशङ्कसे नाहं तथाविधो 3. दासोऽहं 4. परमात्मनः 5. कोसलेन्द्र 6. शुभप्रदे 7. सचिव हरिन्द्रस्य 8. शोभने 9. अखिलप्राण भूतस्य

तच्छ्रुत्वा जानकी प्राह हनूमन्तं कृताञ्जलिम्।
वानराणां मनुष्याणां सङ्गतिर्घटते कथम्॥२५॥
यथा त्वं रामचन्द्रस्य दासोऽहमिति भाषसे।
तामाह मारुतिः प्रीतो जानकीं पुरतः स्थितः॥२६॥

25-26. Hearing this, Janki said to Hanuman who was standing in front of her with folded hands, 'That you say you are a servant (subordinate, follower, devotee) of Sri Ramchandra¹—say, how is it possible that a monkey and a human can become friends or companions²'. Then Hanuman, who was standing in front of her, replied to her most cheerfully³ (25-26)—

1. त्वं रामचन्द्रस्य दासोऽहमिति भाषसे 2. वानराणां मनुष्याणां सङ्गतिर्घटते कथम् 3. तामाह मारुतिः प्रीतो

ऋष्यमूकमगाद्रामः शबर्या नोदितः सुधीः।
सुग्रीवो ऋष्यमूकस्थो दृष्टवान् रामलक्ष्मणौ॥२७॥
भीतो मां प्रेषयामास ज्ञातुं रामस्य हृद्गतम्।
ब्रह्मचारिवपुर्धृत्वा गतोऽहं रामसन्निधिम्॥२८॥

27-28. 'At the instance of Sabari, the wise, erudite and sagacious one (सुधिः i.e., Sri Ram) came to the Rishyamook mountain. Sugriv, who was sitting atop the Rishyamook mountain, saw Sri Ram and Laxman approach (27). He was scared and sent me to find out the cause (reason) of their arrival. Then I came near Sri Ram disguised as a Brahmchari (a celibate Brahmin) (28).

ज्ञात्वा रामस्य सद्भावं स्कन्धोपरि निधाय तौ।
नीत्वा सुग्रीवसामीप्यं सख्यं चाकरवं तयोः॥२९॥
सुग्रीवस्य हता भार्या वालिना तं रघूत्तमः।
जघानैकेन बाणेन ततो राज्येऽभ्यषेचयत्॥३०॥
सुग्रीवं वानराणां स प्रेषयामास वानरान्।
दिग्भ्यो महाबलान्वीरान् भवत्याः परिमार्गणे॥३१॥

29-31. When I found out about the purity (sincerity) of his purpose (i.e., that he had no ill-will or malefic intentions against Sugriv and had a friendly disposition¹), I took them to Sugriv on my shoulders² and befriended them (29). Sugriv's wife had been usurped (snatched, stolen)³ by Bali. The most exalted in Raghu's clan (Sri Ram) killed the latter by a single arrow and installed (anointed) Sugriv on the throne (30). After that, Sugriv sent very brave, strong and most valorous⁴ monkeys in all the directions

in search of you (31).

1. सद्भावं 2. स्कन्धोपरि 3. हता 4. महाबलान्वीरान्

गच्छन्तं राघवो दृष्ट्वा मामभाषत सादरम्॥३२॥
 त्वयि कार्यमशेषं मे स्थितं मारुतनन्दन।
 ब्रूहि मे कुशलं सर्वं सीतायै लक्ष्मणस्य च॥३३॥
 अङ्गुलीयकमेतन्मे परिज्ञानार्थमुत्तमम्।
 सीतायै दीयतां साधु मन्नामाक्षरमुद्रितम्॥३४॥

32-34. When I was ready to start off in your search, Raghav saw me and said (32), 'Oh Maruti's son! All my work, which is very difficult and special, is dependent on you¹. Tell Sita about my and Laxman's welfare² (33). For your identification³ I am giving you this beautiful finger ring of mine on which the letters of my name are etched/engraved⁴ so that Sita will recognise you' (34).

1. कार्यमशेषं त्वयि स्थितं 2. ब्रूहि मे सर्वं लक्ष्मणस्य कुशलं 3. परिज्ञानार्थ 4. मन्नामाक्षरमुद्रितम्

इत्युक्त्वा प्रददौ मह्यं करग्रादङ्गुलीयकम्।
 प्रयत्नेन मयानीतं देवि पश्याङ्गुलीयकम्॥३५॥
 इत्युक्त्वा प्रददौ देव्यै मुद्रिकां मारुतात्मजः।
 नमस्कृत्य स्थितौ दूराद्बद्धाञ्जलिपुटो हरिः॥३६॥
 दृष्ट्वा सीता प्रमुदिता रामनामाङ्कितां तदा।
 मुद्रिकां शिरसा धृत्वा स्रवदानन्दनेत्रजा॥३७॥

35-37. Saying this, Sri Ram took off the ring from his finger and gave it to me. I have brought it very carefully. Oh goddess! You see this ring for yourself' (35). Saying so, the son of the wind-God gave that ring to the goddess (Sita). Then he bowed to her and stood aside at a little distance from her (स्थितो दूरा) (36). Sita was most exhilarated at seeing that ring with Sri Ram's name on it. She put it to her head (in reverence and honour) and tears of joy flowed down from her eyes (37).

कपे मे प्राणदाता त्वं बुद्धिमानसि राघवे।
 भक्तोऽसि प्रियकारी त्वं विश्वासोऽस्ति तवैव हि॥३८॥
 नो चेन्मत्सन्निधिं चान्यं पुरुषं प्रेषयेत्कथम्।
 हनूमन्दृष्टमखिलं मम दुःखादिकं त्वया॥३९॥
 सर्वं कथय रामाय यथा मे जायते दया।
 मासद्वयावधि प्राणाः स्थास्यन्ति मम सत्तम॥४०॥

38-40. Then she said, 'Oh monkey¹! You are my saviour² (i.e., you have saved me drowning in an ocean of grief and sorrows). You are very wise, clever and intelligent³, a devotee of Raghav (Sri Ram)⁴ and most dear to him⁵. I am certain he has full faith/trust on you⁶ (38). If that had not been the case, why would he have sent a non-related male⁷ to me (as his messenger)? Oh Hanuman! You have seen all my agonies, troubles and tribulations⁸ (39). Tell all these things to Sri Ram so that he develops mercy and compassion for me. Oh the

most exalted one⁹! My life will survive for only two months more (40).

1. कपे 2. प्राणदाता 3. बुद्धिमान 4. भक्तो 5. प्रियकारी 6. विश्वासो 7. यान्य पुरुषं 8. दुःखादिकं 9. सत्तम

नागमिष्यति चेद्रामो भक्षयिष्यति मां खलः।

अतः शीघ्रं कपीन्द्रेण सुग्रीवेण समन्वितः॥४१॥

वानरानीकपैः सार्धं हत्वा रावणमाहवे।

सपुत्रं सबलं रामो यदि मां मोचयेत्प्रभुः॥४२॥

41-42. If this does not happen (i.e., if Sri Ram does not save me within the stipulated two months time), this wicked fellow¹ will eat me up². Hence, it is urgent that along with Sugriv and other chief monkeys (41), Lord Ram should kill Ravana together with his sons and army, and liberate me (42).

1. खलः 2. भक्षयिष्यति

तत्तस्य सदृशं वीर्यं वीर वर्णय वर्णितम्।

यथा मां तारयेद्रामो हत्वा शीघ्रं दशाननम्॥४३॥

तथा यतस्व हनुमन्वाचा धर्ममवाप्नुहि।

हनूमानपि तामाह देवि दृष्टो यथा मया॥४४॥

रामः सलक्ष्मणः शीघ्रमागमिष्यति सायुधः।

सुग्रीवेण ससैन्येन हत्वा दशमुखं बलात्॥४५॥

43-45. If it be so then his efforts would be successful. And only then you could describe his valour and fame¹ as you have done just now. [Sita refers to the killing of Bali and restoring Sugriv's wife to him.] You should tell him all that you have seen with such a tact (deftness) that he gets angry and kills the 10-headed (Ravana) and liberate me soon (43). And by doing so, you shall also benefit from the verbal good deed that you would have done². [If your clever and deft use of words could sufficiently inspire and impel Sri Ram to act expeditiously and kill Ravana before he kills me, you will be blessed with reward of righteousness by using your words to save my life]. Then Hanuman said to her, 'Oh goddess! What I have observed shows that (44) Sri Ram along with Laxman, both armed and well prepared, and accompanied by Sugriv and his army, shall come very soon. He shall then forcibly kill the ten-headed Ravana³ (45).

1. वीर्यं वीर वर्णय 2. हनुमन्वाचा धर्ममाप्नुहि 3. ससैन्येन हत्वादशमुखं बलात्

समानेष्यति देवि त्वामयोध्यां नात्र संशयः।

तमाह जानकी रामः कथं वारिधिमाततम्॥४६॥

तीर्त्वायास्यत्यमेयात्मा वानरानीकपैः सह।

हनूमानाह मे स्कन्धावारुह्य पुरुषर्षभौ॥४७॥

46-47. He shall (after having killed Ravana) take you to Ayodhya. Oh goddess, there is no doubt about it'. At this, Janki (Sita) said, 'How will Sri Ram cross the ocean¹ (46) along with the huge army of monkeys² though he (Sri Ram) is 'Ameyatma' and measureless himself³. [Sri Ram has a vast form as Viraat Purush. In the incarnation as a mendicant dwarf (Vaaman) he had measured the whole earth in a single step, so what does this

ocean count for him. But the dilemma is that he would be accompanied by a large army of monkeys. How will they cross the ocean?']. Hanuman replied, "Those two exalted ones (literally, the most excellent amongst men⁴) shall come here astride my shoulders⁵ (47).

1. रामः कथं वारिधि माततम् 2. वानरानीकपैः 3. यास्यत्यमेयात्मा 4. पुरुषर्षभौ 5. स्कन्धवारुह्य

आयास्यतः ससैन्यश्च सुग्रीवो वानरेश्वरः।

विहायसा क्षणेनैव तीर्त्वा वारिधिमाततम्॥४८॥

निर्दहिष्यति रक्षौघांस्त्वत्कृते नात्र संशयः।

अनुज्ञां देहि मे देवि गच्छामि त्वरयान्वितः॥४९॥

द्रष्टुं रामं सह भ्रात्रा त्वरयामि तवान्तिकम्।

देवि किञ्चिदभिज्ञानं देहि मे येन राघवः॥५०॥

48-50. As for the king of monkeys, Sugriv, he shall cross the vast ocean by the air-route (the sky path¹) along with his army in a moment (i.e., a short time)² (48). Then he shall reduce to ashes and crush³ the entire horde of demons in order to recover/retrieve you. There is no doubt about it. Oh goddess! Now give me permission; I shall go back forthwith⁴ (49) and see (meet) Sri Ram and try to bring him along with his brother as soon as I can⁵. Oh goddess! Give me some token (so that Sri Ram is convinced that I have met you) (50).

1. विहायसा 2. क्षणेनैव 3. घांस्त्वत्कृते 4. त्वरयान्वितः 5. त्वरयामि तवान्तिकम्

विश्वसेन्मां प्रयत्नेन ततो गन्ता समुत्सुकः।

ततः किञ्चिद्विचार्याथ सीता कमललोचना॥५१॥

विमुच्य केशपाशान्ते स्थितं चूडामणिं ददौ।

अनेन विश्वसेद्रामस्त्वां कपीन्द्र सलक्ष्मणः॥५२॥

51-52. That will help Sri Ram believe me¹. I will take it with me very carefully² and approach him most eagerly, with sincerity of purpose and urgency³. Then the lotus-eyed Sita thought for sometime (i.e., pondered over what to give him) (51) and then took off the 'Chudamani'⁴ tucked in her hairs and gave it to him. (Chudamani is an ornament worn by ladies in the hair, much like a hair pin.) She said to Hanuman, 'Oh the king of monkeys⁵! By this Sri Ram and Laxman will believe you (52).

1. विश्वसेन्मां 2. प्रयत्नेन 3. समुत्सुकः 4. चूडामणिं 5. कपीन्द्र

अभिज्ञानार्थमन्यच्च वदामि तव सुब्रत।

चित्रकूटगिरौ पूर्वमेकदा रहसि स्थितः।

मदङ्गे शिर आधाय निद्राति रघुनन्दनः॥५३॥

ऐन्द्रः काकस्तदागत्य नखैस्तुण्डेन चासकृत्।

मत्पादाङ्गुष्ठमारक्तं विददारामिषाशया॥५४॥

53-54. Oh the one who is steadfast and truthful to the righteous vows made by him in good earnest¹! I am telling you one more secret to make him (Sri Ram) believe you. Once, Raghunandan (Sri Ram) was sleeping with his head on my lap² while alone during our sojourn on the Chitrakoot mountain (53). Just at that time the son of Indra (Jayant) came down disguised as a crow and mistaking (or thinking that) the red great toe of my

foot to be a piece of meat, he tore at (lacerated) it with his beaks and claws³ (54).

1. सुव्रत 2. मदङ्गे शिर आधाय निद्राति 3. विददारामिसाशया नखैस्तुण्डेन चासकृत

[Note :- It must be noted that Sita did not move her legs even a fraction nor raised any alarm while the crow was poking and nibbling at her toe because that would have disturbed the sleep of Sri Ram. This is a great testimony of her love, devotion, sense of duty and submission towards the comfort and service of Sri Ram.]

ततो रामः प्रबुद्ध्याथ दृष्ट्वा पादं कृतब्रणम्।

केन भद्रे कृतं चैतद्विप्रियं मे दुरात्मना॥५५॥

इत्युक्त्वा पुरतोऽपश्यद्वायसं मां पुनः पुनः।

अभिद्रवन्तं रक्ताक्तनखतुण्डं चुकोप ह॥५६॥

55-56. When Sri Ram gained consciousness¹ (i.e., woke up from his sleep) and saw the wound in my leg, he enquired, 'Oh dear! Which wicked and evil soul² has done this harm (offence³) to me willingly⁴' (55). Even as he was saying so, he watched the crow coming repeatedly near me. Its claws and beak were smeared with blood⁵. He became very peeved and exasperated on seeing it (56).

1. रामः प्रबुद्ध्याथ 2. दुरात्मना 3. अप्रियं 4. चैतद्वि 5. रक्ताक्तनखतुण्डं

तृणमेकमुपादाय दिव्यास्त्रेणाभियोज्य तत्।

चिक्षेप लीलया रामो वायसोपरि तज्ज्वलत्॥५७॥

अभ्यद्रवद्वायसश्च भीतो लोकान् भ्रमन्पुनः।

इन्द्रब्रह्मादिभिश्चापि न शक्यो रक्षितुं तदा॥५८॥

रामस्य पादयोरग्रेऽपतद्भीत्या दयानिधेः।

शरणागतमालोक्य रामस्तमिदमब्रवीत्॥५९॥

57-59. He angrily picked up a blade of grass¹, infused (activated) it with the potent of a divine weapon², and playfully³ (i.e., casually) threw (shot) that live weapon⁴ (or an activated missile or arrow) at him (57). Then the crow became terrified and ran for his life in all the worlds but in vain⁵. When he could not find any protection or succour even with Indra (his father), Lord Brahma (the creator) etc. (58), he came and fell down at the feet of Sri Ram, petrified with fear⁶. Sri Ram, who is a treasury of mercy and compassion⁷, saw him lying at his feet seeking mercy and shelter⁸. He said (59)—

1. तृण 2. दिव्यास्त्रेणा 3. लीलया 4. तज्ज्वलत् 5. लोकान् भ्रमन्पुनः 6. पाद योरग्रेऽपतद्भीत्याः 7. दयानिधे

8. शरणागत

अमोघमेतदस्त्रं मे दत्त्वैकाक्षमितो ब्रज।

सर्व्यं दत्त्वां गतः काक एवं पौरुषवानपि॥६०॥

उपेक्षते किमर्थं मामिदानीं सोऽपि राघवः।

हनूमानपि तामाह श्रुत्वा सीतानुभाषितम्॥६१॥

देवि त्वां यदि जानाति स्थितामत्र रघूत्तमः।

करिष्यति क्षणाद्भस्म लङ्कां राक्षसमण्डिताम्॥६२॥

60-62. 'My weapon is infallible¹. So sacrifice (or give) one of your eyes² and go away

from here'. Then that crow gave (offered) its left eye and went away from there. He (Sri Ram) is so potent, valorous and manly³! (60). Why is Raghav (Sri Ram) neglecting me now⁴ (or is indifferent, apathetic towards me and not interested in me now)?' Hearing these words of Sita, Hanuman replied (61), 'Oh goddess! As soon as the most exalted of the Raghus⁵ (Sri Ram) comes to know of your location⁶, then he shall turn to ashes (burn) this Lanka, which is adorned (i.e., infested, inhabited) by demons⁷, in a moment (i.e., short while)⁸ (62).

1. अमोघ 2. दत्तवै काक्ष 3. पौरुषवानपि 4. उपेक्षते 5. रघूत्तमः 6. स्थितामत्र 7. राक्षस मण्डिताम् 8. क्षणाद्भस्म

जानकी प्राह तं वत्स कथं त्वं योत्स्यसेऽसुरैः।

अतिसूक्ष्मवपुः सर्वे वानराश्च भवादृशाः॥६३॥

श्रुत्वा तद्वचनं देव्यै पूर्वरूपमदर्शयत्।

मेरुमन्दरसङ्काशं रक्षोगणविभीषणम्॥६४॥

63-64. Janki said, 'Oh son! You have a very miniature body¹. How will you then fight the colossus demons? All other monkeys must be small like you, aren't they²? (63). Hearing these words (of doubt) from the goddess (Sita), Hanuman showed his original, colossus form which was as large as mounts Meru and Mandar³, and which could create/instil great terror and fear among the demons⁴ (64).

1. अतिसूक्ष्मवपुः 2. सर्वे वानराश्च भवादृशा 3. मेरुमन्दरसङ्काशं 4. रक्षोगणविभीषणम्

दृष्ट्वा सीता हनूमन्तं महापर्वतसन्निभम्।

हर्षेण महताविष्टा प्राह तं कपिकुञ्जरम्॥६५॥

समर्थोऽसि महासत्त्व द्रक्ष्यन्ति त्वां महाबलम्।

राक्षस्यस्ते शुभः पन्था गच्छ रामान्तिकं द्रुतम्॥६६॥

65-66. Seeing Hanuman as huge as a great mountain¹, Sita felt extremely reassured, glad and happy. She said to that best amongst the monkeys² (65), 'Oh the great and powerful one³! You are really very potent and able⁴. All right, now you must immediately go to Sri Ram with haste⁵. Otherwise the most valorous and strong demonesses⁶ who are all sleeping around here shall see and create a ruckus, throwing the secret plan out of gear. Let your path be blessed and become auspicious⁶' (66).

1. महापर्वत सन्निभम् 2. कपिकुञ्जरम् 3. महासत्त्वा 4. समर्थोऽसि 5. द्रुतम् गच्छ 6. महाबलम् 7. पन्था शुभः

बुभुक्षितः कपिः प्राह दर्शनात्पारणं मम।

भविष्यति फलैः सर्वैस्त्व दृष्टौ स्थितैर्हि मे॥६७॥

तथेत्युक्तः स जानक्या भक्षयित्वा फलं कपिः।

ततः प्रस्थापितोऽगच्छज्जानकीं प्रणिपत्य सः।

किञ्चिद्दूरमथो गत्वा स्वात्मन्येवान्वचिन्तयत्॥६८॥

67-68. Hanuman, the monkey, was hungry (बुभुक्षितः कपिः). He said, 'I have already had your Darshan (divine viewing). Now I have to break my fast by eating the fruits which I see in the trees in front of you' (67). Then, when the daughter of Janak (Sita) gave her consent, Hanuman ate those fruits, took leave by bowing before her and departed from

there. Some distance away, he thought to himself (68)—

कार्यार्थमागतो दूतः स्वाभिकार्याविरोधतः।
अन्यत्किञ्चिदसम्पाद्य गच्छत्यधम एव सः॥६९॥
अतोऽहं किञ्चिदन्यच्च कृत्वा दृष्ट्वाथ रावणम्।
सम्भाष्य च ततो रामदर्शनार्थं ब्रजाम्यहम्॥७०॥

69-70. 'A messenger—who comes to do his Lord's work and having done it, returns without doing some extra work (i.e., some subsidiary, ancillary or peripheral work) related to the main job which does not come in the way of its successful completion—is inept, inefficient and incompetent (literally lowly, meanly, foolish or ill-witted in nature¹) (69). Hence, I must do something extra also². I must meet Ravana and talk with him (and try to find out some amicable way out of this log-jam and avoid bloodshed, if possible)³. After that I shall go to see (meet) Sri Ram' (70).

1. त्यधम 2. अन्यच्च कृत्वा 3. दृष्ट्वाथ रावणम् सम्भाष्य च ततो

इति निश्चित्य मनसा वृक्षखण्डान्महाबलः।
उत्पाट्याशोकवनिकां निर्वृक्षामकरोत्क्षणात्॥७१॥
सीताश्रयनगं त्यक्त्वा वनं शून्यं चकार सः।
उत्पाटयन्तं विपिनं दृष्ट्वा राक्षसयोषितः॥७२॥
अपृच्छञ् जानकीं कोऽसौवानराकृतिरुद्धटः॥७३॥

71-73. Having decided so, the most strong and valorous¹ one (Hanuman) uprooted² all the trees of the Ashok grove in an instant (i.e., very quickly) and made it bare³ (71). Leaving untouched the tree under which Sita was sitting, he laid to waste the entire garden. Seeing him destroying the garden-forest⁴, the demonesses (72) asked Sita, 'Who is this formidable warrior⁵ in the form of a monkey⁶?' (73).

1. महाबलः 2. उत्पाट्य 3. निर्वृक्षा 4. विपिनं उत्पाटयन्तं 5. तिरुद्धटः 6. वानराकृत

भवत्य एव जानन्ति मायां राक्षसनिर्मिताम्।
नाहमेनं विजानामि दुःखशोकसमाकुला॥७४॥
इत्युक्तास्त्वरितं गत्वा राक्षस्यो भयपीडिताः।
हनूमता कृतं सर्वं रावणाय न्यवेदयन्॥७५॥

74-75. Sita replied, 'Only you can know about this demonic, illusive, deceitful trick¹ (that the demons, specially Ravana has been playing on me to scare me). What do I know about it because I am already suffering from extreme miseries, tormented with my own sorrows and anguish, and am confounded and overwhelmed with perplexity² (how can I bother to even ponder or apply my mind to know about it)?' (74). When she had said so, the terrified demonesses³ went to Ravana and told him all about the deeds of Hanuman (75).

1. मायां राक्षसनिर्मिताम् 2. दुःखशोक 3. भयपीडिताः राक्षस्यो

[Note :- Sita has deftly tried to conceal Hanuman's identity and the fact that they have already met and chalked out a plan for Sri Ram's invasion of Lanka and her own rescue. It should also be noted that, as far as Sita could tell, Hanuman

had taken her leave and had gone back on his way to meet Sri Ram as is very clear from verse nos. 67-68. His return to destroy the Ashok grove was an after-thought, and Sita cannot be aware of it. Hanuman had not sought her permission to wreck havoc on Lanka. That was his own decision and agenda. Sita was not a party to it. Hence, she was not lying when she denied any knowledge of what was happening. She rightly thought that the demons have staged this drama to make her shiver in fear of the potential of a terrible calamity which was about to unfold in the immediate environs of her habitat. This might terrorise her sufficiently to succumb.]

देव कश्चिन्महासत्त्वो वानराकृतिदेहभृत्।

सीतया सह सम्भाष्य ह्यशोकवनिकां क्षणात्।

उत्पाट्य चैत्यप्रासादं बभञ्जामितविक्रमः॥७६॥

प्रासादरक्षिणः सर्वान्हत्वा तत्रैव तस्थिवान्।

तच्छ्रुत्वा तूर्णमुत्थाय वनभङ्गं महाप्रियम्॥७७॥

76-77. 'Oh Lord! A very brave, majestic and powerful¹ creature in the form of a monkey² has talked with Sita³ and has uprooted the Ashok grove almost in an instant⁴. This great valorous and valiant one⁵ has also broken the building of the garden temple⁶ (76). He has killed all its sentries/guards⁷ and presently he is sitting right there'. As soon as he heard the most unpleasant news of the destruction of the forest which was very dear to him⁸ (77)—

1. महासत्त्वो 2. वानराकृतिदेह 3. सीतया सम्भाष्य 4. क्षणात् 5. मितविक्रमः 6. बभञ्ज चैत्यप्रासादं 7. प्रासादरक्षिणः 8. महाप्रियम् वनभङ्गं

किङ्करान्प्रेषयामास नियुतं राक्षसाधिपः।

निभग्नचैत्यप्रासादप्रथमान्तरसंस्थितः ॥७८॥

हनुमान्पर्वताकारो लोहस्तम्भकृतायुधः।

किञ्चिल्लाङ्गुलचलनो रक्तास्यो भीषणाकृतिः॥७९॥

78-79. The king of demons dispatched 1 lakh* (1 hundred thousand) servants¹ (i.e., soldiers). Here, Hanuman was sitting in the forecourt of the broken temple² (78). He had assumed a huge mountain like colossus form by that time. He used the broken iron pillar³ of the temple as his club/baton (and waited in ambush). His tail was slowly waving⁴ while his face was red-tinged with anger⁵ and his countenance was formidably terrifying⁶ (79).

1. किङ्करान्प्रेषयामास नियुतं 2. निभग्न चैत्य प्रासादाप्रथमान्तर 3. लोहस्तम्भ 4. लाङ्गुल चलतो किञ्चि 5. रक्तास्यो 6. भीषणाकृति

*[Note :- The word नियुत means either 1 lakh or 10 lakhs. But 10 lakh soldiers sent to catch hold of a single intruder is too much of an exaggerated, hyperbolic figure. It seems absurd on the face of it. Hence, I have assumed that they were 1 lakh soldiers in number who were sent by Ravana to capture Hanuman.]

आपतन्तं महासङ्घं राक्षसानां ददर्श सः।

चकार सिंहनादं च श्रुत्वा ते मुमुहुर्भृशम्॥८०॥

हनूमन्तमथो दृष्ट्वा राक्षसा भीषणाकृतिम्।
 निर्जघ्नुर्विविधास्त्रौघैः सर्वराक्षसघातिनम्॥८१॥
 तत उत्थाय हनुमान्मुद्गरेण समन्ततः।
 निष्पिपेष क्षणादेव मशकानिव यूथपः॥८२॥

80-82. Seeing the huge army of demons arrive, Hanuman made a loud lion-like roar¹ which made them all stunned and stupefied with fear² (80). Then seeing Hanuman, who was the slayer of all demons³ and had a colossus body⁴, the demons shot various types of weapons at him (81). Then, just as an elephant king crushes or grinds mosquitoes to pulp⁵, Hanuman pressed them (i.e., crushed them) by his baton⁶ which in this case was the iron pillar of the temple (see verse no. 79) (82).

1. चकार सिंहनादं 2. श्रुत्वा ते मुमुहुर्भृशम् 3. सर्वराक्षसघातिनम् 4. भीषणाकृतिम् 5. युथपः मशकानिव निष्पिपेष 6. मुद्गर

निहतान्किङ्कराञ् श्रुत्वा रावणः क्रोधमूर्च्छितः।
 पञ्च सेनापतींस्तत्र प्रेषयामास दुर्मदान्॥८३॥
 हनूमानपि तान्सर्वान्लोहस्तम्भेन चाहनत्।
 ततः क्रुद्धो मन्त्रिसुतान्प्रेषयामास सप्त सः॥८४॥

83-84. Hearing the death of his servants (soldiers)¹, Ravana became mad with anger (literally, he fainted out of shock and anger²). He sent five of his most talented and invincible commanders³ (83). Hanuman killed all of them in a moment with his iron rod⁴. After that, he (Ravana) sent seven of his minister's sons⁵ (84).

1. निहतान्किङ्कराञ् 2. क्रोधमूर्च्छितः 3. पञ्च सेनापतीं दुर्मदान् 4. लोह स्तम्भेन चाहनत् 5. सप्त मन्त्रिसुत

आगतानपि तान्सर्वान्पूर्ववद्वानरेश्वरः।
 क्षणान्निःशेषतो हत्वा लोहस्तम्भेन मारुतिः॥८५॥
 पूर्वस्थानमुपाश्रित्य प्रतीक्षन् राक्षसान् स्थितः।
 ततो जगाम बलवान्कुमारोऽक्षः प्रतापवान्॥८६॥

85-86. The king of monkeys, the son of the wind-God (Hanuman)¹ killed all of them with the iron pillar in an instant (in a short time²) when they arrived there (85). Then he sat at his earlier perch³ waiting in ambush for others to come. Then the most strong, valorous and famed⁴ prince Akshay Kumar⁵ came (86).

1. वद्वानरेश्वरः, मारुतिः 2. क्षणान्निःशेषतो हत्वा 3. पूर्वस्थानमुपाश्रित्य 4. बलवान् प्रतापवान् 5. कुमारो अक्षः

तमुत्पपात हनुमान् दृष्ट्वाकाशे समुद्ररः।
 गगनात्त्वरितो मूर्ध्नि मुद्गरेण व्यताडयत्॥८७॥
 हत्वा तमक्षं निःशेषं बलं सर्वं चकार सः॥८८॥

87-88. Seeing him, Hanuman took his baton and flew high up in the sky immediately¹. From there, he threw that iron pillar with a great force on his head² (87). In this way he killed Akshay Kumar and also removed all traces of his forces (army³) (88).

1. गगनात्त्वरितो 2. मूर्ध्नि मुद्गरेण व्यताडयत् 3. निःशेषं बलं

ततः श्रुत्वा कुमारस्य वधं राक्षसपुङ्गवः।
 क्रोधेन महताविष्ट इन्द्रजेतारमब्रवीत्॥८९॥

पुत्र गच्छाम्यहं तत्र यत्रास्ते पुत्रहा रिपुः।
हत्वा तमथवा बद्ध्वा आनयिष्यामि तेऽन्तिकम्॥९०॥

89-90. Hearing about the death of the prince (Akshay Kumar), the Lord of the demons (Ravana) became very angry and said to Indrajeet (Meghnad) (89), 'Oh son! I am going to where my enemy is who has killed my son, and I shall either kill him or tie him and bring him to you' (90).

इन्द्रजित्पितरं प्राह त्यज शोकं महामते।
मयि स्थिते किमर्थं त्वं भाषसे दुःखितं वचः॥९१॥
बद्ध्वानेष्ये द्रुतं तात वानरं ब्रह्मपाशतः।
इत्युक्त्वा रथमारुह्य राक्षसैर्बहुभिर्वृतः॥९२॥

91-92. Indrajeet (Meghnad) said to his father, 'Oh the wise, intelligent, sagacious one¹! Leave (stop) lamenting or feeling remorseful. Why do you say such sorrowful and anguished words² when I am here? (91). I shall soon bring that monkey tied in the 'Brahmpash'³ (literally, a specially powerful, tying rope endowed with divine and magical powers, activated by Mantras and gifted by Lord Brahma which can tie the enemy without actually killing him. It is infallible and invincible)'. Saying this he boarded a chariot and accompanied (surrounded) by numerous demons⁴, he went to Hanuman (92).

1. महामते 2. त्यज शोकं दुःखितं 3. ब्रह्मपाशतः 4. भिर्वृतः राक्षसैर्बहु

जगाम वायुपुत्रस्य समीपं वीरविक्रमः।
ततोऽतिगर्जितं श्रुत्वा स्तम्भमुद्यम्य वीर्यवान्॥९३॥
उत्पपात नभोदेशं गरुत्मानिव मारुतिः।
ततो भ्रमन्तं नभसि हनूमन्तं शिलीमुखैः॥९४॥
विद्ध्वा तस्य शिरोभागमिषुभिश्चाष्टभिः पुनः।
हृदयं पादयुगलं षड्भिरेकेन वालधिम्॥९५॥
भेदयित्वा ततो घोरं सिंहनादमथाकरोत्।
ततोऽतिहर्षाद्धनुमान् स्तम्भमुद्यम्य वीर्यवान्॥९६॥

93-96. That most valorous and brave one (Meghnad)¹ went near the son of the wind-God (Hanuman). Then the brave and courageous one² (Hanuman)—who had the iron pillar in his hands—heard him (Meghnad) roar very loudly³ (93). The son of the wind-God flew in the sky like the bird Garud⁴ (the eagle who is the mount of Vishnu; here meaning swiftly). Seeing Hanuman moving in the sky, he (Meghnad) (94) shot eight arrows to strike at the former's head⁵. Then he aimed six more arrows⁶ at him—one at his heart⁷, two at both his feet⁸ and one at his tail⁹ (95). Then he roared thunderously like a lion¹⁰. The most manly and valorous¹¹ Hanuman lifted his iron pillar most delightfully¹² (to strike once again) (96).

1. वीर विक्रमः 2. वीरवान् 3. अतिगर्जितं 4. गरुत्मानिव 5. शिरोभागमिषुभिश्चाष्टभिः विद्ध्वा 6. षड्भिरेकेन 7. हृदयं 8. पादयुगलं 9. वालधिम् 10. सिंहनाद 11. वीर्यवान् 12. ततोऽतिहर्षाद्धनुमान् स्तम्भमुद्यम्य

जघान सारथिं साश्वं रथं चाचूर्णयत्क्षणात्।
 ततोऽन्यं रथमादाय मेघनादो महाबलः॥९७॥
 शीघ्रं ब्रह्मास्त्रमादाय बद्ध्वा वानरपुङ्गवम्।
 निनाय निकटं राज्ञो रावणस्य महाबलः॥९८॥

97-98. He killed Indrajeet's charioteer and crushed/pounded his chariot¹, along with its horses², to a powder in an instant. Then the most strong Meghnad (Indrajeet) mounted a second chariot (97) and soon tied the most exalted of the monkeys (Hanuman)³ in the snare of the Brahmpash⁴ (see verse no. 92) and took him to the king (Ravana) (98).

1. रथं याचूर्ण 2. शाश्वं 3. वानरपुङ्गव 4. ब्रह्मास्त्रमादाय बद्ध्वा

यस्य नाम सततं जपन्ति येऽज्ञानकर्मकृतबन्धनं क्षणात्।
 सद्य एव परिमुच्य तत्पदं यान्ति कोटिरविभासुरं शिवम्॥९९॥

99. By constantly repeating¹ his (Sri Ram's) divine and potent name, the devotee is able to cut (dismantle, get rid of) the snare/shackles² created by virtue of ignorance and delusions³ and various deeds done and actions taken by him⁴ in an instant. Then he is able to attain the most exalted stature of emancipation and salvation⁵ which is most glorious, truthful, splendorous and pure as crores of suns⁶ (99).

1. जपन्ति सततं 2. बन्धनम् 3. अज्ञानकृत 4. कर्मकृत 5. परिमुच्य तत्पदं 6. यान्ति शिवम् कोटिर विभासुरं

तस्यैव रामस्य पदाम्बुजं सदा हृत्पद्मे मध्ये सुनिधाय मारुतिः।
 सदैव निर्मुक्तसमस्तबन्धनः किं तस्य पाशैरितरैश्च बन्धनैः॥१००॥

100. The lotus-like feet¹ of that Lord, Sri Ram, is always enshrined/enthroned by the son of the wind-God (Hanuman) in the centre (core)² of his lotus-like heart³ and remembered by him⁴. By doing so, he is eternally free from all the shackles/fetters/snares/knots/ties/pillories (pertaining to this mundane, delusionary, entrapping world)⁵. Then, say, what can ever happen to him by this Brahmapash or any other snare or shackle⁶ (i.e., how can anyone ever tie him up) (100).

1. पदाम्बुजं 2. मध्ये 3. हृत्पद्म 4. सुनिधाय 5. निर्मुक्त समस्त बन्धनः 6. बन्धनैः

* __* __* __*

Sundar Kand — Canto 4

Dialogue between Hanuman and Ravana; The burning of Lanka'

श्रीमहादेव उवाच

यान्तं कपीन्द्रं धृतपाशबन्धनं विलोकयन्तं नगरं विभीतवत्।
 अताडयन्मुष्टितलैः सुकोपनाः पौराः समन्तादनुयान्त ईक्षितुम्॥१॥

1. Lord Shiva said—'Oh Parvati! When the lord of monkeys (Hanuman)¹ was passing through the city pretending to be terrified/scared² after being captured and tied by the Brahmpash, he looked around the city and its inhabitants³. The citizens assembled from all the nook and corners to have a glimpse of him⁴, and followed him mockingly. They angrily and scornfully punched him with their clenched fists⁵ (1).

1. कपिन्द्रं 2. विभीतवत् 3. विलोक यन्तं नगरं 4. समन्तादनुयान्त 5. अताडयन्मुष्टितलैः

ब्रह्मास्त्रमेनं क्षणमात्रसङ्गमं कृत्वा गतं ब्रह्मवरेण सत्वरम्।

ज्ञात्वा हनुमानपि फल्गुरज्जुभिर्धृतो ययौ कार्यविशेषगौरवात्॥२॥

2. The 'Brahmastra'¹ (the special weapon of Brahma given to Meghnad by him; both Brahmastra and Brahmpash are specially empowered Brahma's weapons) touched the body of Hanuman for only a fraction of a moment² and went back to him (Brahma) because of the boons he had given to Hanuman³. (Brahma had given a boon to Hanuman that his weapon will not have any effect on him.) In spite of being aware of it, Hanuman remained tied by humble ropes⁴ for the greater cause⁵ that he had determined (decided) to do majestically for Sri Ram with gusto and dare devilry⁶ (2).

1. ब्रह्मास्त्र 2. क्षणमात्रसङ्गमं 3. ब्रह्मवरेण सत्वरम् 4. फल्गुरज्जुभिः 5. कार्यविशेष 6. गौरवात्

[Note :- Hanuman could have very easily shredded the ropes to smithereens, but he pretended to be humbled and frightened out of his wits for there were larger things at stake and he would have ample opportunity a little later to show-case his great dexterity and stupendous muscle powers. See also verse no. 14 below.]

समान्तरस्थस्य च रावणस्य तं पुरो निधाय बलारिजित्तादा।

बद्धो मया ब्रह्मवरेण वानरः समागतोऽनेन हता महासुराः॥३॥

3. Then Indrajeet (literally one who has forcibly conquered Indra¹) took him to the court of Ravana and said, 'I have bought this monkey tied up by the powers of the boon given to me by Brahma (i.e., by using the power of Mantras which Brahma had empowered him to use against his enemies to capture them²). This is the fellow who has killed many of our brave warriors³ (3).

1. बलारिजित्तादा 2. ब्रह्मवरेण 3. हता महासुराः

यद्युक्तमत्रार्यं विचार्य मन्त्रिभिर्विधीयतामेष न लौकिको हरिः।

ततो विलोक्याह स राक्षसेश्वरः प्रहस्तमग्रे स्थितमञ्जनाद्रिभम्॥४॥

4. Consult with the ministers and decide what to do with him (or what punishment should be given to him or what course of action is to be adopted). He is no ordinary monkey¹. Then the king of demons (Ravana) looked at Prahasta² who was dark complexioned like the Kajjal mountain³ and was sitting in his front. He said to Prahasta (4)—

1. न लौकिको हरिः 2. प्रहस्तमग्रे 3. मञ्जनाद्रिभम्

प्रहस्तं पृच्छैनमसौ किमागतः किमत्र कार्यं कुत एव वानरः।

वनं किमर्थं सकलं विनाशितं हताः किमर्थं मम राक्षसा बलात्॥५॥

5. 'Oh Prahasta! Ask this monkey why he has come here¹? What work or purpose does he have here²? Where has he come from³? Why has he ruined my whole garden (or my royal forest)⁴? And why has he killed all my demon warriors ruthlessly⁵?' (5).

1. किमागतः 2. किमत्र कार्यं 3. कुत 4. किमर्थं विनाशितं वनं सकलं 5. हतः बलात् किमर्थं मम राक्षसा

ततः प्रहस्तो हनुमन्तमादरात्पप्रच्छ केन प्रहितोऽसि वानर।

भयं च ते मास्तु विमोक्ष्यसे मया सत्यं वदस्वाखिलराजसन्निधौ॥६॥

6. Then Prahasta asked Hanuman most respectfully¹, 'Oh monkey! Who has sent

you? Don't be afraid—tell everything truthfully² before the emperor³ (i.e., Ravana). Then I shall set you free⁴ (6).

1. आदरात् 2. सत्यं वद 3. स्वाखिलराज 4. विमोक्ष्यसे मया

ततोऽतिहर्षात्पवनात्मजो रिपुं निरीक्ष्य लोकत्रयकण्टकासुरम्।

वक्तुं प्रचक्रे रघुनाथसत्कथां क्रमेण रामं मनसा स्मरन्मुहुः॥७॥

7. Then seeing his arch enemy, the demon (Ravana)—who was like a thorn for the 3 worlds¹—the son of the wind-God (Hanuman) invoked/remembered Sri Ram in his heart². He felt extremely exhilarated and delighted³, and started to narrate the story of Raghunath (Sri Ram) in a chronological (sequential) order⁴ (7)—

1. कण्टका लोकत्रय 2. स्मरन्मुहुः राम मनसा 3. ततोऽतिहर्षात्पवनात्मजो 4. क्रमेण

शृणु स्फुटं देवगणाद्यमित्र हे रामस्य दूतोऽहमशेषहृत्स्थितेः।

यस्याखिलेशस्य हताधुना त्वया भार्या स्वनाशाय शुनेव सद्भविः॥८॥

8. Hanuman said, 'Oh the enemy of Gods¹, listen clearly (attentively). Just as a dog steals the offerings of a fire sacrifice², you have stolen (abducted stealthily) the chaste wife of the Lord of the entire universe³, Sri Ram, who resides in the heart of all (or is all-pervading, omnipresent and all encompassing)⁴. I am his messenger and I warn you that you have taken this step for your own undoing and ruin⁵ (8).

1. देवगणाद्यमित्र 2. शुनेव सद्भविः 3. यस्याखिलेश हताधुना भार्या 4. शेषहृत्स्थितेः 5. स्वनाशाय

स राघवोऽभ्येत्य मतङ्गपर्वतं सुग्रीवमैत्रीमनलस्य सन्निधौ।

कृत्यैकबाणेन निहत्य वालिनं सुग्रीवमेवाधिपतिं चकार तम्॥९॥

9. That Raghav (i.e., Sri Ram, whom I have referred to just now) came to the Matang mountain (i.e., Kishkindha) and made friends with Sugriv with the sacred fire as a witness. He killed Bali with a single arrow and made Sugriv the king of monkeys (9).

स वानराणामधिपो महाबली महाबलैर्वानरयूथकोटिभिः ।

रामेण सार्धं सह लक्ष्मणेन भोः प्रवर्षणेऽमर्षयुतोऽवतिष्ठते ॥१०॥

10. Presently, that most valorous and valiant¹ king of monkeys (Sugriv), along with millions of other monkey commanders² who are as manly, courageous and brave as him³, and accompanied by Sri Ram and Laxman, are residing on the Prabarshan mountain. They are very angry⁴ (10).

1. महाबली 2. कोटिभिः वानरयूथ 3. महाबलैर्वान 4. ऽमर्षयुतो

[Note :- Sugriv had come to Prabarshan mountain along with his army commanders when Laxman had gone to fetch him from Kishkindha. Presently he was camping with Sri Ram and Laxman at Prabarshan with his commanders. That is why Hanuman said that they are residing on this mountain instead of Kishkindha.]

सञ्चोदितास्तेन महाहरीश्वरा धरासुतां मार्गयितुं दिशो दश।

तत्राहमेकः पवनात्मजः कपिः सीतां विचिन्वञ्छनकैः समागतः॥११॥

11. He (Sugriv or Sri Ram) has sent very senior and famed lords of monkeys (i.e.,

their chieftains¹) in the 10 directions in search of the daughter of the earth² (Sita). Out of those monkeys, I am one, the son of the wind-God³. While gradually searching for her, I have happened to come here (11).

1. महाहरीश्वरा 2. धरासुता 3. तत्राहमेकः पवनात्मजः कपिः

दृष्ट्वा मया पद्मपलाशलोचना सीता कपित्वाद्विपिनं विनाशितम्।

दृष्ट्वा ततोऽहं रभसा समागतान्मां हन्तुकामान् धृतचापसायकान्।१२॥

12. I have already seen the lotus-eyed Sita¹. Then I have destroyed the forest due to my inherent nature as a monkey². When I saw that the demons are coming towards me armed with bows and arrows eager to kill me³ (12)—

1. पद्मपलाशलोचना 2. कपित्वादि 3. हन्तुकामान्

मया हतास्ते परिरक्षितं वपुः प्रियो हि देहोऽखिलदेहिनां प्रभो।

ब्रह्मास्त्रपाशेन निबध्य मां ततः समागमन्मेघनिनादनामकः।१३॥

13. —Then I killed them to protect myself because oh Lord, the body is dear to all the creatures¹. After that, this demon named Meghnad has tied me with the snare/shackle² using the weapon given to him by Brahma³ and has brought me here in captivity (13).

1. प्रियो देहोऽखिल देहिनां 2. पाशेन 3. ब्रह्मास्त्र

स्पृष्ट्वैव मां ब्रह्मवरप्रभावतस्त्यक्त्वा गतं सर्वमवैमि रावण।

तथाप्यहं बद्ध इवागतो हितं प्रवक्तुकामः करुणारसार्द्रधीः।१४॥

14. Oh Ravana! Though I knew fully well that this Brahma's weapon had gone back as soon as it had touched me (refer verse no. 2 above), I still came here tied in shackles¹ just to tell you something concerning your own welfare and well being² out of my compassion and mercy for you³. [I also wished to avoid unnecessary bloodshed if possible.] (14).

1. बद्ध 2. इवागतो हितं 3. करुणारसार्द्रधीः

विचार्य लोकस्य विवेकतो गतिं न राक्षसीं बुद्धिमुपैहि रावण।

दैवीं गतिं संसृतिमोक्षहेतुकीं समाश्रयात्यन्तहिताय देहिनः।१५॥

15. Oh Ravana! You must think (contemplate, ponder) wisely¹ about the fate/destiny² of this world/existence. Do not embrace or follow evil and demonic tendencies/inclinations of the mind³. Instead you must take shelter of (i.e., follow) the divine fellowship⁴ which is a great well-wisher of all the creatures⁵ and is the provider of emancipation and salvation⁶. It liberates one from the cycle of birth and death⁷ (15).

1. विचार विवेकतो 2. गतिं लोकस्य 3. राक्षसीं बुद्धि 4. समाश्रया दैवीं गतिं 5. त्यन्तहिताय 6. मोक्ष 7. संसृति

त्वं ब्रह्मणो ह्युत्तमवंशसम्भवः पौलस्त्यपुत्रोऽसि कुबेरबान्धवः।

देहात्मबुद्ध्यापि च पश्य राक्षसो नास्यात्मबुद्ध्या किमु राक्षसो नहि।१६॥

16. You have taken birth in the most exalted clan of Lord Brahma i.e., you are a Brahmin¹. You are a son of Visrawa who is the son of Pulastya² (i.e., you are the grandson of sage Pulastya) and are a brother of Kuber (the treasurer of Gods)³. Hence you are not a demon even by the virtue of your birth, genealogy and relationships (i.e., by your body, pedigree, soul and mind-intellect complex. Both your gross and subtle bodies are not demonic)⁴. Surely, therefore, you are not a demon by your soul (which is

your pure self and which is pure, divine, a fraction of the all-pervading, omniscient, macrocosmic supreme Soul which is eternal and non perishable⁵) (16).

1. ब्रह्मणो 2. पौलस्त्यपुत्रो 3. कुबेर बान्धवः 4. देहात्मबुद्धि 5. नास्यात्मबुद्धि

[Note :- For Ravana's family tree, see chart at the end of Uttar Kand, Canto 1.]

शरीरबुद्धीन्द्रियदुःखसन्ततिर्न ते न च त्वं तव निर्विकारतः।

अज्ञानहेतोश्च तथैव सन्ततेरसत्त्वमस्याः स्वपतो हि दृश्यवत्।१७॥

17. I shall tell you to the true nature of your 'pure self' which you have forgotten about. Body, intellect, sense organs, sorrows and miseries¹—all of them do not belong to you (or in other words, non of them is your true identity or character or quality/virtue/attribute); and neither you are any one of them (i.e., you cannot identify your 'pure self' with any of those entities which are extraneous factors vis-a-vis your soul or Atma which is your pure self²). In fact, you are absolutely faultless, eternal, imperishable and attributless³. The main cause of all of them is ignorance⁴ and they are as illusionary, misleading and false⁵ as the visions seen in a dream⁶ (17).

1. शरीर बुद्धिन्द्रियदुःख सन्तति 2. न ते न च त्वं तव 3. निर्विकारतः 4. अज्ञानहेतोश्च 5. रसत्त्वमस्याः 6. दृश्यवत् स्वपतो

इदं तु सत्यं तव नास्ति विक्रिया विकारहेतुर्न च तेऽद्वयत्वतः।

यथा नभः सर्वगतं न लिप्यते तथा भवान्देहगतोऽपि सूक्ष्मकः।

देहेन्द्रियप्राणशरीरसङ्गतस्त्वात्मेति बुद्ध्वाखिलबन्धभाग्मवेत्।१८॥

18. This is a truth (or fact)¹ that there is no fault, blemish or ignorance² in your pure self or pure consciousness which is the Atma/soul³ because being matchless and incomparable (in purity, divinity, majesty and enlightenment/wisdom)⁴ there is no scope of it being tarnished or spotted by any fault, shortcomings or blemishes⁵. Like the sky (or space)⁶, though it is present everywhere (i.e., is all-pervading)⁷, it does not get attached⁸ with anything (good or bad)—you too, being microscopic in nature⁹, do not get attached or affected by any of them inspite of living inside the body¹⁰. 'The Atma (the pure self, or pure consciousness)¹¹ is not separate/distinct from the subtle body, the sense organs, the life giving wind forces and the gross body'¹²—this thinking process is the root cause of all attachments, ties, shackles and entrapments¹³ (18).

1. सत्यं 2. नास्ति विक्रिया 3. त्वतः तव 4. तेऽद्वय 5. विकारहेतुर्न 6. नभः 7. सर्वगतं 8. न लिप्यते 9. सूक्ष्मकः 10. देह 11. स्त्वात्मेति 12. देहेन्द्रियप्राणशरीर 13. बन्धभा

[Note :- There are 3 types of bodies of a creature in Vedantic philosophy viz.—the gross body consisting the external, physical body; the subtle body consisting of the mind-intellect-discrimination faculty and the casual body encasing the pure, blissful Atma. See (i) Lanka Kand, Canto 1, verse no. 53; (ii) Lanka Kand, Canto 2, verse nos. 38-39; (iii) Lanka Kand, Canto 3, verse nos. 38-39 and (iv) Uttar Kand, Canto 5, verse nos. 28-34.]

चिन्मात्रमेवाहमजोऽहमक्षरो ह्यानन्दभावोऽहमिति प्रमुच्यते।

देहोऽप्यनात्मा पृथिवीविकार जो न प्राण आत्मानिल एष एव सः।१९॥

19. The thought, awareness or wisdom¹ that 'I am an embodiment of pure conscious-

ness, all-enlightened and pure knowledge², am without a birth (or beginning³), imperishable and eternal⁴, and an image or embodiment of pure bliss, peace and tranquility⁵—this makes a creature liberated or emancipated⁶. Since the gross body (i.e., the physical body) has the faults and shortcomings associated with the earth (because one of the 5 elements which make this body is earth besides the other four which are air, fire, wind and sky; this element earth is the grossest of the 5 elements)⁷, it too is not the Atma (or pure consciousness)⁸ while the ‘Pran’⁹ (the vital life-sustaining wind forces) is but another form of the wind¹⁰. So it cannot be Atma as well (19).

1. भावो 2. चिन्मात्र 3. वाहमजोऽहम 4. हमक्षरो 5. ह्यानन्द 6. प्रमुच्यते 7. पृथिवीविकार 8. देहोऽप्यनात्मा 9. प्राण 10. अनिल

मनोऽप्यहङ्कारविकार एव नो न चापि बुद्धिः प्रकृतेर्विकारजा।

आत्मा चिदानन्दमयोऽविकारवान्देहादिसङ्घाद्व्यतिरिक्त ईश्वरः॥२०॥

20. The mind, thought processes or heart¹ is the breeding ground for pride/arrogance/ego/haughtiness associated with a creature². These are the faults or shortcomings of the mind-heart apparatus³, as are the faults associated with the nature (inherent tendencies, inclinations) of the creature which directly influences its intelligence and discriminatory faculty called ‘Buddhi’⁴. The Atma (which is pure consciousness, the soul) is an embodiment of eternal, supreme bliss, peace and tranquility⁵, is faultless, without blemishes and shortcomings⁶ and is separate and distinct from attachments with or influences of the body etc.⁷. On the contrary, it (the Atma) is the master or the Lord of all of them⁸. [In other words, the Atma is the Lord of the creature and is equivalent to the supreme God or the Lord. It has got nothing to do with its gross or subtle bodies.] (20).

1. मनो 2. मनोऽप्यहङ्कार 3. विकार 4. बुद्धिः प्रकृतेर्विकारजा 5. चिदानन्द 6. अविकारवा 7. संघाद्वन्देहादि 8. ईश्वरः

निरञ्जनो मुक्त उपाधितः सदा ज्ञात्वैवमात्मानमितो विमुच्यते।

अतोऽहमात्यन्तिकमोक्षसाधनं वक्ष्ये शृणुष्वनावहितो महामते॥२१॥

21. The Atma is always pure, without faults, is dispassionate and divine¹, and it is without any title, attributes or honour². As soon as a person/creature realises its true form (i.e., becomes enlightened, aware and wisened), he is freed/liberated from the shackles of this mundane, delusionary world³. Hence, oh the great and wise one⁴! I am telling you the ultimate medium (or path) to achieve emancipation and salvation⁵. Listen to it carefully (21).

1. निरञ्जनो 2. मुक्त उपाधितः 3. विमुच्यते 4. महामते 5. मात्यन्तिक मोक्षसाधनं

विष्णोर्हि भक्तिः सुविशोधनं धियस्ततो भवेज्ज्ञानमतीव निर्मलम्।

विशुद्धतत्त्वानुभवो भवेत्ततः सम्यग्विदित्वा परमं पदं व्रजेत्॥२२॥

22. The dedication, devotion, adoration and worship of Lord Vishnu, the Lord¹, is a great purifier of the mind-intellect-thought complex and it sprouts most pure² enlightenment (or awareness about the true, pure self or consciousness)³. By enlightenment, self awareness and wisdom one becomes aware of (or experiences)⁴ the essential truth about the Atma (which is the pure self, or pure consciousness and the elementary truth)⁵. This enlightenment or self realisation⁶ helps the person to attain the highest exalted stature (of

being one with the supreme Lord who is the Parmatma)⁷ (22).

1. विष्णोर्हि भक्ति 2. निर्मलम् 3. ज्ञानमतिव 4. ऽनुभवो 5. विशुद्धतत्त्वा 6. ग्विदित्वा 7. परमं पदं

[Note :- Please also refer to Lanka Kand, Canto 2, verse nos. 38-39.]

अतो भजस्वाद्य हरिं रमापतिं रामं पुराणं प्रकृतेः परं विभुम्।

विसृज्य मौर्ख्यं हृदि शत्रुभावनां भजस्व रामं शरणागतप्रियम्।

सीतां पुरस्कृत्य सपुत्रबान्धवो रामं नमस्कृत्य विमुच्यसे भयात्॥२३॥

23. Therefore, you must worship, adore and have devotion for Sri Ram who is Hari (another name for Lord Vishnu¹; literally it also means ‘wind’ or life sustaining force; or it also means ‘green’ which is synonymous with life), the husband of Rama or Laxmi², is the one mentioned in the Purans³ (it also denotes ancient, scriptural, historical personality), is beyond nature⁴ and is all powerful, majestic, omnipresent, all-pervading, magnanimous and eternal⁵. You must forsake the enmity/animosity⁶ that you have harboured due to your foolishness from your heart, and instead worship, adore, have devotion and dedication for Sri Ram who is very compassionate, merciful and endearing towards his refugees or those who seek his shelter⁷. Put Sita in the vanguard, and accompanied by your sons and kiths and kins⁸, you should take shelter in the feet of Sri Ram, and bow (to pay obeisance and homage)⁹ before him. By doing so, you shall be free from all fears¹⁰ (23).

1. हरिं 2. रमापतिं 3. पुराणं 4. प्रकृतेः परं 5. विभुम् 6. शत्रुभावनां 7. शरणागत प्रियम् 8. सपुत्रबान्धवो 9. नमस्कृत्य 10. विमुच्यसे भयात्

रामं परात्मानमभावयञ्जनो भक्त्या हृदिस्थं सुखरूपमद्वयम्।

कथं परं तीरमवाप्नुयाज्जनो भवाम्बुधेर्दुःखतरङ्गमालिनः ॥२४॥

24. Those who do not meditate with due devotion, faith, belief and conviction¹ upon Sri Ram who resides in their hearts²— Ram who is matchless, unique and without a second in providing supreme bliss and contentment (or is an embodiment of matchless bliss, peace and tranquility himself)³ and who is the supreme Soul (Parmatma⁴)—how can they ever cross or find the other end of the great ocean-like world⁵ with its swift currents of sorrows, miseries, agonies, torments and tribulations⁶? (24).

1. भक्त्या भावयञ्जनो 2. हृदयस्थं 3. सुखरूपमद्वयम् 4. परमात्मनम 5. तीरमवाप्नुया भवाम्बुदे 6. दुःखः तरंग

नो चेत्त्वमज्ञानमयेन वह्निना ज्वलन्तमात्मानमरक्षितारिवत् ।

नयस्यधोऽधः स्वकृतैश्च पातकैर्विमोक्षशङ्का न च ते भविष्यति॥२५॥

25. If you do not worship, adore, have devotion and dedication for Sri Ram then you shall keep on burning (i.e., tormented, afflicted, scorched and agonised) in the fire ignited by foolishness and ignorance¹, and you cannot keep yourself safe (protected, unharmed) as an enemy of Sri Ram². Instead you would progressively (gradually) push (lead or sink) yourself down due to the sins, misdeeds and misdemeanours done by you³. As a result, there will be no scope (hope or expectation) for your salvation in the future⁴ (25).

1. ज्वलन्तमात्मा अज्ञानमयेन 2. नमरक्षितारिवत् 3. स्वकृतैश्च पातकै 4. शङ्का विमोक्ष न भविष्यति

[Note :- Verse nos. 15-25 can be called the gospel of Hanuman for Ravana.]

श्रुत्वामृतास्वादसमानभाषितं तद्वायुसूनोर्दशकन्धरोऽसुरः ।

अमृष्यमाणोऽतिरुषा कपीश्वरं जगाद रक्तान्तविलोचनो ज्वलन् ॥२६॥

26. The 10 headed demon Ravana heard the nectar-like¹ and sweet² words spoken by the Lord of monkeys, Hanuman³. He turned red in the eyes and burnt internally with fierce anger and became extremely wrathful⁴. He said contemptuously to Hanuman (26)—

1. अमृष्यमाणे 2. अमृतास्वादसमान 3. कपिश्वरः 4. ज्वलन् अतिरुषा

कथं ममाग्रे विलपस्यभीतवत् प्लवङ्गमानामधमोऽसि दुष्टधीः।

क एष रामः कतमो वनेचरो निहन्मि सुग्रीवयुतं नराधमम् ॥२७॥

27. 'Oh you wicked one¹! You are the most wretched and lowly amongst the monkeys². How dare you squeak (speak or lecture) with a big mouth in front of me like a preacher³, without any fear⁴? Who are these two—Sri Ram and the forest dwelling creature (Sugriv)⁵. [That is, what value or importance do they have in front of me and how can they compare themselves with my strength?] I can kill that lowly and wretched man⁶ (Sri Ram) and Sugriv myself single handedly (27).

1. दुष्टधीः 2. मघमोऽसि प्लवङ्गमा 3. विलप 4. स्यभीतवत् 5. वनेचरो 6. नराधम

त्वां चाद्य हत्वा जनकात्मजां ततो निहन्मि रामं सहलक्ष्मणं ततः।

सुग्रीवमग्रे बलिनं कपीश्वरं सवानरं हन्म्यचिरेण वानर।

श्रुत्वा दशग्रीववचः स मारुतिर्विवृद्धकोपेन दहन्निवासुरम् ॥२८॥

28. Today I shall slay you first¹, then I shall kill the daughter of Janak (Sita)². After that I shall slay³ Sri Ram along with Laxman, but before that I shall kill the most brave and strong⁴ king of monkeys Sugriv along with his entire army⁵. Hearing these boastful words of Ravana, the 10 headed one⁶, the son of the wind-God⁷, Hanuman felt exasperated and rebuked him sternly with an enhanced anger⁸ which apparently seemed to burn (scorch, excite, stoke the anger of, arouse and tease) Ravana further⁹ (28).

1. त्वां चाद्य 2. हत्वा जनकात्मजां 3. निहन्मि 4. हन्म्यचिरेण बलिनं 5. सवानरं मग्रे 6. दशग्रीव 7. मारुति 8. विवृद्धकोपेन 9. दहन्निवासुरम्

न मे समा रावणकोटयोऽधम रामस्य दासोऽहमपारविक्रमः।

श्रुत्वातिकोपेन हनूमतो वचो दशाननो राक्षसमेवमब्रवीत् ॥२९॥

29. Hanuman said, 'Oh you wretched, mean and lowly one¹! Even crores of Ravana's like you cannot compare themselves with me. Don't you know—I am a humble servant (subordinate, follower, devotee, messenger) of Sri Ram and there is no limit to my strength, valour, prowess and potent²'. Hearing these angry words of scorn, contempt and retort from Hanuman, Ravana said vengefully and indignantly to a demon (29).

1. अधम 2. अपारविक्रमः

पाश्वे स्थितं मारय खण्डशः कपिं पश्यन्तु सर्वेऽसुरमित्रबान्धवाः।

निवारयामास ततो विभीषणो महासुरं सायुधमुद्यतं वधे।

राजन्वधाहो न भवेत्कथञ्चन प्रतापयुक्तैः परराजवानरः ॥३०॥

30. 'Thrash¹ this monkey who is standing near me and hack him into pieces². Let all

the demons, friends and compatriots³ enjoy this novel spectacle'. Then Vibhishan intervened to stop that furious, ferocious and aggressive demon who was ready with sharp weapons⁴ to kill Hanuman. He said, 'Oh king (Ravana)! It does not seem proper and fit at all for a powerful, majestic, famed and valorous⁵ king to kill the monkey messenger of another king⁶ (30).

1. मारय 2. खण्डशः 3. सर्वेऽसुरमित्रबान्धवाः 4. महासुरं सायुधमुद्यतं 5. प्रतापयुक्तैः 6. परराजवानरः

[Note :- This is the first time that Vibhishan has made his appearance here. In Tulsidas' Ramayan he had met Hanuman prior to his meeting with Sita.]

हतेऽस्मिन्वानरे दूते वार्ता को वा निवेदयेत्।
 रामाय त्वं यमुदिश्य बधाय समुपस्थितः॥३१॥
 अतो वधसमं किञ्चिदन्यच्चिन्तय वानरे।
 सचिह्नो गच्छतु हरिर्यं दृष्ट्वायास्यति द्रुतम्॥३२॥
 रामः सुग्रीवसहितस्ततो युद्धं भवेत्तव।
 विभीषणवचः श्रुत्वा रावणोऽप्येतदब्रवीत्॥३३॥

31-33. If this monkey messenger is killed, then who will convey the news (that Sita is in your captivity) to Sri Ram whom you are so eager and determined to kill¹ (31). Hence, instead of killing him, decide on any other equivalent punishment² for this monkey. He will carry the marks³ of those injuries back with him, seeing which, and feeling challenged and insulted (32), Sri Ram shall come here with great haste⁴ along with Sugriv. Then you can fight with him⁵. Hearing this advise of Vibhishan, Ravana said (33)—

1. यमुदिदश्य बधाय 2. अतो वधसमं किञ्चिदन्यच्चिन्तय 3. चिह्नो 4. द्रुतम् 5. युद्धं भवेत्तव

वानराणां हि लाङ्गुले महामानो भवेत्किल।
 अतो वस्त्रादिभिः पुच्छं वेष्टयित्वा प्रयत्नतः॥३४॥
 वह्निना योजयित्वैनं भ्रामयित्वा पुरेऽभितः।
 विसर्जयत पश्यन्तु सर्वे वानरयूथपाः॥३५॥

34-35. 'The monkeys are very fond of their tails¹. So, make efforts to wrap his tail with a lot of cloth etc.² and set fire to it³. Then take him around the city⁴ and then set him free⁵ so that when he goes back, all the monkey chieftains will see his miserable condition and scarred body⁶ (35).

1. महामानो लाङ्गुले 2. वस्त्रादिभिः पुच्छं वेष्टयित्वा प्रयत्नतः 3. वह्निना 4. भ्रामयित्वा पुरे 5. विसर्जयत 6. पश्यन्तु सर्वे वानरयूथपाः

तथेति शणपट्टैश्च वस्त्रैरन्यैरनेकशः।
 तैलाक्तैर्वेष्टयामासुर्लाङ्गुलं मारुतेर्दृढम्॥३६॥
 पुच्छाग्रेकिञ्चिदनलं दीपयित्वाथ राक्षसाः।
 रज्जुभिः सुदृढं बद्ध्वा धृत्वा तं बलिनोऽसुराः॥३७॥
 समन्ताद् भ्रामयामासुश्चोरोऽयमिति वादिनः।
 तूर्यघोषैर्घोषयन्तस्ताडयन्तो मुहुर्मुहुः॥३८॥

36-38. Saying all right, the demons wrapped and tied the tail of Hanuman, the son of the wind-God, very firmly with long strips of hemp¹ and bundles of different types of tattered

clothes and rags² dipped in oil³ (36). Then they ignited one end of the tail⁴ and tied him firmly with a rope⁵. Then some of the more powerful and strong demons (37) took him round the city, repeatedly kicking him or beating him⁶ and sounding the trumpet or a bugle⁷ while proclaiming publicly that ‘this is a thief’ (in order to humiliate Hanuman) (38).

1. दृढम् शरणपट्टे 2. वस्त्रैरन्यैरने 3. तैलाक्तैर्वेष्टयामा 4. दनलं दीपयित्वा पुच्छाग्रे 5. सुदृढं बद्ध्वा रज्जुभिः 6. स्ताडयन्तो मुहुर्मुहुः 7. तूर्यघोसै 8. सुश्रोरोऽयमिति

हनूमतापि तत्सर्वं सोढं किञ्चिच्चिकीर्षुणा।

गत्वा तु पश्चिमद्वारसमीपं तत्र मारुतिः॥३९॥

सूक्ष्मो बभूव बन्धेभ्यो निःसृतः पुनरप्यसौ।

बभूव पर्वताकारस्तत उत्प्लुत्य गोपुरम्॥४०॥

39-40. Hanuman tolerated all this humiliation in order to display some spectacular fire-works and novel tricks. When they reached near the western gate of the city¹, the son of the wind-God (39) immediately reduced his size (i.e., became smaller still)² so that he could easily slip out (i.e., free himself³) of the trappings (ropes and layers after layers of cloth tied tightly around his tail). Then he assumed a colossus mountain-like form⁴ and leapt atop the spire or tower of the gate⁵ (40).

1. पश्चिम द्वार 2. सूक्ष्मो बभूव 3. निः सृतः 4. पर्वताकार 5. गोपुरम्

[Note :- As is evident from verses nos. 39-40, Ravana and his cohorts had overlooked one very important factor while tying Hanuman with ropes or wrapping his tail with oil-dipped clothes—that is, he had the power to reduce or increase the dimensions and size of the body. This he did with great success and aplomb to easily free himself from the trapping of ropes and clothes. Another option for Hanuman was to extend his body, in which case the ropes and shackles would have snapped and fallen apart like nine-pins.]

तत्रैकं स्तम्भमादाय हत्वा तान् रक्षिणः क्षणात्।

विचार्य कार्यशेषं स प्रासादाग्राद्गृहाद्गृहम्॥४१॥

उत्प्लुत्योत्प्लुत्य सन्दीप्तपुच्छेन महता कपिः।

ददाह लङ्कामखिलां साट्टप्रासादतोरणाम्॥४२॥

41-42. From there, he uprooted a pillar¹ and killed all the demons with it in a short while (using it as a battering ram). Then deciding on his next course of action, he jumped from the front of one place (i.e., one of the buildings of the city²) to another house and so on³ (41). He used his burning tail to set fire to palaces, attics and terraces⁴ as well as the whole city of Lanka which was decorated with banners, buntings, festoons etc.⁵ (42).

1. स्तम्भ मादाय 2. प्रासादाग्राद् 3. गृहाद् गृहम् 4. सन्दीप्तपुच्छेन ददाह साट्टप्रासाद 5. तोरणाम्

[Note :- When Hanuman had slipped out of his bondage as in verse nos. 39-40 by assuming a miniature form, obviously his tail also slipped out with his body. Then he assumed a colossus, huge mountain like form. It's absurd to think that his tail remained slender and small and his body became mountain like. So, the most logical and plausible explanation of the burning of Lanka appears to be that, to begin with,

he had elongated his slender tail like a flexible rubber tube which the demons went on covering with layers after umpteen layers of cloth-in-oil. This tube literally wend its way like a slithering snake for quite some formidable distance, say a mile or two or more through the streets of the city. Then Hanuman retracted it (i.e., the tail) inconspicuously, slyly from inside the outer covering of clothes, almost invisible to the sight of the demons; so when they paraded him through the city, the cloth actually was partly dragging or trailing behind him, hooked to the end of his tail. After he freed himself by becoming small in size and thereby loosening himself from the tight ropes, he must have caught hold of the nearest end of the long tube-like layering of cloth which was like a cylindrical thin rubber tube by now and resembled a wick burning at one end and harmless at the other, to swing it viciously in circles, dash it, jerk it, shake it, twirl it and twist it in order to spread the fire. We must remember that it was well-soaked in inflammable oil, and wherever the burning oil fell on the ground which must have already become well smudged and slushy with spilled and excess oil dripping from Hanuman's tail, the flames would leap up afresh. Thus, the fire spread rapidly. In the view of the author, this is what might have happened during the burning of Lanka. Further, though we are made to understand that Lanka was made of gold, it does not mean that the walls, the roofs etc. were made of solid gold. Solid metal melts into liquid but does not burn with leaping flames as is the case with wood. So, in all probability, timber was the main construction material used with gold foil as covering plaster in the buildings of Lanka. This will explain both the phenomenons— leaping flames as well as molten gold flowing through the streets. This latter happening (of molten gold flowing through the streets of Lanka in streams) has been described by Tulsidas in his Kavitawali, Sundar Kand.]

हा तात पुत्र नाथेति क्रन्दमानाः समन्ततः।

व्याप्ताः प्रासादशिखरेऽप्यारूढा दैत्ययोषितः॥४३॥

देवताइव दृश्यन्ते पतन्त्यः पावकेऽखिलाः।

विभीषणगृहं त्यक्त्वा सर्वं भस्मीकृतं पुरम्॥४४॥

43-44. At that time, shouting 'Oh dear, oh son, oh husband'¹ the demonesses were woefully lamenting and wailing gravely² everywhere, such as on top of the palaces³, and they even fell in the burning fire (while trying to escape)⁴. All the demonesses appeared like myriad Gods⁵. [It means they were present everywhere in the city like Gods are present everywhere. Previously they were not seen outside their homes as Gods are usually not visible except at the time of invocation during the fire sacrifice etc. Here burning of Lanka is the fire sacrifice; the demonesses are like Gods who have come to witness it.] In this manner, except for the residence of Vibhishan⁶, the whole city was reduced to ashes⁷ (43-44).

1. तात, पुत्र, नाथेति 2. क्रन्दमानाः 3. प्रासादशिखरे 4. पतन्त्य पावके 5. दैत्ययोषितः देवता इव दृश्यन्ते 6. विभीषण गृहं त्यक्त्वा 7. भस्मीकृतं

[Note :- Goswami Tulsidas has painted a very lively and vivid picture of burning of Lanka in his masterpiece work 'Kavitawali' in its Sundar Kand of which an English

version by the author is available separately.]

तत उत्प्लुत्य जलधौ हनुमान्मारुतात्मजः।

लाङ्गलं मज्जयित्वान्तः स्वस्थचित्तो बभूव सः॥४५॥

वायोः प्रियसखित्वाच्च सीतया प्रार्थितोऽनलः।

न ददाह हरेः पुच्छं बभूवात्यन्तशीतलः॥४६॥

45-46. After that, Hanuman who was the son of the wind-God¹ jumped into the ocean² to douse his burning tail³. He then felt relaxed and refreshed⁴ (45). It was because of Sita's prayers⁵ and because the fire was a fast friend of the wind-God⁶ that it did not burn the monkey's⁷ (Hanuman's) tail. On the contrary, it became very cool⁸ (and co-operative) for him (46).

1. हनुमान्मारुतात्मजः 2. उत्प्लुत्य जलधौ 3. मज्जयित्वान्तः 4. स्वस्थचित्तो 5. सीतया प्रार्थितो 6. अनलः प्रिय सखित्वा वायोः 7. न ददाह हरेः 8. अत्यन्त शीतलः

यन्नामसंस्मरणधूतसमस्तपापास्तापत्रयानलमपीह तरन्ति सद्यः।

तस्यैव किं रघुवरस्य विशिष्टदूतः सन्तप्यते कथमसौ प्रकृतानलेन॥४७॥

47. How can this worldly fire¹ cause any harm to (or can burn, torment or scorch²) Raghubar's (Sri Ram's) special messenger³ because by remembering⁴ his divine/holy name, a person is liberated/delivered from all his sins, misdeeds and misdemeanours⁵ and immediately overcomes or literally crosses⁶ the fire (torments, troubles and tribulations) represented by the 3 Traitaps⁷ (47).

1. प्रकृतानलेन 2. सन्तप्यते 3. विशिष्ट दूतः 4. संस्मरण 5. समस्तपापा—स्ताप 6. तरन्ति 7. त्रयानलमपीह सद्यः
[Note :- The 3 Traitaps which torment a creature are the following—(i) Daihik—pertaining to the body, (ii) Daivik—pertaining to Gods and stars and (iii) Bhautik—pertaining to other creatures of this terrestrial world.]

* __ * __ * __ *

Sundar Kand — Canto 5

Hanuman's departure from Lanka; Arrival at Kishkindha;

Conveying Sita's message to Sri Ram

श्रीमहादेव उवाच

ततः सीतां नमस्कृत्य हनुमानब्रवीद्वचः।

आज्ञापयतु मां देवि भवती रामसन्निधिम्॥१॥

गच्छामि रामस्त्वां द्रष्टुमागमिष्यति सानुजः।

इत्युक्त्वा त्रिःपरिक्रम्य जानकीं मारुतात्मजः॥२॥

1-2. Lord Shiva said—'Oh Parvati! Then, Hanuman went to Sita, bowed before her and said, 'Oh goddess! Give me your permission. I am now going back to Sri Ram (1). He will come here along with his younger brother (Laxman) to see you very soon'. Saying this, the son of the wind-God (Hanuman) circumambulated Janki (Sita) three times² (2).

1. द्रष्टुमागमिष्यति 2. परिक्रम्य त्रिः

प्रणम्य प्रस्थितो गन्तुमिदं वचनमब्रवीत्।
 देवि गच्छामि भद्रं ते तूर्णं द्रक्ष्यसि राघवम्॥३॥
 लक्ष्मणं च ससुग्रीवं वानरायुतकोटिभिः।
 ततः प्राह हनूमन्तं जानकी दुःखकर्षिता॥४॥
 त्वां दृष्ट्वा विस्मृतं दुःखमिदानीं त्वं गमिष्यसि।
 इतः परं कथं वर्ते रामवार्ताश्रुतिं विना॥५॥

3-5. Then he bowed before her with folded hands once again and went a short distance in order to go back (but looked back to her and said finally to bid goodbye—), 'Oh goddess! I am going. Oh you blessed one¹! Very soon you will see Raghav (Sri Ram) (3) along with Laxman and Sugriv who will be accompanied by crores of monkeys². Then Janki (Sita), who was weakened due to extreme sorrows and miseries³, said to Hanuman (4), 'I had forgotten about my miseries and torments⁴ on seeing you. Now even you are going away. How will I survive now⁵ without receiving/hearing any news or information of Sri Ram⁶ (5).

1. भद्रं 2. वानरायुत कोटिभिः 3. दुःखकर्षिता 4. विस्मृतं दुःख 5. इतः परं कथं वर्ते 6. राम वार्ता श्रुतिं विना मारुति उवाच

यद्येवं देवि मे स्कन्धमारोह क्षणमात्रतः।
 रामेण योजयिष्यामि मन्यसे यदि जानकि॥६॥

6. Hanuman replied, 'Oh goddess! If this is the case and if you agree (think proper¹), then you can ride on my shoulders² and I shall take you to meet Sri Ram instantly (without a second thought and in a very short time)³ (6).

1. मन्यसे यदि 2. स्कन्ध मारोह 3. खण मात्रतः

सीता उवाच

रामः सागरमाशोष्य बद्ध्वा वा शरपञ्जरैः।
 आगत्य वानरैः सार्धं हत्वा रावणमाहवे॥७॥
 मां नयेद्यदि रामस्य कीर्तिर्भवति शाश्वती।
 अतो गच्छ कथं चापि प्राणान्सन्धारयाम्यहम्॥८॥

7-8. Sita said, 'If Sri Ram could dry up the ocean¹ or tame (tie or bridge or subdue) it with arrows², come here along with monkeys and kill Ravana in the war³ (7), it will give him eternal fame, renown, honour and glory⁴. Therefore, you should go now. I will survive somehow⁵ (8).

1. सागरमाशोष्य 2. बद्ध्वा वा शरपञ्जरैः 3. रावणमाहवे 4. कीर्तिर्भवति 5. प्राणान्सन्धारयाम्यहम् कथं यापि

[Note :- If Sita were to accept Hanuman's proposal as described in verse no. 6, that would have ended her torments and miseries forthwith. With what Hanuman had done to Lanka, it would be unimaginable for any demon to gather sufficient courage to pursue and stop him. That would have left Sri Ram's main purpose of spending 14 years in the forest with the object of killing Ravana and other tyrannical, cruel and ferocious demons unfulfilled. Further, Sita's wish to suffer a little more so that

her Lord attains fame and glory shows her in very good light. She was confident that Sri Ram would win over Ravana—otherwise the rejection of Hanuman's offer would have been most impossible for her. It would have been the easiest way to escape her tormentors.]

इति प्रस्थापितो वीरः सीतया प्रणिपत्य ताम्।
जगाम पर्वतस्याग्रे गन्तुं पारं महोदधेः॥९॥
तत्र गत्वा महासत्त्वः पादाभ्यां पीडयन् गिरिम्।
जगाम वायुवेगेन पर्वतश्च महीतलम्॥१०॥
गतो महीसमानत्वं त्रिंशद्योजनमुच्छ्रितः।
मारुतिर्गनान्तःस्थो महाशब्दं चकार सः॥११॥

9-11. Being finally bid farewell by Sita, Hanuman bowed to her¹. Then the brave one climbed the summit of a mountain in order to launch himself to cross the ocean² (9). There (on the summit of the mountain) the most valorous and strong³ Hanuman pressed the mountain by his foot⁴ and sped off with the speed of wind⁵. The mountain which was 30 Yojans (i.e., $30 \times 8 = 240$ miles) in height was pressed into the earth with such a great force that it became almost flattened⁶. While cruising through the sky, the son of the wind-God, Maruti (Hanuman) roared very formidably like thunder⁷ (10-11).

1. प्रतिपत्त्य नाम् 2. पर्वतस्याग्रे महोदधेः पारं 3. महासत्त्वं 4. पादाभ्यां पीडयन् 5. वायुवेगेन 6. महीसमानत्वं 7. महाशब्दं चकार

[Note :- In modern terms, it is simple to visualise the event if compared to a rocket launch with a heavy payload. The downward thrust generated by the leap-frog action of Hanuman's legs was sufficient to flatten the protuberance on the earth (the hill) which acted more like a spring board making him air-borne because of the counter thrust upwards, and Hanuman launched himself like a rocket or a missile. The pressure thus removed, the spring (the hill) tried to regain its former shape, but such was the weight launched, that it could rise only 4 fingers, and not to the original height. However, the pressing of the mountain by 30 Yojans seems highly exaggerated and hyperbolic. Well, in ancient classical literature it was usual to magnify events out of proportion in order to give them a dimension of grandeur and majesty. Such as for example, saying hundreds of thousands of soldiers were sent to catch hold of a single Hanuman in the Ashok grove in Canto 3, verse nos. 78-79, which is apparently and obviously exaggerated statement.]

तं श्रुत्वा वानराः सर्वेज्ञात्वा मारुतिमागतम्।
हर्षेण महताविष्टाः शब्दं चक्रुर्महास्वनम्॥१२॥
शब्देनैव विजानीमः कृतकार्यः समागतः।
हनूमानेव पश्यध्वं वानरा वानरर्षभम्॥१३॥

12-13. Hearing his thunderous roar, the monkeys (on this shore of the ocean) realised that Hanuman was returning from Lanka. They were filled with joy and exhilaration¹.

They cheered and applauded loudly (12). The monkeys said to each other, 'This terrible thunderous roar itself shows that Hanuman has been successful in his mission and is returning². Oh monkeys! Look, is it not Hanuman?' All the monkeys were full of ecstasy and exhilaration³ (13).

1. हर्षेण 2. शब्देनैव विजातिमः कृतकार्यः 3. वानरर्षभम्

[Note :- Verse no. 11 tells us that Hanuman just launched himself from the shore of Lanka which was roughly 800 miles from where the monkeys were on this side of the ocean. The very fact that they heard 'that sound' shows that it was not an ordinary cry of Hanuman full of joy, but was indeed a boom from the launch of a rocket like contraption. This thrust might have flattened the mountain from which Hanuman had launched himself, creating a high decibel boom and seismic tremor that rolled across the waters and reached the shores where other monkeys were assembled and waiting for him to return. This sort of boom is created when the sound barrier is broken. Hence, Hanuman had achieved what in modern parlance can be called the super sonic speed, and the sound was a sonic boom which reverberated and rolled across the ocean and reached this side of the shore, aided and enhanced by the flattening of the mountain and its accompanying seismic after effects/shocks.]

एवं ब्रुवत्सु वीरेषु वानरेषु स मारुतिः।
अवतीर्य गिरेर्मूर्ध्नि वानरानिदमब्रवीत्।१४॥
दृष्ट्वा सीता मया लङ्का धर्षिता च सकानना।
सम्भाषितो दशग्रीवस्ततोऽहं पुनरागतः।१५॥

14-15. While the monkeys were discussing amongst themselves (as in verse nos. 12-13 above), the son of the wind-God alighted on that mountain summit¹ where they were all huddled together trying to see him come across the sky. He said to them (14), 'I have seen² Sita, reduced Lanka and the Ashok grove to rubble³ and had talked⁴ with Ravana. After that (having accomplished my task), I have come here (15).

1. गिरेर्मूर्ध्नि 2. दृष्ट्वा 3. धर्षिता 4. सम्भाषितो

इदानीमेव गच्छामो रामसुग्रीवसन्निधिम्।
इत्युक्त्वा वानराः सर्वे हर्षेणालिङ्ग्य मारुतिम्।१६॥
केचिच्चुचुम्बुलङ्गुलं ननृतुः केचिदुत्सुकाः।
हनूमता समेतास्ते जग्मुः प्रस्रवणं गिरिम्।१७॥

16-17. We shall go to meet Sri Ram and Sugriv right now'. All the monkeys were extremely delighted and exhilarated, and they embraced him most cheerfully¹ (16). Some kissed his tail² and some others began dancing with ecstasy³. After that, all of them accompanied Hanuman and went to Mt. Pravarshan⁴ (17).

1. हर्षेणालिङ्ग्य 2. केचिच्चुचुम्बुलङ्गुलं 3. ननृतुः केचिदुत्सुकाः 4. प्रस्रवणं

गच्छन्तो ददृशुर्वीरा वनं सुग्रीवरक्षितम्।
मधुसंज्ञं तदा प्राहुरङ्गदं वानरर्षभाः।१८॥

क्षुधिताः स्मो वयं वीर देहनुज्ञां महामते ।
 भक्षयामः फलान्यद्य पिबामोऽमृतवन्मधु ॥१९॥
 सन्तुष्टा राघवं द्रष्टुं गच्छामोऽद्यैव सानुजम् ॥२०॥

18-20. While on their way, they happened to see Madhuvan (literally a forest of honey¹) established and protected by Sugriv. They said to Angad (18), 'Oh the brave one²! We are very hungry. Hence, oh the wise one³, give us your permission so that we can eat the sweet fruits of this forest⁴ and drink its honey which is like nectar⁵ (19). After that, being contented and fed, we shall go to see (meet) Raghav (Sri Ram) along with his younger brother (Laxman)' (20).

1. मधुसंज्ञं 2. वीर 3. महामते 4. फलान्यद्य 5. पिबामोऽमृत वनमधु

हनूमान्कृतकार्योऽयं पिबतैतत्प्रसादतः ।
 जक्षध्वं फलमूलानि त्वरितं हरिसत्तमाः ॥२१॥
 ततः प्रविश्य हरयः पातुमारेभिरे मधु ।
 रक्षिणस्ताननादृत्य दधिवक्त्रेण नोदितान् ॥२२॥

21-22. Angad said, 'Hanuman has successfully done the task. Hence, oh the best among the monkeys¹, be quick in eating the fruits and roots as well as in drinking honey as a token of his blessing for you² (i.e., enjoy yourselves and celebrate the successful completion of the mission by drinking honey and eating fruits)' (21). So the monkeys entered that forest and giving two hoots to (i.e., not bothering about and neglecting³) the guards sent by the 'white faced one' (Dadhimukh)⁴, they began drinking honey (to their heart's content) (22).

1. हरिसत्तमाः 2. तत्प्रसादतः 3. नादृत्य 4. दधिवक्त्रेण

[Note :- Hanuman's successful completion of the mission is called a blessing for the monkeys in verse no. 21 because now they had no fear from either Sugriv or Sri Ram. It was a time to celebrate, and on such occasions, eating, drinking, revelry and merry making are accepted norms of behaviour. So, there was nothing to worry as such.]

पिबतस्ताडयामासुर्वानरान्वानरर्षभाः ।
 ततस्तान्मुष्टिभिः पादैश्चूर्णयित्वा पपुर्मधु ॥२३॥
 ततो दधिमुखः क्रुद्धः सुग्रीवस्य स मातुलः ।
 जगाम रक्षिभिः सार्धं यत्र राजा कपीश्वरः ॥२४॥

23-24. When those monkey guards saw the army of monkeys drinking honey and tried to stop them by using force, they resisted and retaliated by kicks and fist-blows¹, and reduced the guards to pulp (i.e., the guards were crushed and mercilessly beaten back)². They kept on drinking honey merrily (23). Then Sugriv's maternal uncle Dadhimukh³ became annoyed and peeved, and accompanied by other forest guards, he went to the king of monkeys (Sugriv) to complain (24).

1. पादै, न्मुष्टिभिः 2. शूर्णयित्वा 3. मातुलः दधिमुखः

गत्वा तमब्रवीद्देव चिरकालाभिरक्षितम्।
 नष्टं मधुवनं तेऽद्य कुमारेण हनूमता॥२५॥
 श्रुत्वा दधिमुखेनोक्तं सुग्रीवो हृष्टमानसः।
 दृष्ट्वागतो न सन्देहः सीतां पवननन्दनः॥२६॥
 नो चेन्मधुवनं द्रष्टुं समर्थः को भवेन्मम।
 तत्रापि वायुपुत्रेण कृतं कार्यं न संशयः॥२७॥

25-27. On reaching there, he said to Sugriv, 'The forest of honey¹ (i.e., a forest where the trees are laden with honey-combs), which you had diligently protected and nursed for a long time², has been laid to waste by the prince³ (Angad) and Hanuman' (25). Hearing the words of Dadhimukh, Sugriv was happy⁴. He said, 'There is no doubt that the son of the wind-God (Hanuman) has come back after seeing Sita⁵ (26). Otherwise who had the guts to even glance at my forest of honey? And out of them, it is without doubt, it is the son of the wind-God (Hanuman) who must have done the work (and no one else)⁶' (27).

1. मधुवनं 2. रक्षितम् चिरकाला 3. नष्टं कुमारेण 4. हृष्टमानसः 5. दृष्ट्वागतो न सन्देहो सीतां 6. वायुपुत्रेण कृतं कार्यं न संशयः

श्रुत्वा सुग्रीववचनं हृष्टो रामस्तमब्रवीत्।
 किमुच्यते त्वया राजन्वचः सीताकथान्वितम्॥२८॥
 सुग्रीवस्त्वब्रवीद्वाक्यं देव दृष्ट्वावनीसुता।
 हनूमत्प्रमुखाः सर्वे प्रविष्टा मधुकाननम्॥२९॥

28-29. Hearing the words of Sugriv, Sri Ram became delighted and cheerful in heart. He asked, 'Oh king (Sugriv)! What are you talking about Sita?' (28). Sugriv replied, 'Oh Lord! It appears that the daughter of the earth (Sita) has been seen (i.e., located)¹ because all of the monkeys, with Hanuman being the chief among them², have entered the forest of honey (29).

1. दृष्ट्वावनीसुता 2. हनूमत्प्रमुखाः

भक्षयन्ति स्म सकलं ताडयन्ति स्म रक्षिणः।
 अकृत्वा देवकार्यं ते द्रष्टुं मधुवनं मम॥३०॥
 न समर्थास्ततो देवी दृष्ट्वा सीतेति निश्चितम्।
 रक्षिणो वो भयं मास्तु गत्वा ब्रूत ममाज्ञया॥३१॥

30-31. There, they are eating everything and are beating the guards. Without doing your job, they couldn't have dared to look at my forest of honey, what to talk of eating fruits and drinking honey (30). Hence, it is certain that they have seen (met and have found out about) Sita. Oh guards (रक्षिणो)! Don't be afraid. Go and tell them my command (31)—

वानरानङ्गदमुखानानयध्वं ममान्तिकम्।
 श्रुत्वा सुग्रीववचनं गत्वा ते वायुवेगतः॥३२॥
 हनूमत्प्रमुखानूचुर्गच्छतेश्वरशासनात् ।
 द्रष्टुमिच्छति सुग्रीवः सरामो लक्ष्मणान्वितः॥३३॥

32-33. 'Bring Angad and other monkeys to me'. Hearing the orders of Sugriv, the guards went with great haste (literally, with the speed of wind)¹ (32). They said to Hanuman and

others, 'It is the order of the king that you should go to him immediately because Sugriv along with Sri Ram and Laxman wants to see and meet you² (33).

1. वायुवेगतः 2. द्रष्टुमिच्छति सुग्रीवः सरामो लक्ष्मणान्वितः

युष्मानतीव हृष्टास्ते त्वरयन्ति महाबलाः।
तथेत्यम्बरमासाद्य ययुस्ते वानरोत्तमाः॥३४॥
हनूमन्तं पुरस्कृत्य युवराजं तथाङ्गदम्।
रामसुग्रीवयोरग्रे निपेतुर्भुवि सत्वरम्॥३५॥

34-35. Oh the most brave and valorous ones¹! He is very pleased with you all and is therefore calling all of you very soon². Then saying 'all right', those superior and best among monkeys³ proceeded by the path of the sky⁴ (i.e., almost flew) to where Sugriv was (34). They kept Hanuman and Angad in the vanguard (in the front like a victorious, conquering and prized commander)⁵ and landed on the ground in front of Sri Ram and Sugriv (35).

1. महाबलाः 2. युष्मानतीव हृष्टास्ते त्वरयन्ति 3. वानरोत्तमाः 4. अम्बरमासाद्य चचुस्ते 5. पुरस्कृत्य

[Note :- The monkeys of today can't fly. Perhaps in the time of Sri Ram, they had the power to fly. This means that either they had wings, or the science of flying was so evolved that they had a strap-on propellers or rockets to propel them in the sky at will. This shows that the science of flying or rocket technology existed in an advanced stage at the time. It was almost like a sky-bike strapped around the waist or shoulder.]

हनूमान् राघवं ग्राह दृष्ट्वा सीता निरामया।
साष्टाङ्गं प्रणिपत्याग्रे रामं पश्चाद्दरीश्वरम्॥३६॥
कुशलं ग्राह राजेन्द्र जानकी त्वां शुचान्विता।
अशोकवनिकामध्ये शिंशुपामूलमाश्रिता॥३७॥

36-37. Hanuman prostrated himself (to pay obeisance) first before Sri Ram¹ and then before the king of monkeys, Sugriv². Then he said to Sri Ram, 'I have returned after having seen Sita's welfare and well-being³' (36). Oh King of kings! Janki, who is submerged in sorrows and miseries⁴, has told me to convey about her welfare⁵ to you. She is sitting in the shade of the Ashok grove under a Shinshupa⁶ tree (the Indian red wood tree) (37).

1. आग्रे रामं 2. पश्चाद्दरीश्वरम् 3. ग्राह दृष्ट्वा सीता निरामया 4. शुचान्विता 5. कुशलं 6. शिंशुपा मूल आश्रिता

[Note :- Obviously, Sita was not happy as it might sound on hearing what Hanuman says in verse no. 36. She was neither healthy, disease free (literally निरामया) nor happy. What Hanuman intended was to prevent the use of any shocking words or phrase at the very outset because of the danger of Sri Ram being unable to bear the shock of it. The fact that the monkeys were cheerful and that Hanuman had seen Sita alive was sufficient for Sri Ram. The good news is to be said first, and then gradually, Hanuman described to him Sita's harried and precarious condition, and he finally closed his briefing with the reassuring words that bringing her back from the clutches of the enemy was not a great problem indeed— see verse nos. 51-52 below.]

राक्षसीभिः परिवृता निराहारा कृशा प्रभो।
 हा राम राम रामेति शोचन्ती मलिनाम्बरा॥३८॥
 एकवेणी मया दृष्टा शनैराश्वासिता शुभा।
 वृक्षशाखान्तरे स्थित्वा सूक्ष्मरूपेण ते कथाम्॥३९॥

38-39. Oh Lord! She is always surrounded by demonesses¹. She has become very weak and emaciated² because she has stopped taking food and water (i.e., she is fasting³). She feels hopeless and hapless, and constantly laments and broods⁴ saying to herself 'Oh Ram' mournfully. Her clothes have become dirty and unkempt⁵ (38). The hairs have stuck together in a plait⁶. I saw Sita in such a distressed and pitiable condition, and tried to comfort the auspicious one politely and slowly⁷ (so as not to arouse suspicion amongst the demonesses as well as not to alarm and scare Sita who was already on the verge of a nervous breakdown). On reaching there, I had assumed a miniature form⁸ and hid myself behind leaves and branches of a tree⁹. From there I narrated your divine and glorious story to her in brief¹⁰ (39).

1. परिवृता राक्षसिभिः 2. कृशा 3. निराहारा 4. शोचन्ती 5. मलिनाम्बरा 6. एक वेणी 7. शनैराश्वासिता शुभा
 8. सूक्ष्मरूपेण 9. वृक्षशाखान्तरे 10. सूक्ष्मरूपेण ते कथाम्

जन्मारभ्य तवात्यर्थं दण्डकागमनं तथा।
 दशाननेन हरणं जानक्या रहिते त्वयि॥४०॥
 सुग्रीवेण यथा मैत्री कृत्वा बालिनिबर्हणम्।
 मार्गणार्थं च वैदेह्याः सुग्रीवेण विसर्जिताः॥४१॥

40-41. Beginning with your birth¹ and coming up to the Dandkaranya forest², how Sita, the daughter of Janak, was abducted (stolen) in your absence³ (40), and how you had befriended Sugriv⁴ and had slayed Bali⁵. In order to search the whereabouts⁶ of Vaidehi (Sita), how Sugriv had dispatched⁷ the monkeys (41)—

1. जन्मारभ्य 2. दण्डकागमनं 3. हरणं रहिते त्वयि जानक्या 4. मैत्री कृत्वा सुग्रीवेण 5. बालिनि बर्हणम् 6. मार्गणार्थं
 7. विसर्जिताः

महाबला महासत्त्वा हरयो जितकाशिनः।
 गताः सर्वत्र सर्वे वै तत्रैकोऽहमिहागतः॥४२॥
 अहं सुग्रीवसचिवो दासोऽहं राघवस्य हि।
 दृष्टा यज्जानकी भाग्यात्प्रयासः फलितोऽद्य मे॥४३॥

42-43. The most strong, brave, courageous, valorous, steadfast and victorious¹ monkeys were sent in all the directions (42). And out of them, I—who am a minister of Sugriv² and a humble servant of Raghav (Sri Ram)³—have come here. Today due to my good luck, fortune⁴ and efforts⁵, I have seen Janki (Sita). Hence my efforts⁶ have been fruitful (successful)⁷ (43).

1. महाबला महासत्त्वा जितकाशिनः 2. सुग्रीव सचिवो 3. दासोऽहं राघवस्य 4. भाग्या 5. त्रयासः 6. ऽद्यमे 7. फलितो

इत्युदीरितमाकर्ण्य सीता विस्फारितेक्षणा।
 केन वा कर्णपीयूषं श्रावितं मे शुभाक्षरम्॥४४॥

यदि सत्यं तदायातु मद्दर्शनपथं तु सः।
 ततोऽहं वानराकारः सूक्ष्मरूपेण जानकीम्॥४५॥
 प्रणम्य प्राञ्जलिर्भूत्वा दूरादेव स्थितः प्रभो।
 पृष्टोऽहं सीतया कस्त्वमित्यादि बहुविस्तरम्॥४६॥

44-46. Hearing my words, Sita's eyes lit up immediately with joy. She said, 'Who has made me here this pleasant and auspicious news (words¹) which is like nectar for my ears² (44). If all of this is true, then the one who has said it must come in front of me'. So, I presented my self before Janki (Sita) in the form of a miniature monkey³ (45). I bowed before her with folded hands from a distance and stood there⁴. Then oh Lord, Sita asked me, 'Who are you?' And many other things in detail⁵ (46).

1. शुभाक्षरम् 2. कर्ण पीयूषं 3. वानराकारः सूक्ष्मरूपेण 4. प्रणम्य प्राञ्जलिर्भूत्वा दूरादेव स्थितः 5. कस्त्वामित्यादि बहुविस्तरम्

मया सर्वं क्रमेणैव विज्ञापितमरिन्दम।
 पश्चान्मयार्पितं देव्यै भवद्गताङ्गुलीयकम्॥४७॥
 तेन मामतिविश्वस्ता वचनं चेदमब्रवीत्।
 तथा दृष्टास्मि हनुमन्पीडयमाना दिवानिशम्॥४८॥

47-48. Oh the vanquisher of enemies¹ (Sri Ram)! Then I told her everything in chronological order as they happened². After that, I gave her the finger ring you had given me³ (47). This made her believe me completely (without any shred of doubt), and she said to me, 'Oh Hanuman! The way you have seen me being tormented⁴ day and night⁵ (48)—

1. मरिन्दम् 2. क्रमेणैव विज्ञापित 3. भवद्गताङ्गुलीयकम् देव्यै 4. दृष्टामि पीडयमाना 5. दिवानिशम्

राक्षसीनां तर्जनैस्तत्सर्वं कथय राघवे।
 मयोक्तं देवि रामोऽपि त्वच्चिन्तापरिनिष्ठितः॥४९॥
 परिशोचत्यहोरात्रं त्वद्वार्ता नाधिगम्य सः।
 इदानीमेव गत्वाहं स्थितिं रामाय ते ब्रुवे॥५०॥

49-50. —By these demonesses, go and tell Raghav (Sri Ram) all of it as it is (i.e., exactly as you have seen or witnessed them)¹. I replied, 'Oh goddess! Sri Ram is also very worried about you (i.e., he constantly broods about you and your welfare²) (49). Since he has no news (information) about you, he keeps on worrying day and night³ for you. I shall now go and tell him about your condition (50).

1. तर्जनैस्तत्सर्वं 2. त्वच्चिन्तापरिनिष्ठ 3. शोच त्यहोरात्रं

रामः श्रवणमात्रेण सुग्रीवेण सलक्ष्मणः।
 वानरानीकपैः सार्धमागमिष्यति तेऽन्तिकम्॥५१॥
 रावणं सकुलं हत्वा नेष्यति त्वां स्वकं पुरम्।
 अभिज्ञां देहि मे देवि यथा मां विश्वसेद्विभुः॥५२॥

51-52. As soon as Sri Ram hears it (literally by merely hearing it¹), he will come to you² (without wasting any time) along with Sugriv, Laxman and other monkey commanders (51). He would then slay Ravana along with his kiths and kins, relatives and compatriots³,

and shall take you back to his capital city (Ayodhya). Oh goddess! You should give me some sign/token/mark/memento⁴ so that the Lord would believe me' (52).

1. श्रवणमात्रेण 2. गमिष्यति तेऽन्तिकम् 3. सकुलं हत्वा रावणं 4. अभिज्ञां देहि मे

इत्युक्ता सा शिरोरत्नं चूडापाशे स्थितं प्रियम्।

दत्त्वा काकेन यद्वृत्तं चित्रकूटगिरौ पुरा॥५३॥

तदप्याहाश्रुपूर्णाक्षी कुशलं ब्रूहि राघवम्।

लक्ष्मणं ब्रूहि मे किञ्चिद्दुरुक्तं भाषितं पुरा॥५४॥

53-55. When I had said so, she gave me the 'Choodamani' (an ornament worn by women in hair) which was stuck in her hairs (literally, the gem of the head¹) and was very dear to her². Then she told me the previous incident which happened at Chitrakoot mountain pertaining to the crow (i.e., Jayant's episode)³ (53), and filling her eyes with tears, she said, 'Tell Raghav (Sri Ram) about my welfare⁴. Tell Laxman—'Oh the great son of the clan⁵! Whatever harsh, accusing and scornful words⁶ that I might have used for you earlier due to my stupidity and ignorance⁷, you must excuse and forgive me for it⁸. Besides this, adopt whatever strategy is necessary⁹ so that Sri Ram mercifully, gracefully and kindly¹⁰ liberates (frees) me from this torment¹¹' (54-55).

1. शिरोरत्नं चूडापाशे 2. प्रियम् 3. पुरा यद्वृत्तं काकेन 4. कुशलं 5. कुलनन्दन 6. किञ्चिद्दुरुक्तं भाषितं 7. पुरा अज्ञभावेन 8. तत्क्षमस्वा 9. यथा कुरु 10. कृपान्वितः 11. तारयेन्मां

तत्क्षमस्वाज्ञभावेन भाषितं कुलनन्दन।

तारयेन्मां यथा रामस्तथा कुरु कृपान्वितः॥५५॥

इत्युक्त्वा रुदती सीता दुःखेन महतावृता।

मयाप्याश्वासिता राम वदता सर्वमेव ते॥५६॥

ततः प्रस्थापितो राम त्वत्समीपमिहागतः।

तदागमनवेलायामशोकवनिकां प्रियाम्॥५७॥

56-57. Saying this, Sita became overwhelmed with great distress, sorrows and anguish and began to weep¹. I tried to reassure her by narrating all details about you (about your welfare and your affection and love for her)² (56). Then I took leave of her and came back to you. At the time of coming here, I demolished (or laid to waste)³ Ravana's Ashok grove which was very dear to him (57).

1. महतावृता रुदती 2. मयाप्याश्वासिता वदता सर्वमेव 3. उत्पाद्य

उत्पाद्य राक्षसांस्तत्र बहून्मत्वा क्षणादहम्।

रावणस्य सुतं हत्वा रावणेनाभिभाष्य च॥५८॥

लङ्कामशेषतो दग्ध्वा पुनरप्यागमं क्षणात्।

श्रुत्वा हनूमतो वाक्यं रामोऽत्यन्तप्रहृष्टधीः॥५९॥

58-59. I killed many demons in a short time, and then I killed Ravana's son (Akshay Kumar) and had a talk with him. Thereafter I burnt (दग्ध्वा) Lanka and came here quickly (as soon as I could without wasting any time)¹. Hearing these words of Hanuman, Sri Ram felt very happy and contented (59).

हनूमस्ते कृतं कार्यं देवैरपि सुदुष्करम्।
 उपकारं न पश्यामि तव प्रत्युपकारिणः॥६०॥
 इदानीं ते प्रयच्छामि सर्वस्वं मम मारुते।
 इत्यालिङ्ग्य समाकृष्य गाढं वानरपुङ्गवम्॥६१॥

60-61. He said, 'Oh Hanuman! The work which you have done is very difficult and daunting even for the Gods to do¹. I do not know what good I can do for you in return² (60). Oh Maruti! I will offer to you myself as a whole³. Saying this, Sri Ram pulled near him⁴ the most exalted of the monkeys (Hanuman)⁵ and firmly embraced him i.e., clasped him affectionately to his bosom⁶ (a rare privilege bestowed to only a few by the Lord) (61).

1. कार्यं देवैरपि सुदुष्करम् 2. उपकारं न तव प्रत्युपकारिण 3. प्रयच्छामि सर्वस्वं मम 4. समाकृष्य 5. वानरपुङ्गवम् 6. आलिङ्ग्य गाढं

सार्द्रनेत्रो रघुश्रेष्ठः परां प्रीतिमवाप सः।
 हनूमन्तमुवाचेदं राघवो भक्तवत्सलः॥६२॥
 परिरम्भो हि मे लोके दुर्लभः परमात्मनः।
 अतस्त्वं मम भक्तोऽसि प्रियोऽसि हरिपुङ्गव॥६३॥

62-63. His (Sri Ram's) eyes welled up with tears (of joy, thanks giving and affection) and emotions of extreme affection began to heave in his heart for Hanuman¹. Then Raghav (Sri Ram) who is most graceful, merciful, kind, benevolent, benignant, endearing and munificent towards his devotees² said to Hanuman (62), 'Oh the best among monkeys³! It is very rare⁴ to embrace me who am the supreme Soul (Parmatma)⁵ in this world. You are privileged and most lucky to have done it. Hence, since I have myself embraced you, you are most dear and an ardent devotee of mine⁶ (63).

1. सार्द्रनेत्रो परां प्रीतिमवाप 2. भक्तवत्सलः 3. हरिपुङ्गव 4. लोके दुर्लभः 5. परिरम्भो हि मे परमात्माः 6. प्रियोऽसि, भक्तोऽसि

यत्पादपयुगलं तुलसीदलाद्यैः सम्पूज्य विष्णुपदवीमतुलां प्रयान्ति।
 तेनैव किं पुनरसौ परिरब्धमूर्ती रामेण वायुतनयः कृतपुण्यपुञ्जः॥६४॥

64. [Lord Shiva makes the following observation—] By worshipping¹ his (Sri Ram's) two lotus-like feet² with Tulsi leaves (basil plant leaves)³ etc., one can attain the most exalted and matchless⁴ status of the holy feet of Lord Vishnu⁵. What can one say (about the great privilege, great fortune and luck) of the son of the wind-God⁶ who does auspicious, virtuous and noble deeds⁷ and who is a treasury of such deeds⁸, and whose body was embraced⁹ by Sri Ram himself! (64).

1. सम्पूज्य 2. पादपदमयुगलं 3. तुलसीदल 4. मतुलां 5. विष्णु पदवी 6. वायुतनयः 7. कृतपुण्य 8. पुंज 9. परिरब्धमूर्ती

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भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् । (ऋग्वेद १०/२५/१)

Oh Lord! Let us have a righteous mind, ability to do what is right and be inspired towards righteousness. (Rig Veda 10/25/1)

* __ * __ * __ *

Lanka Kand (Yuddha Kand) — Canto 1

Departure of the monkey army for Lanka

श्रीमहादेव उवाच

यथावद्भाषितं वाक्यं श्रुत्वा रामो हनूमतः।

उवाचानन्तरं वाक्यं हर्षेण महतावृतः॥१॥

कार्यं कृतं हनुमता देवैरपि सुदुष्करम्।

मनसापि यदन्येन स्मर्तुं शक्यं न भूतले॥२॥

1-2. Lord Shiva said—'Oh Parvati! Hearing the words of Hanuman (who had narrated what Sita had said verbatim), Sri Ram said most cheerfully (1), 'Whatever work Hanuman has done is difficult and daunting even for the Gods to do¹. On the surface of the earth, no one can even dare to imagine or think about (doing) it² (2).

1. कृतं हनुमान देवै सुदुष्करम् 2. मनसापि स्मर्तुं शक्यं न भू तले

शतयोजनविस्तीर्णं लङ्घयेत्कः पयोनिधिम्।

लङ्कां च राक्षसैर्गुप्तां को वा धर्षयितुं क्षमः॥३॥

भृत्यकार्यं हनुमता कृतं सर्वमशेषतः।

सुग्रीवस्येदृशो लोके न भूतो न भविष्यति॥४॥

3-4. Say, who is capable of crossing the hundred Yojan (800 miles) wide ocean and demolish Lanka which is protected by the demons? (3). Hanuman has proficiently lived up to the expectations of a loyal, faithful and diligent servant (subordinate) of Sugriv. There has been none in the past and shall never be in the future anyone such as him in this world¹ (4).

1. स्येदृशो लोके न भूतो न भविष्यति

अहं च रघुवंशश्च लक्ष्मणश्च कपीश्वरः।

जानक्या दर्शनेनाद्य रक्षिताः स्मो हनूमता॥५॥

सर्वथा सुकृतं कार्यं जानक्याः परिमार्गणम्।

समुद्रं मनसा स्मृत्वा सीदतीव मनो मम॥६॥

5-6. By seeing (and bringing the news of) Janki (Sita), Hanuman has saved me as well as the clan of Raghu¹, Laxman, Sugriv and others as well (5). The job of ascertaining the whereabouts of Sita has been done, but my heart and mind gets a little alarmed and dismayed² on remembering about the intervening ocean³ (because it is the greatest of daunting obstacles to be overcome now) (6).

1. अहं च रघुवंशश्च रक्षिताः 2. मनसा सीदतीव मनोमम 3. समुद्रं स्मृत्वा

[Note :- When Sri Ram says that the entire Raghu clan has been saved by Hanuman bringing news of Sita being alive he means that if there was some bad news, or no news at all, he would have ended his life and Laxman would have followed suit. When the news reached Ayodhya, or when he did not turn up in the city after the expiry of the 14 year exile period, it was sure that Bharat would have ended his life and he will be followed by Shatrughan. With the father already dead and there being no offspring of any of the brothers yet, the chain would break and there

would be no one to carry forward the family title or name.]

कथं नक्रझषाकीर्णं समुद्रं शतयोजनम्।
लङ्घयित्वा रिपुं हन्यां कथं द्रक्ष्यामि जानकीम्॥७॥
श्रुत्वा तु रामवचनं सुग्रीवः प्राह राघवम्।
समुद्रं लङ्घयिष्यामो महानक्रझषाकुलम्॥८॥
लङ्कां च विधमिष्यामो हनिष्यामोऽद्य रावणम्।
चिन्तां त्यज रघुश्रेष्ठ चिन्ता कार्यविनाशिनी॥९॥

7-9. How will I kill the enemy by crossing the 100 Yojan wide ocean full of obstacles and alligators¹? And how will I see Janki?' (7). Hearing these dismayed, helpless and doubtful words of Sri Ram, Sugriv said, 'We shall leap across the ocean² full of large and formidable barriers/obstacles (such as whirlpools, huge waves, reefs, mountains etc.) and fishes (such as alligators, sharks, whales etc.)³ (8). Then we shall soon destroy and wrench control of Lanka⁴ and kill the lowly and wicked Ravana⁵. Oh the best in the Raghu's clan (i.e., Sri Ram)⁶! You must leave aside (i.e., stop) worrying⁷, for worry ruins the task at hand⁸ (9).

1. निरक्रझषाकीर्णं 2. समुद्रं लङ्घयिष्यामो 3. महानक्रझषाकुलम् 4. लङ्कां च विधमिष्यामो 5. हनिष्यामोऽद्यरावणो 6. रघुश्रेष्ठो 7. चिन्तात्यज 8. चिन्ता कार्यविनाशिनी

एतान्यश्य महासत्त्वान् शूरान्वानरपुङ्गवान्।
त्वत्प्रियार्थं समुद्युक्तान्प्रवेष्टुमपि पावकम्॥१०॥
समुद्रतरणे बुद्धिं कुरुष्व प्रथमं ततः।
दृष्ट्वा लङ्कां दशग्रीवो हत इत्येव मन्महे॥११॥

10-11. Have a look at those great, valorous, victorious, brave and ace monkeys who are the best in their race¹. They are ready even to enter the fire² in order to do what is good or pleasing for you³ (10). Lets first think about crossing the ocean, for as soon as we see Lanka (i.e., land there), we regard Ravana as good as dead (i.e., once we are across, the demons are no problem for us for we can easily overcome them and crush the enemy) (11).

1. महासत्त्वान् शूरान्वानरपुङ्गवान् 2. समुद्युक्तान्प्रवेष्टुमपि पावकम् 3. त्वत्प्रियार्थं

नहि पश्याम्यहं कञ्चित्त्रिषु लोकेषु राघव।
गृहीतधनुषो यस्ते तिष्ठेदभिमुखो रणे॥१२॥
सर्वथा नो जयो राम भविष्यति न संशयः।
निमित्तानि च पश्यामि तथाभूतानि सर्वशः॥१३॥

12-13. Oh Raghav (Sri Ram)! I do not see (or visualise) any warrior who can stand fast in the battle in front of you¹ (i.e., can face you) when you lift your bow (12). Oh Sri Ram! There is not the slightest of doubts that victory will be ours² because I can see relevant omens (or indications portending victory)³ everywhere' (13).

1. तिष्ठेदभिमुखो रणे 2. जयो राम भविष्यति न संशयः 3. निमित्तानि च पश्यामि

सुग्रीववचनं श्रुत्वा भक्तिवीर्यसमन्वितम्।
अङ्गीकृत्याब्रवीद्रामो हनूमन्तं पुरःस्थितम्॥१४॥

येन केन प्रकारेण लङ्घयामो महार्णवम्।
लङ्कास्वरूपं मे ब्रूहि दुःसाध्यं देवदानवैः॥१५॥

14-15. Hearing these words of Sugriv, which were full of devotion, loyalty, encouragement, valour and manliness¹, Sri Ram accepted his advise (i.e., he accepted his council to try to plan how to cross the ocean first and stop unnecessarily worrying, brooding and procrastinating). He said to Hanuman (14), 'We shall first cross the ocean somehow². But do tell us about the general lay-out and description of Lanka³. It is said (or heard) that it is a very difficult and daunting prospect to win (overcome) it even for the Gods and other demons⁴ (who do not have allegiance to Ravana) (15).

1. भक्तिवीर्यसमन्वितम् 2. येन केन प्रकारेण लङ्घयामो 3. लङ्का स्वरूपं ब्रूहि 4. दुःसाध्यं देव दानवैः

ज्ञात्वा तस्य प्रतीकारं करिष्यामि कपीश्वर।
श्रुत्वा रामस्य वचनं हनूमान्विनयान्वितः॥१६॥
उवाच प्राञ्जलिर्देव यथा दृष्टं ब्रवीमि ते।
लङ्का दिव्या पुरी देव त्रिकूटशिखरे स्थिता॥१७॥

16-17. Oh the lord of monkeys (Hanuman)! Once I come to know (learn) about its design and layout, I shall think of (i.e., devise) some way to overcome it¹. Hearing these words of Sri Ram, Hanuman folded his hands in respect and said politely (16), 'I shall submit before you whatever I have seen at Lanka. The majestic city is established on the summit of Mt. Trikoot² (17).

1. प्रतिकारम् करिष्यामि 2. त्रिकूट शिखरे स्थिता

स्वर्णप्राकारसहिता स्वर्णाट्टालकसंयुता।
परिखाभिः परिवृता पूर्णाभिर्निर्मलोदकैः॥१८॥
नानोपवनशोभाढ्या दिव्यवापीभिरावृता।
गृहैर्विचित्रशोभाढ्यैर्मणिस्तम्भमयैः शुभैः॥१९॥

18-19. It has golden parapets/boundary walls¹ and tall buildings also made of gold². It is surrounded on all the sides by moats and trenches full of clean water³ (18). It looks very magnificent and grand due to many gardens, groves and orchards⁴. They have numerous ponds scattered here and there⁵. The buildings are adorned by pillars studded/embedded with gems and jewels⁶ (19).

1. स्वर्ण प्रकार 2. स्वर्णाट्टालक 3. परिखाभिः परिकृता पूर्णाभिर्निर्मलोदकैः 4. नानोपवन शोभाढ्या 5. दिव्यवापीभिरावृता 6. गृहैर्विचित्र-मणिस्तम्भमयैः

[Note :- Please see footnote to verse nos. 41-42, Canto 4 of Sundar Kand.]

पश्चिमद्वारमासाद्य गजवाहाः सहस्रशः।
उत्तरे द्वारि तिष्ठन्ति साश्ववाहाः सप्तयः॥२०॥
तिष्ठन्त्यर्बुदसङ्घाकाः प्राच्यामपि तथैव च।
रक्षिणो राक्षसा वीरा द्वारं दक्षिणमाश्रिताः॥२१॥

20-21. Stationed near its western gate, there are thousands of war elephants¹; in the northern gate there is infantry as well as cavalry²; in the eastern gate there are 1000 million

demon warriors³, while the southern gate is protected by equal number of brave and courageous warriors⁴ (20-21).

1. पश्चिमद्वार गजवाहा सहस्रत्रयः 2. उत्तरे द्वारि साश्ववाहा 3. प्राचयामपि बुद्धसंख्याकाः 4. रक्षिणो राक्षस वीरा द्वारं दक्षिण

मध्यकक्षेऽप्यसङ्ख्याता गजाश्चरथपत्तयः।
रक्षयन्ति सदा लङ्कां नानास्त्रकुशलाः प्रभो॥२२॥
सङ्क्रमैर्विविधैर्लङ्का शतघ्नीभिश्च संयुता।
एवं स्थितेऽपि देवेश शृणु मे तत्र चेष्टितम्॥२३॥

22-23. In the centre of the city there is a huge and countless army consisting of elephants, horses, chariots and infantry troops to constantly protect the city¹. All of them (the troops) are experts in using various types of arms and armaments² (22). The entrance to the city is protected by different types of tunnels³ and cannons⁴. But oh Lord⁵! In spite of the presence of all these formidable and insurmountable hurdles, hear what I have done (23).

1. मध्यकक्षेऽप्यसंख्यसाता गजाश्चरथपत्तयः रक्षयन्ति सदा 2. नानास्त्रकुशलाः 3. सङ्क्रमैर्विविधैः 4. शतघ्नीभिश्च 5. देवेश

दशाननवलौघस्य चतुर्थांशो मया हतः।
दग्ध्वा लङ्कां पुरीं स्वर्णप्रासादो धर्षितो मया॥२४॥
शतघ्न्यः सङ्क्रमाश्चैव नाशिता मे रघूत्तम।
देव त्वद्दर्शनादेव लङ्का भस्मीकृता भवेत्॥२५॥
प्रस्थानं कुरु देवेश गच्छामो लवणाम्बुधेः।
तीरं सह महावीरैर्वानरौघैः समन्ततः॥२६॥

24-26. I have destroyed (literally killed) one fourth¹ of Ravana's army, have burnt Lanka² and have ruined (i.e., demolished) his golden palace³ (24). Oh the most exalted in the clan of Raghu (Sri Ram)! I have destroyed the tunnels and cannons⁴. Oh Lord! (It is my belief that) Lanka would be easily reduced to ashes (or rubble) as soon as your sight falls on it⁵. [That is, you can vary easily, conquer it] (25). Oh the Lord of Gods! Now you must make preparations to go there. We must collect the army of most brave, courageous and strong monkey warriors and approach the shores of the great salty ocean⁶ (26).

1. चतुर्थांशो मया हतः 2. दग्ध्वा लंका 3. स्वर्ण प्रासादो धर्षितो 4. शतघ्नयः संक्रमाश्चैव नाशिता 5. त्वद्दर्शनादेव लंका भस्मीकृता 6. लवणाम्बुधेः तीरं

श्रुत्वा हनूमतो वाक्यमुवाच रघुनन्दनः।
सुग्रीव सैनिकान्सर्वान्प्रस्थानायाभिनोदय॥२७॥
इदानीमेव विजयो मुहूर्तः परिवर्तते।
अस्मिन्मुहूर्ते गत्वाहं लङ्कां राक्षससङ्कुलाम्॥२८॥
सप्राकारां सुदुर्धर्षां नाशयामि सरावणाम्।
आनेष्यामि च सीतां मे दक्षिणाक्षि स्फुरत्यधः॥२९॥

27-29. Hearing the words of Hanuman, Raghunandan (Sri Ram) said, 'Oh Sugriv! Order all your troops (monkey soldiers) to set out immediately (27) because the auspicious moment portending (indicating) victory¹ exists currently. I shall go on the mission to Lanka

which is full of demons (to liberate Sita and kill Ravana) during the currency of this very auspicious moment (28). Lanka is very invincible and inaccessible due to the walls of the fort etc.². I shall destroy it along with Ravana and bring Sita back. At this moment, the lower lid of my right eye is fluttering³ (which is considered a very good omen) (29).

1. विजयो मुहूर्तः 2. सुदुर्घर्ष 3. दक्षिणाक्षि स्फुरत्यधः

प्रयातु वाहिनी सर्वा वानराणां तरस्विनाम्।
रक्षन्तु यूथपाः सेनामग्रे पृष्ठे च पार्श्वयोः॥३०॥
हनूमन्तमथारुह्य गच्छाम्यग्रेऽङ्गदं ततः।
आरुह्य लक्ष्मणो यातु सुग्रीव त्वं मया सह॥३१॥

30-31. Let the full army of brave and strong monkeys make its exit from here. Those who are chieftains or commanders¹ of the army battalions/brigades (literally, a herd, flock, a large group, multitude, company, horde²), they should guard and protect the company under their command/charge from all the directions—from the front and rear, and by the sides³ (30). I shall ride on the shoulders of Hanuman⁴ right in the front (vanguard) of the army⁵ and Laxman shall follow me on the shoulders of Angad⁶. And Sugriv should accompany me⁷ (31).

1. यूथपाः 2. यूथ 3. सेनामग्रे पृष्ठे च पार्श्वयोः 4. हनुमन्तमथारुह्य 5. गच्छाम्यग्रे 6. अंगद ततः आरुह्य लक्ष्मणो 7. सुग्रीव मया सह

[Note :- The reader should note how Sri Ram and Laxman led the army and how it was organised.]

गजो गवाक्षो गवयो मैन्दो द्विविद एव च।
नलो नीलः सुषेणश्च जाम्बवांश्च तथापरे॥३२॥
सर्वे गच्छन्तु सर्वत्र सेनायाः शत्रुघातिनः।
इत्याज्ञाप्य हरीन् रामः प्रतस्थे सहलक्ष्मणः॥३३॥

32-33. Guj, Gawaksha, Gawayo, Mainda, Dwivid, Nal, Neel, Sushen and Jamvant¹ and all other commanders who are potent and proficient in destroying the enemy² should follow the army from the outer fringes³ (in order to maintain order as well as guard the huge army from going astray and out of control)⁴. Having thus instructed the monkeys, Sri Ram embarked on his mission along with Laxman (32-33).

1. गज, गवाक्षे, गवयो, मैन्दो, द्विविद, नलो, नीलः, सुषेण, जाम्बवां 2. शत्रुघातिनः 3. तथापरे सर्वेगच्छन्तु सर्वत्र सेनायाः

सुग्रीवसहितो हर्षात्सेनामध्यगतो विभुः।
वारणेन्द्रनिभाः सर्वे वानराः कामरूपिणः॥३४॥
क्ष्वेलन्तः परिगर्जन्तो जग्मुस्ते दक्षिणां दिशम्।
भक्षयन्तो ययुः सर्वे फलानि च मधूनि च॥३५॥

34-35. The Vibhu¹ (an epithet used for Lord Vishnu, meaning omnipresent, all-pervading, almighty, magnanimous, majestic Lord i.e., Sri Ram) was going in the centre² of the army along with Laxman. All the monkeys were huge like king of elephants³ and could assume any form they wished⁴ (34). All of them leapt pranced, skipped, jumped and bounced⁵,

roared⁶, ate fruits⁷ and drank honey⁸ while moving swiftly in the south direction⁹ (towards the seashore) (35).

1. विभुः 2. मध्यगतो 3. वारणेन्द्रनिभाः 4. वानराः कामरूपिणः 5. क्ष्वेलन्तः 6. परिगर्जन्तो 7. भक्षयन्तो ययुः सर्वे फलानि 8. मधूनि च 9. दक्षिणां दिशम्

[Note :- In verse no. 31, Sri Ram had said he will go in the front or vanguard of the army while verse no. 34 says he was in the middle of the army. Well, here centre or middle does not mean the literal centre or the actual, physical, geometrical centre of the army. It indicates that though he was leading the multitude of the army from the front, there were so many monkeys walking in front of him, behind him and on his sideways that he appeared to be in the centre of the army or surrounded by it.]

ब्रुवन्तो राघवस्याग्रे हनिष्यामोऽद्य रावणम्।
एवं ते वानरश्रेष्ठा गच्छन्त्यतुलविक्रमाः॥३६॥
हरिभ्यामुह्यमानौ तौ शुशुभाते रघूत्तमौ।
नक्षत्रैः सेवितौ यद्वच्चन्द्रसूर्याविवाम्बरे॥३७॥

36-37. In this way, the matchlessly valorous and mighty army¹ consisting of the best of monkeys² moved along with Raghav saying (shouting) that they would kill Ravana the same day they see him³ (36). The two most exalted in the clan of Raghu (i.e., Sri Ram and Laxman) looked so adorable and magnificent while going (riding) on the shoulders of Hanuman and Angad⁴ respectively as if the Sun and the Moon look majestic in the sky amongst the stars (and other heavenly bodies)⁵ (37).

1. अतुलविक्रमाः 2. वानरश्रेष्ठा 3. हनिष्यामोऽद्य रावणम् 4. हरिभ्यामुह्यमानौ तौ शुशुभाते रघूत्तमौ 5. नक्षत्रैः सेवितौ यद्वच्चन्द्रसूर्याविवाम्बरे

आवृत्य पृथिवीं कृत्स्नां जगाम महती चमूः।
प्रस्फोटयन्तः पुच्छाग्रानुद्धहन्तश्च पादपान्॥३८॥
शैलानारोहयन्तश्च जग्मुर्मरुतवेगतः।
असङ्ख्याताश्च सर्वत्र वानराः परिपूरिताः॥३९॥
हृष्टास्ते जग्मुस्त्यर्थं रमेण परिपालिताः।
गता चमूर्दिवारात्रं क्वचिन्नासज्जत क्षणम्॥४०॥

38-40. That huge army almost covered the earth from end to end as it moved ahead (i.e., it stretched as far as the eyes could see)¹. The monkeys shook, twirled, whirled, jerked, swayed, twisted and thrashed their tails, uprooted trees², jumped and hopped on mountains and hills en-route³, and moved with the speed of wind⁴ (i.e., very swiftly). At that time, uncountable monkeys could be visible in all the directions (38-39). Being protected by Sri Ram (or being assured that they are safe and sound with Sri Ram with them), they were cheerfully moving ahead with agility and speed. That monkey army moved day and night⁵ without stopping even for a second (moment)⁶ (40).

1. आवृत्य पृथिवीं 2. पुच्छाग्रानुद्धहन्तश्च पादपान् 3. शैलानारोहयन्तश्च 4. मरुतवेगतः 5. गता चमूर्दिवारात्रं 6. क्वचिन्नासज्जते क्षणम्

काननानि विचित्राणि पश्यन्मलयसहयोः।
 ते सह्यं समतिक्रम्य मलयं च तथा गिरीन्॥४१॥
 आययुश्चानुपूर्व्येण समुद्रं भीमनिःस्वनम्।
 अवतीर्य हनूमन्तं रामः सुग्रीवसंयुतः॥४२॥

41-42. At last, seeing the magnificent but strange forest between Malayachal and Sahayadri mountains¹ (i.e., the valley of these two mountains), they crossed it and finally reached the shores of the vast ocean which was roaring most fiercely². Then Sri Ram got off from the shoulders of Hanuman and, accompanied by Sugriv (41-42)—

1. काननानि विचित्राणि पश्यन्मलयसहयोः 2. भीमनिः स्वनम्

सलिलाभ्याशमासाद्य रामो वचनमब्रवीत्।
 आगताः स्मो वयं सर्वे समुद्रं मकरालयम्॥४३॥
 इतो गन्तुमशक्यं नो निरुपायेन वानराः।
 अत्र सेनानिवेशोऽस्तु मन्त्रयामोऽस्य तारणे॥४४॥

43-44. —He approached the water of the ocean. Sri Ram said, 'We have come to the shore of the ocean which is full of ferocious alligators¹ etc. (43) but we cannot go across it without adopting some special strategy or means. So, put up (pitch) camp for the army here. We shall now discuss amongst ourselves how to cross the ocean²' (44).

1. समुद्रं मकरालयम् 2. मन्त्रयामोऽस्य तारणे

श्रुत्वा रामस्य वचनं सुग्रीवः सागरान्तिके।
 सेनां न्यवेशयत्क्षिप्रं रक्षितां कपिकुञ्जरैः॥४५॥
 ते पश्यन्तो विषेदुस्तं सागरं भीमदर्शनम्।
 महोन्नततरङ्गाढ्यं भीमनक्रभयङ्करम्॥४६॥

45-46. Hearing the words of Sri Ram, Sugriv ordered the army to pitch its camp near the ocean and many chief warriors amongst them began to maintain a strict vigil over it (literally, they protected¹ the army from all sides and ensured that they maintained discipline and order) (45). Seeing the dreadful, ferocious and turbulent ocean full of huge surging waves² and insurmountable, daunting and formidable obstructions in it³, all of them were most baffled, mentally despaired and dejected⁴ (at the difficulty of the task at hand) (46).

1. रक्षितां 2. महोन्नततरङ्गाढ्यं 3. भीमनक्रभयङ्करम् 4. भीमदर्शनम्

अगाधं गगनाकारं सागरं वीक्ष्य दुःखिताः।
 तरिष्यामः कथं घोरं सागरं वरुणालयम्॥४७॥
 हन्तव्योऽस्माभिरद्यैव रावणो राक्षसाधमः।
 इति चिन्ताकुलाः सर्वे रामपार्श्वे व्यवस्थिताः॥४८॥

47-48. They felt extremely remorseful, hapless, helpless and gloomy¹ on seeing that ocean which was as fathomless (without an end) as the sky². They were baffled and dumbstruck, and began to wonder, 'How shall we cross this vast abode (treasury) of water³ (i.e., the ocean) (47). We have to kill (overcome and get rid of) the evil, lowly and wicked demon Ravana today itself⁴ (but what can we do now, how shall we reach him when this ocean is

obstructing our way?')¹. Gravely worrying, brooding gloomily and undecided thus, all of them sat besides Sri Ram (48).

1. दुःखित् 2. अगाधं गगनाकारं सागरं 3. वरुणालयम् 4. हन्तव्योऽस्माभिरद्यैव रावणो राक्षसाधमः

रामः सीतामनुस्मृत्य दुःखेन महतावृतः।

विलप्य जानकीं सीतां बहुधा कार्यमानुषः॥४९॥

अद्वितीयश्चिदात्मैकः परमात्मा सनातनः।

यस्तु जानाति रामस्य स्वरूपं तत्त्वतो जनः॥५०॥

49-50. Sri Ram was also engulfed (submerged)¹ in immense sorrows and anguish of separation² by remembering Sita. Though he is the one without a second, eternal, enlightened Parmatma (the supreme Soul)³ still he wailed and lamented for Sita in various ways because he had assumed the form of a human being to complete an assignment (of the Gods)⁴. [The assignment was to kill the demons on behalf of the Gods and free the earth of its burden.] Those persons who know (or are aware of) the real, essential and truthful form or essential nature⁵ of Sri Ram (49-50)—

1. वृतः 2. सीतामनुस्मृत्य दुःखेन विलप्य जानकीं 3. अद्वितीयश्चिदात्मैकः परमात्मा सनातनः 4. कार्यमानुषः 5. रामस्य स्वरूपं तत्त्वतो

तं न स्पृशति दुःखादि किमुतानन्दमव्ययम्।

दुःखहर्षभयक्रोधलोभमोहमदादयः ॥५१॥

अज्ञानलिङ्गान्येतानि कुतः सन्ति चिदात्मनि।

देहाभिमानी न दुःखं न देहस्य चिदात्मनः॥५२॥

51-52. —Such persons (who become aware of Sri Ram's true nature) are untouched by (i.e., unaffected, uninfluenced and do not come under the spell of) sorrows, miseries, agonies, troubles and tribulations¹ of the world. [If this is what happens to an ordinary person—] Then, say, what can be said of him (Sri Ram) who is an image/embodyment of bliss, peace and tranquility² and is without an end and is imperishable/indestructible³. Sorrows/miseries/agonies⁴, joy/delight/exhilaration/happiness⁵, fear/confoundness/consternations⁶, anger/wrath/vengeance⁷, avarice/greed/desire/yearning⁸, attachment/infatuation/endeavourment⁹, haughtiness/pride/arrogance/ego/hypocrisy¹⁰ etc. are all signs of ignorance and delusions¹¹. How can they ever exist in Sri Ram who is eternally enlightened, wise, sagacious, erudite and is an embodyment of wisdom and truthful knowledge, and is an eternal soul which is pure consciousness¹²? Sorrows and anguish related to the body afflict those who are proud of their bodies¹³ (or who think that 'they' are 'the body'), but not the conscious, eternal, enlightened Atma or soul¹⁴ (52).

1. न स्पृश्यति दुःखादि 2. तानन्दम् 3. मव्ययम् 4. दुःख 5. हर्ष 6. भय 7. क्रोध 8. लोभ 9. मोह 10. मद 11. अज्ञानलिङ्गान्येतानिकुतः 12. चिदात्मनि 13. देहाभिमानी 14. न देहस्य चिदात्मनः

सम्प्रसादे द्रव्याभावात्सुखमात्रं हि दृश्यते।

बुद्ध्याद्यभावात्संशुद्धे दुःखं तत्र न दृश्यते।

अतो दुःखादिकं सर्वं बुद्धेरेव न संशयः॥५३॥

53. In the state of 'Samadhi' (a meditative trance-like state), there is total absence of

duality¹ (i.e., the distinction of Nirgun or formless from Sagun or formed, the attributeless entity from the entity which has characteristics and qualities; this confusion leads to vexation, confoundness and perplexity which in turn leads to frustration and perpetual sorrows and anguish for the creature). And without this confusion of duality, there is the experience of pure, undisturbed bliss, peace and tranquility². In that state of Samadhi, there is absence of mind, intellect and discrimination etc. of the aspirant (the subtle body of the creature) as a result of which only the casual body or the pure Atma (pure consciousness) is left—so there is not even a hint of sorrows, anguish, tribulations, consternations, perplexities and agonies etc. of any kind³. Therefore it is established without doubt that sorrows and miseries, torments and tribulations etc.⁴ are all caused by the mind-intellect complex⁵ (53).

1. द्वैत 2. द्वयाभावात्सुखमात्र हि दृश्यते 3. बुद्धयाद्यभावात्संशुद्धे दुःख न दृश्यते 4. दुःखादिकं 5. सर्व बुद्धिरेव
[Note :- (i) Verse no. 51 second line to verse no. 53 deal with the Vedantic philosophy pertaining to the cause of sorrows. Explanatory Diagrammatic depiction of it is appended with Uttar Kand, Canto 5, verse 35. (ii) The concept of Samadhi is also described in Uttar Kand, Canto 5 verse nos. 46-53.]

रामः परात्मा पुरुषः पुराणो नित्योदितो नित्यसुखो निरीहः।

तथापि मायागुणसङ्गतोऽसौ सुखीव दुःखीव विभाव्यतेऽबुधैः॥५४॥

54- Sri Ram is the Parmatma (supreme Soul, the Lord¹), the Puran Purush (one who is ancient, mentioned and extolled by the Purans)², is an image/embodiment of eternal light (representing wisdom, truthful knowledge of the reality and enlightenment)³, is an image/embodiment of eternal and truthful bliss, happiness, joy, delight⁴ and is disinterested, unattached, unaffected and not influenced by anything⁵. But ignorant and foolish people regard (consider) him (Sri Ram) to be either happy or sorrowful by the virtue of the Maya's characteristic features which envelop the mind-intellect apparatus of the creature (i.e., by the influence of delusionary powers of the Lord which is called Maya)⁶ (54).

1. परमात्मा 2. पुराणो पुरुषः 3. नित्यादितो 4. नित्यसुखो 5. निरीहः 6. मायागुणसङ्गतोऽसौ सुखीव दुःखीव विभाव्यतेऽबुधैः

* __* __* __*

Lanka Kand (Yuddha Kand) — Canto 2

Vibhishan rebuked by Ravana

श्रीमहादेव उवाच

लङ्कायां रावणो दृष्ट्वा कृतं कर्म हनूमता।

दुष्करं दैवतैर्वापि हिया किञ्चिदवाङ्मुखः॥१॥

आहूय मन्त्रिणः सर्वानिदं वचनमब्रवीत्।

हनूमता कृतं कर्म भवद्भिर्दृष्टमेव तत्॥२॥

- 1-2. Lord Shiva said—'Oh Parvati! Here, seeing the deed of Hanuman which was difficult even for the Gods to do (or ever think of doing), Ravana summoned his ministers

and, lowering his head in shame before them, he said, 'All of you have seen all the deeds done by Hanuman (1-2).

प्रविश्य लङ्कां दुर्धर्षा दृष्ट्वा सीतां दुरासदाम्।
हत्वा च राक्षसान्वीरानक्षं मन्दोदरीसुतम्॥३॥
दग्ध्वा लङ्कामशेषेण लङ्घयित्वा च सागरम्।
युष्मान्सर्वानतिक्रम्य स्वस्थोऽगात्पुनरेव सः॥४॥

3-4. He entered Lanka which is most inaccessible for any intruder/trespasser¹, met Sita which is also an impossible task², then he killed many demons along with Mandodari's son (Akshay Kumar)³, burnt the whole of Lanka⁴, humiliated all of you brave and strong warriors⁵ and then successfully crossed the ocean to return safely⁶ (3-4).

1. प्रविश्य लङ्कां दुर्धर्षा 2. सीतां दुरासदाम् 3. हत्वा राक्षसान्वीरानक्षं मन्दोदरीसुतम् 4. दग्ध्वा लङ्का 5. युष्मान्सर्वानतिक्रम्य 6. स्वस्थोऽगात्पुनरेव सः

किं कर्तव्यमितोऽस्माभिर्युयं मन्त्रविशारदाः।
मन्त्रयध्वं प्रयत्नेन यत्कृतं मे हितं भवेत्॥५॥
रावणस्य वचः श्रुत्वा राक्षसास्तमथाबुवन्।
देव शङ्का कुतो रामात्तव लोकजितो रणे॥६॥

5-6. All of you are experts in wisdom, politics, behavioural science, prudence and ethics etc.¹. Hence, what should we do now, what course of action should we adopt, what will be practical, prudent and apt in the present circumstances and what will be in our best of interests—ponder over it diligently and then guide and advise me² (5). Hearing the words of Ravana, the demons (ministers, advisors, councilors) said, 'Oh Lord! What fear (literally doubt or suspicion³) do you have from Sri Ram? You have won all the worlds in different wars till now (so how do you doubt about your victory over Sri Ram) (6).

1. मन्त्रविशारद 2. मन्त्रयध्वं प्रयत्नेन यत्कृतं मे हितं भवेत् 3. शङ्का

इन्द्रस्तु बद्ध्वा निक्षिप्तः पुत्रेण तव पत्तने।
जित्वा कुबेरमानीय पुष्पकं भुज्यते त्वया॥७॥
यमो जितः कालदण्डाद्भयं नाभूत्तव प्रभो।
वरुणो हुङ्कृतेनैव जितः सर्वेऽपि राक्षसाः॥८॥

7-8. Your son (Meghnad) had tied Indra and brought him to his capital (bound in shackles). You yourself have won over Kuber and enjoy his air plane called 'Pushpak'¹ (7). Oh Lord! You have conquered even Yam (the God of death and hell); you weren't afraid of his 'Kaal Dand'² (literally, the baton of death). You had vanquished Varuna (the patron God of water) and the entire demon race by your mere roar or shrill cry³ (8).

1. जीत्वा कुबेरमानीय पुष्पकं 2. कालदण्डाद्भयं नाभूत्तव 3. वरुणो हुङ्कृतेनैव जितः

[Note :- Ravana's exploits are described in detail in Uttar Kand, Canto 2, verse nos. 33-60. Further, these verses also show how flatterers and sycophants can misguide and ruin a king.]

मयो महासुरो भीत्या कन्यां दत्त्वा स्वयं तव ।
 त्वद्वशे वर्ततेऽद्यापि किमुतान्ये महासुराः॥९॥
 हनूमद्धर्षणं यत्तु तदवज्ञाकृतं च नः ।
 वानरोऽयं किमस्माकमस्मिन्पौरुषदर्शने॥१०॥

9-10. What to talk of other great demons, even Mayasur had been so afraid of you¹ that he gave his daughter to you and remains your vassal² (literally, under your control and subservient to you) even till this day (9). The insult and humiliation that Hanuman had subjected you as well as us to³ was due to our own carelessness, ineptitude and inertia⁴. We thought that he is a mere monkey, what is the great idea in showing strength and valour against such a humble creature as him. Therefore we neglected him (and as a result we were caught unawares). Otherwise, how dare he could ever oppose and show disdain or contempt for us⁵ (10).

1. मयो महासुरो भीत्या 2. कन्यां दत्त्वा स्वयं तव त्वद्वशे 3. हनूमद्धर्षणं 4. यत्तु तदवज्ञाकृतं च नः 5. वानरोऽयं किमस्माकमस्मिन्पौरुषदर्शने

इत्युपेक्षितमस्माभिर्धर्षणं तेन किं भवेत् ।
 वयं प्रमत्ताः किं तेन वञ्चिताः स्मो हनूमता॥११॥
 जानीमो यदि तं सर्वे कथं जीवन् गमिष्यति ।
 आज्ञापय जगत्कृत्स्नमवानरममानुषम्॥१२॥
 कृत्वायास्यामहे सर्वे प्रत्येकं वा नियोजय ।
 कुम्भकर्णस्तदा प्राह रावणं राक्षसेश्वरम्॥१३॥

11-13. Hence, if Hanuman could cheat or trick¹ us (and inflict such humiliation upon us by killing our men and burning the city) because of our own negligence, inertia or carelessness², so what happened (or how does it matter)? If we had known who he was (or what strength he had, what he was up to, what damage he would or could do) (11)—how could have he gone back alive³? You give us your orders—we shall forthwith make the earth devoid of all the monkeys and humans⁴ (12). Or else, you can appoint single individuals amongst us to do this job'. [That is, we can get rid of the enemies' army single handedly; we do not need any support for we are fully capable of doing it]. Then, Kumbhakarn said to the king of demons Ravana (13)—

1. स्माभिर्धर्षणं 2. इत्युपेक्षितमस्मा 3. कथं जीवन् गमिष्यति 4. जगत्कृत्स्नमवानरममानुषम्

आरब्धं यत्त्वया कर्म स्वात्मनाशाय केवलम् ।
 न दृष्टोऽसि तदा भाग्यात्त्वं रामेण महात्मना॥१४॥
 यदि पश्यति रामस्त्वां जीवन्नायासि रावण ।
 रामो न मानुषो देवः साक्षान्नायासोऽव्ययः॥१५॥

14-15. 'The course of action (or plan) which you have started working on will only lead to your ruin¹. It was due to your good luck that the great Sri Ram did not see you² while you were stealing (abducting) Sita (14). Oh Ravana! If Sri Ram had seen you at that time, you wouldn't have returned alive³. Sri Ram is no ordinary man⁴. He is Lord Narayan himself

who is eternal, imperishable and unchanging⁵ (15).

1. स्वात्मनाशाय 2. न दृष्टोऽसि तदा भाग्यात्त्वं 3. जीवन्नायासि 4. रामोनमानुषो 5. देवः साक्षान्नारायणोऽव्ययः

सीता भगवती लक्ष्मी रामपत्नी यशस्विनी।

राक्षसानां विनाशाय त्वयानीता सुमध्यमा।१६॥

विषपिण्डमिवागीर्य महामीनो यथा तथा।

आनीता जानकी पश्चात्त्वया किं वा भविष्यति।१७॥

16-17. The wife of Sri Ram, the famed Sita, is Bhagwati Laxmi personified¹. He has brought her to be a medium in the destruction of the demons (16). Just as a large fish gulps down a morsel of poisonous bait, you have brought Janki (Sita)². No one knows what will happen in future (17).

1. सीता भगवति लक्ष्मी 2. विषपिण्डमिवागीर्य महामीनो यथा आनीता जानकी

यद्यप्यनुचितं कर्म त्वया कृतमजानता।

सर्वं समं करिष्यामि स्वस्थचित्तो भव प्रभो।१८॥

कुम्भकर्णवचः श्रुत्वा वाक्यमिन्द्रजिदब्रवीत्।

देहि देव ममानुज्ञां हत्वा रामं सलक्ष्मणम्।

सुग्रीवं वानरांश्चैव पुनर्यास्यामि तेऽन्तिकम्।१९॥

18-19. Though you have done a very inappropriate and unrighteousness thing by mistake or out of ignorance, but now be quiet and take it easy¹. Oh Lord! I shall set it right² (18). Hearing Kumbhakarn's word, Indrajeet (Meghnad) said, 'Oh Lord! Give me your permission. I shall immediately kill Laxman along with Sri Ram, Sugriv and all other monkeys³ and come back to you' (19).

1. स्वस्थचित्तोभव कृतमजानता 2. समं करिष्यामि 3. हत्वा रामं सलक्ष्मणम् सुग्रीवं वानरांश्चैव

[Note :- See Canto 7, verse nos. 51-70 also. Had Ravana paid heed to Kumbhakarn's sane advise now, the calamitous events leading to the horrible war, bloodshed and rout of the demon clan would have been avoided.]

तत्रागतो भागवतप्रधानो विभीषणो बुद्धिमतां वरिष्ठः।

श्रीरामपादद्वय एकतानः प्रणम्य देवारिमुपोपविष्टः॥२०॥

20. Just at that time, Vibhishan—who was one among the chief devotees of the Lord, erudite, sagacious and the best in wisdom¹—came there. His internal inclinations and concentration of the mind² were focused on the twin feet of Sri Ram³. He bowed before the enemy of Gods⁴, Ravana, and sat down near him (20).

1. भागवतप्रधानो बुद्धिमतां वरिष्ठः 2. एकतानः 3. श्रीरामपादद्वय 4. देवारिमुपो

विलोक्य कुम्भश्रवणादिदैत्यान्मत्तप्रमत्तानतिविस्मयेन ।

विलोक्य कामातुरमप्रमत्तो दशाननं ग्राह विशुद्धबुद्धिः॥२१॥

21. Settling down, he looked full of astonishment, bewilderment and bemusement at Kumbhakarn and all other haughty and arrogant demons intoxicated with pride¹. He also saw (observed) that Ravana is overcome with lust² (and because of it he will listen to no one). But since his intellect was pure and incorrupt³ (and he was aware of his moral duty),

he said to the 10-headed one (Ravana) (21)—

1. कुम्भश्रवणादिदैत्यान्मत्तप्रमत्तनतिविस्मयेन 2. कामातुर 3. विशुद्धबुद्धि

विभीषण उवाच

न कुम्भकर्णेन्द्रजितौ च राजस्तथा महापार्श्वमहोदरौ तौ।

निकुम्भकुम्भौ च तथातिकायः स्थातुं न शक्ता युधि राघवस्य॥२२॥

22. 'Oh king! Kumbhakarn, Indrajeet, Mahaparshva, Mahodar, Nikumbh, Kumbh, Atikai etc.—non of them can stand their ground in front of Raghav (Sri Ram) in the battle field during the war¹ (22).

1. स्थातुं न शक्ता युधि

सीताभिधानेन महाग्रहेण ग्रस्तोऽसि राजन् न च ते विमोक्षः।

तामेव सत्कृत्य महाधनेन दत्त्वाभिरामाय सुखी भव त्वम्॥२३॥

23. Oh king! A dreadfully terrible, uncompromising and malignant star¹ in the form of Sita has caught hold of you (literally, swallowed or eclipsed your wisdom and discriminatory faculty)². You cannot get rid of it in this way (i.e., in the way you are being advised by your ministers—that is, by adopting a confrontationist, belligerent attitude with a foolish bid to take on Sri Ram in the battle field. You are literally digging your own grave). Now you should return her to Sri Ram with full honours³ along with a lot of precious gifts⁴ and become happy, carefree and fearless thereafter⁵ (23).

1. महाग्रहेण 2. ग्रस्तोऽसि 3. सत्कृत्य दत्त्वाभिरामाय 4. महाधनेन 5. सुखी भव त्वम्

यावन्न रामस्य शिताः शिलीमुखा लङ्कामभिव्याप्य शिरांसि रक्षसाम्।

छिन्दन्ति तावद्रघुनायकस्य भो तां जानकीं त्वं प्रतिदातुमर्हसि॥२४॥

24. Before Sri Ram's sharp, piercing and potent arrows spread over Lanka and severe the heads of the demons, it is prudent, wise and advisable that you surrender her (i.e., give Sita back or hand her over = प्रतिदातुमर्हसि) to him (24).

यावन्नगाभाः कपयो महाबला हरीन्द्रतुल्या नखदंष्ट्रयोधिनः।

लङ्कां समाक्रम्य विनाशयन्ति ते तावद्द्रुतं देहि रघुत्तमाय ताम्॥२५॥

25. Before the time those colossus, mountain-like monkeys—who fight with their nails and jaws as arms and armaments¹ and who are most strong, dreadful and ferocious as the lion²—invade, spread and go berserk all over Lanka to destroy it³, you should hand over her to the most exalted of the Raghus (Sri Ram) as soon as possible⁴ (25).

1. नखदंष्ट्रयोधिनः 2. हरिन्द्रतुल्या 3. लङ्का समाक्रम्य विनाशयन्ति 4. तावद्द्रुतं देहि रघुत्तमाय

जीवन्न रामेण विमोक्ष्यसे त्वं गुप्तः सुरेन्द्रैरपि शङ्करेण।

न देवराजाङ्गतो न मृत्योः पाताललोकानपि सम्प्रविष्टः॥२६॥

26. Otherwise, even if Indra (the king of Gods¹) and Shiva² protect you, and even if Indra and death³ (here, death has been personified; refers to Yam, the God of death) try protecting you by lifting you in their laps⁴, or even if you enter (hide yourself) in the Patal Lok (i.e., the subterranean world)⁵—still you cannot hope to escape (survive) from the

wrath of Sri Ram' (26).

1. सुरेन्द्र 2. शङ्करेण 3. देवराजा मृत्योः 4. अङ्कगतो 5. पाताललोकानपि सम्प्रविष्टः

शुभं हितं पवित्रं च विभीषणवचः खलः।
 प्रतिजग्राह नैवासौ म्रियमाण इवौषधम्॥२७॥
 कालेन नोदितो दैत्यो विभीषणमथाब्रवीत्।
 महत्तभोगैः पुष्टाङ्गो मत्समीपे वसन्नपि॥२८॥
 प्रतीपमाचरत्येष ममैव हितकारिणः।
 मित्रभावेन शत्रुर्मे जातो नास्त्यत्र संशयः॥२९॥

27-29. The auspicious, welfare providing and uncorrupt (i.e., wise, prudent, pure, unbiased and selfless)¹ words of advise given by Vibhishan were not accepted by the wicked and pervert Ravana even as medicine is not accepted by a person who is destined to die². Inspired by (or instigated, motivated or impelled by) death, that rascal demon said disdainfully to Vibhishan, 'This fellow has been nourished (has become healthy, literally)³ by comforts (i.e., nourishment)⁴ provided by me, stays with me (28), but still adopts a posture against me who is his well-wisher. Without doubt he is born as my enemy in the disguise of a friend⁵ (and brother) (29).

1. शुभं हितं पवित्रं 2. प्रतिजग्राह निवासौ म्रियमाण इवौषधम् 3. पुष्टाङ्गो 4. भैगैः 5. मित्रभावेन शत्रुर्मे जातो

अनार्येण कृतघ्नेन सङ्गतिर्मे न युज्यते।
 विनाशमभिकांक्षन्ति ज्ञातीनां ज्ञातयः सदा॥३०॥
 योऽन्यस्त्वेवंविधं ब्रूयाद्वाक्यमेकं निशाचरः।
 हन्मि तस्मिन् क्षणे एव धिक् त्वां रक्षः कुलाधमम्॥३१॥

30-31. This 'non-Arya'¹ (meaning one who is of a low birth and pedigree) and thankless, ungrateful, disloyal fellow should not stay with me—it will be improper². It is usually seen that people belonging to a particular caste, race, class, clan, vocation or profession always wish for the destruction of their own brethrens, compatriots, comrades or peers³ (30). If some other demon had said or uttered such words, I would have slayed him in a second. Oh you wretched one, shame to you⁴! You are most lowly, condemned, loathsome, detestable, vile and reprehensible in the demon clan⁵ (31).

1. अनार्येण 2. कृतघ्नेन सङ्गति न युज्यते 3. विनाशम ज्ञातिनां ज्ञातयः सदा 4. धिक् 5. रक्षःकुलाधम

रावणेनैवमुक्तः सन्यरुषं स विभीषणः।
 उत्पपात सभामध्याद्गदापाणिर्महाबलः॥३२॥
 चतुर्भिर्मन्त्रिभिः सार्धं गगनस्थोऽब्रवीद्वचः।
 क्रोधेन महताविष्टो रावणं दशकन्धरम्।
 मा विनाशमुपैहि त्वं प्रियवादिनमेव माम्॥३३॥
 धिक्करोषि तथापि त्वं ज्येष्ठो भ्राता पितुः समः।
 कालो राघवरूपेण जातो दशरथालये॥३४॥

32-34. When Ravana had said such scornful and outrageous words full of reproach and rancour¹, the most strong and valorous Vibhishan (felt indignant and embarrassed, so he)

took his baton (mace, club)² and flew³ (to the sky) from the court (32), and accompanied by his four ministers, he said angrily from the sky to the 10-headed Ravana in disgust and dismay (33)—'You put me to shame, scold me most reproachfully⁴ even though I wish to tell you about your own welfare. In spite of it, I still wish that you are not ruined⁵ because you are my elder brother, hence are equivalent to my father⁶. Your death has manifested (born) itself in the form of Raghav (Sri Ram) in the household of Dasrath (34).

1. सन्परुषं 2. दग्दापाणिर्महाबलः 3. उत्पपात 4. धिक्कारोषि 5. मा विनाशमुपैहि त्वं प्रियवादिनमेव माम् 6. त्वं ज्येष्ठो भ्राता पितुः समः

[Note :- See also Canto 3, verse no. 5.]

काली सीताभिधानेन जाता जनकनन्दिनी।
तावुभावागतावत्र भूमेर्भारपनुत्तये॥३५॥
तेनैव प्रेरितस्त्वं तु न शृणोषि हितं मम।
श्रीरामः प्रकृतेः साक्षात्परस्तात्सर्वदा स्थितः॥३६॥
बहिरन्तश्च भूतानां समः सर्वत्र संस्थितः।
नामरूपादिभेदेन तत्तन्मय इवामलः॥३७॥

35-37. The cosmic destructive power called Kali has been born as Sita, the daughter of Janak¹. Both of them (Sri Ram and Sita) have come here to remove the burden of the world² (35). It is due to their delusion-creating inspiration³ that you do not pay heed to my words of sane advise which I speak for your own well-being and welfare⁴. Sri Ram is always beyond the comprehension/grasp/influence of Nature⁵ (36). He is present equally both outside as well as inside the creature (i.e., he is all encompassing and is encompassed by all because he is like the 'space')⁶. Though he is eternally pure, blemish free and non-dual⁷ he appears to be different (formed as well as unformed, qualified as well as unqualified) because of illusions and deceptions created by his different names, manifestations, images etc.⁸ (37).

1. काली सीताभिधानेन 2. भूमेर्भारपनुत्तये 3. तेनैव प्रेरितस्त्वं 4. न शृणोषि हितं मम 5. प्रकृतेः साक्षात्परस्तात्सर्वदा स्थितः 6. बहिरन्तश्च भूतानां समः सर्वत्र संस्थितः 7. इवामलः 8. नानारूपादिभेदेन तत्तन्मय

यथा नानाप्रकारेषु वृक्षेष्वेको महानलः।
तत्तदाकृतिभेदेन भिद्यतेऽज्ञानचक्षुषाम्॥३८॥
पञ्चकोशादिभेदेन तत्तन्मय इवाबभौ।
नीलपीतादियोगेन निर्मलः स्फटिको यथा॥३९॥

38-39. Just like the same great life giving force or fire¹ appears to be different in various trees and plants of myriad forms and shapes² to an ignorant one, or just like a pure, colourless crystal³ appears to have (i.e., assume) different hues/shades of colour such as blue, yellow⁴ etc. due to the proximity of respective colours to it (though it has no colour of its own)—similarly, the Atma (the soul which is pure, attributeless, faultless and formless) appears to have different and myriad forms based on different permutations and

combinations of the five elements which form the vital sheaths⁵ covering the soul respectively (38-39).

1. महानलः 2. नानाप्रकारे वृक्षेष्वेको 3. निर्मल स्फटिको 4. नील पीत 5. पञ्चकोशादि भेदेन तत्तन्मय इवाबभौ

[Note :- It is pertinent to describe the Atma and the five Koshas or Panch Kosha as per Vedantic concept. The reader should also refer to Uttar Kand, Canto 5, verse nos. 28-34 and Sundar Kand, Canto 4, verse nos. 17-22 in this context. Diagrammatic depiction of these concepts are appended to Uttar Kand, Canto 5.

Atma—This is the pure-self, pure consciousness which is a microscopic reflection of the vast macrocosmic soul. The Atma provides life or consciousness to the inert layers of matter consisting of the 5 elements of air, water, space, fire and earth which crystalise to form the five coverings or sheaths around the pure Atma, and together (the Atma and the five sheaths) they create what we call the living being, whether plant, animal or humans.

The Panch Kosha—Or the five sheaths covering the Atma are as follows—
(i) The food sheath; (ii) the vital air sheath; (iii) the mental sheath; (iv) the intellectual sheath; (v) and the bliss sheath.

The Food Sheath—Is the physical body and derives its name because it is nourished by the food eaten by the creature. It consists of 5 organs of perception (eyes, ears, tongue, nose, skin) and 5 organs of action (hands, legs, mouth, genitals, anus).

The Vital Air Sheath—Is the five-fold faculties of perception (seeing, hearing, smelling, tasting, touching), excretion (faeces, urine, sperm, sputum, sweat etc.), digestion (stomach, intestine, liver, pancreas, gall bladder, appendix), circulation (blood stream, artery, vein, capillary, heart) and thinking (the power to entertain, absorb and assimilate new information and thought).

The Mental Sheath—It consists of the equipment which receives external stimuli through the sense organs and links it to the organs of action. Integrated response of body to the stimuli is done through the mind sheath. It is a continuous flow of thoughts.

The Intellect Sheath—It acts as a controlling mechanism over the mind; It regulates, filters and modifies the response to the various stimuli. It has the discriminatory power which the mind, left alone to itself, lacks.

The mental and intellect sheaths have no physical form. They are like softwares of a computer vis-a-vis the food and vital sheaths which resemble the hardware paraphernalia of the entire system.

The Bliss Sheath—Is the innermost sheath surrounding the Atma/the soul. It consists of ‘inherent tendencies’ or ‘Vasanas’ before they are manifested into thoughts or actions. The intellect, mind etc. perform under the guidance and control of the bliss sheath. It is so-called because an individual experiences relative bliss, peace and tranquility when he is associated with it.]

स एव नित्यमुक्तोऽपि स्वमायागुणविम्बितः।
 कालः प्रधानं पुरुषोऽव्यक्तं चेति चतुर्विधः॥४०॥
 प्रधानपुरुषाभ्यां स जगत्कृत्स्नं सृजत्यजः।
 कालरूपेण कलनां जगतः कुरुतेऽव्ययः॥४१॥

40-41. He (the Lord, Sri Ram), inspite of being eternally free from all attachments, fetters of all kinds, blemishes, honours and attributes¹ reflects himself in (or acts through) his delusion creating powers/qualities called Maya². As a consequence, he is recognised or known by 4 names—viz. (a) Kaal³ (time, circumstance, death), (b) Pradhan⁴ (the chief, the Lord, the most superior one), (c) Purush⁵ (the male aspect of Nature, the Viraat Purush, the macrocosmic soul) and (d) Abyakta⁶ (one who cannot be described, who is beyond comprehension, is unqualified and unquantified). [The four words or qualities are attributes used to describe Sri Ram.] (40). Though he is without a birth or beginning, he still creates the whole creation as the ‘chief male creator’⁷. Though he himself is imperishable, indestructible and without an end⁸, he annihilates the universe in the form of Kaal⁹ (41).

1. नित्यमुक्त 2. स्वमायागुण विम्बितः 3. कालः 4. प्रधानं 5. पुरुषो 6. अव्यक्तं 7. प्रधान पुरुषा जगत्कृत्स्नं सृजत्यजः
 8. अव्ययः 9. कालरूपेण कलनां जगतः

कालरूपी स भगवान् रामरूपेण मायया॥४२॥
 ब्रह्मणा प्रार्थितो देवस्त्वद्विधार्थमिहागतः।
 तदन्यथा कथं कुर्यात्सत्यसङ्कल्प ईश्वरः॥४३॥

42-43. The same Lord who is ‘Kaal’ personified has come in the guise of Sri Ram to kill you at the behest (i.e., on the prayers¹) of Brahma. The supreme Lord God² is true to his words³, so how can he forgo his promises made to the Gods (42-43).

1. प्रार्थितो 2. ईश्वर 3. सत्यसंकल्प

[Note :-Verse nos. 37-43 can be called the gospel of Vibhishan for Ravana.]

हनिष्यति त्वां रामस्तु सपुत्रबलवाहनम्।
 हन्यमानं न शक्नोमि द्रष्टुं रामेण रावण॥४४॥
 त्वां राक्षसकुलं कृत्स्नं ततो गच्छामि राघवम्।
 मयि याते सुखीभूत्वा रमस्व भवने चिरम्॥४५॥

44-45. Therefore, it is for certain that Sri Ram will kill you along with your sons, army and paraphernalia such as your vehicles (वाहन) etc. Oh Ravana! I cannot afford to see the ruin/destruction of the entire demon race at the hands of Sri Ram. Hence, I am going to Raghav (Sri Ram). After I go from here, you can enjoy life and its comforts for a long time in your palace' (44-45).

विभीषणो रावणवाक्यतः क्षणाद्विसृज्य सर्वं सपरिच्छदं गृहम्।
 जगाम रामस्य पदारविन्दयोः सेवाभिकांक्षी परिपूर्णमानसः॥४६॥

46. In this manner, Vibhishan left his household along with all its material contents and comforts due to the public rebuke and reproachful words of Ravana, and with a contented and peaceful mind, he went to Sri Ram to serve at his lotus-like feet (46).

[Note :- The reason why Vibhishan has gone to join Sri Ram's camp has more to do with (i) trying to save his skin from almost certain death at the hands of Ravana or other demons if he now remained at Lanka because he has openly sided with Sri Ram who was considered an arch enemy of the demons as is clear by his own words in verse nos. 44-45, 24-25 of this Canto and verse no. 5 of Canto 3; and (ii) his response at being publicly humiliated by his elder brother (Canto 3, verse nos. 3-5) than his devotion and dedication for Sri Ram. The reader should note that no where has Hanuman met Vibhishan and found him deeply devoted and eager to meet Sri Ram as has been depicted by Tulsidas in his epic Ram Charit Manas. The fact that he changed sides as a clever move to save himself is proved by the fact that all the advisors of Sri Ram were wary of accepting him in their camp (Canto 3, verse nos. 7-9), and neither had Hanuman—while conveying the news of Lanka to Sri Ram—as much as even mentioned in passing that a gentleman-demon called Vibhishan, who is a devotee, is also under captivity in Lanka, and that he too should be liberated along with Sita. Under normal circumstances, it should have been the case. But the fact is that Hanuman did not find any element of devotion and dedication to Sri Ram in Vibhishan that would merit mention before Sri Ram while briefing him about Lanka. This leads us to the conclusion that Vibhishan was being more wise, clever and practical than being devoted to Sri Ram though it will be wrong to say that he was totally devoid of devotion or was selfish in his decision because he changed sides knowing fully well who Sri Ram was (see verse nos. 34-35, 37-43) and that he was abandoning unrighteousness in favour of righteousness and could not be a witness to the ruin of his own clan because of recklessness of a single person, Ravana (see verse nos. 21, 27, 44-45).]

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Lanka Kand (Yuddha Kand) — Canto 3

Vibhishan joins Sri Ram's camp; Ocean's stubbornness; Construction of the bridge

श्रीमहादेव उवाच

विभीषणो महाभागश्चतुर्भिर्मन्त्रिभिः सह।

आगत्य गगने रामसम्मुखे समवस्थितः॥१॥

उच्चैरुवाच भोः स्वामिन् राम राजीवलोचन।

रावणस्यानुजोऽहं ते दारहतुर्विभीषणः॥२॥

नाम्ना भ्रात्रा निरस्तोऽहं त्वामेव शरणं गतः।

हितमुक्तं मया देव तस्य चाविदितात्मनः॥३॥

1-3. Lord Shiva said—'Oh Parvati! Thereafter, the fortunate Vibhishan came along with his four ministers and presented himself (i.e., stood) in the sky¹ in front of Sri Ram (1) and said with a loud (raised) voice², 'Oh Lord, the lotus-eyed Sri Ram! I am the younger brother of Ravana who has stolen (abducted) your wife (2). My name is Vibhishan. I have

been thrown out (after being rebuked, insulted, castigated and publicly humiliated) by my own brother³, that is why I have come to seek shelter and refuge in your feet⁴. Oh Lord! I have spoken for the welfare of that ignorant fellow (Ravana) (3).

1. आगत्य गगने समवस्थितः 2. उच्चयिरुवाच 3. निरस्तोऽहं 4. त्वामेव शरणंगतः

[Note :- (i) Verse no. 3 above and 5 below clearly tell us the reason for Vibhishan joining Sri Ram's camp. After being subjected to public scorn and humiliation by Ravana in open court, Vibhishan had no choice except to protect his dignity and self respect by turning away from Ravana. Please also see Canto 2, verse no. 46. (ii) The way Vibhishan has come is very divergent from the way he is mentioned to do so in Tulsidas' Ram Charit Manas. Here he has come directly by the sky path and presented himself before Sri Ram, but Tulsidas' version says that he had stopped outside the camp, a messenger was sent to Sri Ram, then he was called to present himself and his credentials.]

सीतां रामाय वैदेहीं प्रेषयेति पुनः पुनः।
उक्तोऽपि न शृणोत्येव कालपाशवशं गतः॥४॥
हन्तुं मां खड्गमादाय प्राद्रवद्राक्षसाधमः।
ततोऽचिरेण सचिवैश्चतुर्भिः सहितो भयात्॥५॥
त्वामेव भवमोक्षाय मुमुक्षुः शरणं गतः।
विभीषणवचः श्रुत्वा सुग्रीवो वाक्यमब्रवीत्॥६॥

4-6. I have told (advised) him repeatedly that he (Ravana) should send Vaidehi (Sita) to Sri Ram, but being under the spell of impending death¹, he wouldn't listen to any sane and rationale advise (4). Presently the wretched and lowly demon rushed to kill me with a sword². Then, out of fear, I took four of my ministers with me³ (5) and in order to free myself from the shackles/fetters of this mundane existence, I renounced every attachment⁴ and have finally come to seek shelter and refuge in your feet. Hearing these words of Vibhishan, Sugriv said (6)—

1. कालपाश 2. हन्तुं मां खड्गमादाय प्राद्रवद्राक्षसाधमः 3. सचिवैश्चतुर्भिः सहितो 4. भवमोक्षाय मुमुक्षुः

[Note :- Verse no. 6 does not give a different reason for Vibhishan coming to Sri Ram. It highlights the fact that a creature seeks the shelter and refuge of the Lord when it is scorned, rebuked, castigated and castracised by the world, by those whom it had hitherto called its own kith and kin. This selfishness, scorn and reproach fills it with renunciation, detachment and dispassion, and it turns towards the Lord. Such an awareness also turned the cruel robber Valmiki into a great sage and prince Dhruv into a great devotee of the Lord.]

विश्वासार्हो न ते राम मायावी राक्षसाधमः।
सीताहर्तुर्विशेषेण रावणस्यानुजो बली॥७॥
मन्त्रिभिः सायुधैरस्मान् विवरे निहनिष्यति।
तदाज्ञापय मे देव वानरैर्हन्यतामयम्॥८॥

7-8. 'Oh Sri Ram! We should not believe (or rely upon) this wicked and lowly demon

who is deceitful, cunning, imposter and full of tricks¹. (If he had been somebody else, it would have been different, but—) He is the younger brother of the abductor of Sita i.e., Ravana and looks strong² (7). He, along with his armed ministers, will kill us whenever he finds us alone³. So, oh Lord, if you give me permission I shall get him killed by the monkeys⁴ (8).

1. मायावी 2. सीताहर्तु रावणस्यानजु बली 3. सायुधैरस्मान् विवरे निहनिष्यति 4. तदाज्ञापय देव वानरैर्हन्यतामयम्

ममैवं भाति ते राम बुद्ध्या किं निश्चितं वद।

श्रुत्वा सुग्रीववचनं रामः सस्मितमब्रवीत्॥९॥

यदीच्छामि कपिश्रेष्ठ लोकान्सर्वान्सहश्वरान्।

निमिषार्धेन संहन्यां सृजामि निमिषार्धतः॥१०॥

अतो मयाभयं दत्तं शीघ्रमानय राक्षसम्॥११॥

9-11. Oh Sri Ram! I think this will be a proper and wise course of action. What is your decision in this connection? Do tell us'. Hearing these words of Sugriv, Sri Ram said with a sweet and pleasant smile¹ (9), 'Oh the best among the monkeys! If I wish, I can destroy the entire world along with its Lokpals (patron Gods and guardians of the world) in half a second² and can create them equally easily in another half a second³. Hence, you should not worry at all. I am giving this demon 'freedom from fear' as a blessing⁴. Go and bring him here soon (10-11).

1. सस्मित 2. यदीच्छामि लोकान्सर्वान्सहेश्वरान् निमिषार्धेन संहन्यां 3. सृजामि निमिषार्धतः 4. मयाभयं दत्तं

सकृदेव प्रपन्नाय तवास्मीति च याचते।

अभयं सर्वभूतेभ्यो ददाम्येतद्ब्रतं मम॥१२॥

रामस्य वचनं श्रुत्वा सुग्रीवो हृष्टमानसः।

विभीषणमथानाय्य दर्शयामास राघवम्॥१३॥

12-13. It is my established tradition (or vow, a principle, a practice or rule of thumb)¹ that anyone who comes to me and says even once 'I am yours'² and asks for freedom from fear, I make him fearless from all the creatures³ (12). Hearing these words, Sugriv brought Vibhishan and introduced him to Raghav (Sri Ram)⁴ most cheerfully and without any doubts in his mind⁵ (13).

1. व्रतं 2. तवास्मीति 3. अभयं सर्वभूते 4. दर्शयामास विभीषणमथानाय्य 5. हृष्टमानसः

विभीषणस्तु साष्टाङ्गं प्रणिपत्य रघूत्तमम्।

हर्षगद्गदया वाचा भक्त्या च परयान्वितः॥१४॥

रामं श्यामं विशालाक्षं प्रसन्नमुखपङ्कजम्।

धनुर्बाणधरं शान्तं लक्ष्मणेन समन्वितम्॥१५॥

कृताञ्जलिपुटो भूत्वा स्तोतुं समुपचक्रमे॥१६॥

14-16. Vibhishan prostrated himself before Sri Ram to show his respects¹, became overwhelmed with delight and joy², and began to say prayers³ with an emotionally choked throat⁴ and overwhelmed heart which was full of devotion⁵. He said with folded hands⁶ in honour of Sri Ram—who is an embodiment of peace, tranquility and

serenity⁷, whose lotus-like face always remains benign and cheerful⁸, who is dark complexioned⁹, who has broad eyes¹⁰, who bears a bow and an arrow¹¹—along with Laxman¹² (14-16).

1. साष्टांग प्रणिपत्य 2. हर्ष 3. स्तोतुं 4. गद्गदया 5. भक्त्या 6. कृतांजलिपुटो 7. शान्तं 8. प्रसन्नमुखपंकज 9. श्यामं 10. विशालाक्षं 11. धनुर्बाणधरं 12. लक्ष्मणेन समन्वितम्

विभीषण उवाच

नमस्ते राम राजेन्द्र नमः सीतामनोरम।
नमस्ते चण्डकोदण्ड नमस्ते भक्तवत्सल॥१७॥
नमोऽनन्ताय शान्ताय रामायामिततेजसे।
सुग्रीवमित्राय च ते रघूणां पतये नमः॥१८॥

17-18. Vibhishan said, 'Oh the King of kings, Sri Ram! I bow before you (to pay my respects and honour)¹. Oh the one who resides in the heart of Sita²! I bow before you³. Oh the invincible and formidable archer⁴! I bow before you. Oh the one who is compassionate, benevolent, munificent, benignant and endearing towards his devotees⁵! I bow before you (17). I bow before Sri Ram who has no end⁶, is tranquil, peaceful and serene⁷, is unique and matchless in splendour, radiance, brilliance, glow of divine energy and powers⁸, is a friend of Sugriv⁹ and is the leader of Raghu's clan¹⁰ (18).

1. नमस्ते 2. सीतामनोरम 3. नमः 4. चण्डकोदण्ड 5. भक्तवत्सल 6. नमोऽनन्ताय 7. शान्ताय 8. यामिततेजसे 9. सुग्रीवमित्राय 10. रघूणां पतये नमः

जगदुत्पत्तिनाशानां कारणाय महात्मने।
त्रैलोक्यगुरवेऽनादिगृहस्थाय नमो नमः॥१९॥
त्वमादिर्जगतां राम त्वमेव स्थितिकारणम्।
त्वमन्ते निधनस्थानं स्वेच्छाचारस्त्वमेव हि॥२०॥

19-20. I repeatedly bow before you¹ who are a great and exalted soul², are the cause (source) of the creation as well as annihilation of the world³, the teacher (preceptor, guide or one who is the most wise and enlightened)⁴ of the 3 worlds (subterranean, terrestrial and celestial)⁵, and are a householder since time immemorial⁶ (19). Oh Sri Ram! You are the cause of creation and existence of this world⁷ and at the end you are the place where it goes back (i.e., merges into or coalesces into) at the time of annihilation (dooms day)⁸. You move around as per your own wish⁹ (20).

1. नमो नमः 2. महात्मने 3. जगदुत्पत्तिनाशानां कारणाय 4. गुरवे 5. त्रैलोक्य 6. अनादिगृहस्थाय 7. त्वमादिर्जगतां स्थिति 8. निधनस्थानं 9. स्वेच्छाचार

[Note :- The Lord has been called a householder because he is associated with Nature since the beginning of creation and looks after it as any householder would look after his family. In other words, he sustains, nourishes and takes care of this world ever since its creation. In this role, he is called Lord Vishnu.]

चराचराणां भूतानां बहिरन्तश्च राघव।
व्याप्यव्यापकरूपेण भवान् भाति जगन्मयः॥२१॥

त्वन्मायया हृतज्ञाना नष्टोत्मानो विचेतसः।

गतागतं प्रपद्यन्ते पापपुण्यवशात्सदा॥२२॥

21-22. Oh Raghav (Sri Ram)! You pervade both inside and outside the whole creation consisting of the 5 elements (space, air, fire, water, earth)¹. [That is, you encompass as well as are encompassed by all the animate as well as the inanimate world which is made up of the above elements.] As a result, the whole universe appears to be a manifestation of your own image (or yourself)² (21). Those foolish, lowly, stupid and ignorant persons³ whose wisdom, intelligence and discrimination powers have been eclipsed⁴ by your delusionary and illusive force called Maya⁵, are constantly and repeatedly arriving and departing⁶ i.e., take birth and die in this mundane, artificial, entrapping world depending upon their righteous or unrighteous deeds, thoughts and demeanours⁷ (22).

1. चराचराणां भूतानां बहिरन्तश्च 2. व्याप्यव्यापकरूपेण भवान् भाति जगन्मयः 3. नष्टोत्मानो 4. हृतज्ञाना 5. त्वन्मायया 6. गतागतं 7. पापपुण्य वशात्

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा।

यावन्न ज्ञायते ज्ञानं चेतसानन्यगामिना॥२३॥

त्वदज्ञानात्सदा युक्ताः पुत्रदारगृहादिषु।

रमन्ते विषयान्सर्वानन्ते दुःखप्रदान्विभो॥२४॥

23-24. As long as (i.e., till the time) a person does not concentrate his faculties¹ and realises your true form representing pure enlightenment, wisdom and truthful knowledge of reality as well as the pure consciousness², he continues to regard this world as being true³ even as silver appears inside an oyster shell⁴. [The moonlight reflects from the oyster shell's inner layer and it appears to simmer with a silvery light, but it is only an optical illusion.] (23). Oh Vibho⁵ (omnipresent, almighty, all-pervading, magnanimous, eternal Lord)! It is because the people are ignorant of you and your true form that they are engrossed in and infatuated/attached with⁶ their sons, wives and homestead⁷ etc. and try to find happiness and peace in the objects of this materialistic world which ultimately give them sorrows and anguish⁸ (24).

1. चेतसानन्यगामिना 2. यावन्य ज्ञायते ज्ञानं 3. त्वत्सत्यं जगद्भाति 4. शुक्तिकारजतं 5. विभो 6. रमन्ते 7. पुत्र दार गृहा 8. विषयान्सर्वानन्ते दुःखप्रदा

त्वमिन्द्रोऽग्निर्यमो रक्षो वरुणश्च तथानिलः।

कुबेरश्च तथा रुद्रस्त्वमेव पुरुषोत्तम॥२५॥

त्वमणोरप्यणीयांश्च स्थूलात् स्थूलतरः प्रभो।

त्वं पिता सर्वलोकानां माता धाता त्वमेव हि॥२६॥

25-26. Oh the most exalted and the best among males¹ ('Purshottam', an epithet for Vishnu)! You are Indra (the king of Gods), the fire, Yam (the patron God of death)², Raksho³ (literally, the one who protects; also means God, good luck), Varun⁴ (the patron God of water), the wind-God⁵, Kuber⁶ (the treasurer of Gods) and Rudra⁷ (one of the 11 forms of Shiva; synonymous with annihilation of the creation) (25). Oh Lord! You are minute than an atom⁸ and larger than the greatest of creation⁹. You are the father, the

mother and the nourisher as well as the bearer¹⁰ of the entire creation¹¹ (26).

1. पुरुषोत्तम 2. इन्द्रोऽग्निर्यमो 3. रक्षो 4. वरुण 5. अनिलः 6. कुबेर 7. रुद्र 8. णोरप्यणीयांश्च 9. स्थुलात् स्थूलतरः
10. पिता, माता, धाता 11. लोकानां

आदिमध्यान्तरहितः परिपूर्णोऽच्युतोऽव्ययः।

त्वं पाणिपादरहितश्चक्षुः श्रोत्रविवर्जितः॥२७॥

श्रोता द्रष्टा ग्रहीता च जवनस्त्वं खरान्तक।

कोशेभ्यो व्यतिरिक्तस्त्वं निर्गुणो निरुपाश्रयः॥२८॥

27-28. You are without a beginning, a middle or an end¹ and are always uniformly complete, eternal, imperishable and limitless². You are devoid of hands and legs (i.e., are without limbs)³ as well as have no eyes and nose⁴ (27). But still, oh the slayer of the demon Khar⁵, you are the one who hears all⁶, sees all⁷, accepts all⁸ and are very swift, rapid moving, diligent and agile⁹. You are devoid of the '5-Koshas'¹⁰ (see Canto 2, verse no. 39), are Nirgun¹¹ (formless, attributeless, invisible and immeasurable) and have no abode as such¹² (i.e., you are not fixed or localised to any specific location or habitat because the whole universe is your abode by the virtue of the fact that you are present in all the 5 elements that constitute the world) (28).

1. आदिमध्यान्त रहित 2. अच्युतऽव्ययः 3. पाणिपादरहित 4. शक्षुःश्रोत्रविवर्जितः 5. खरान्तक 6. श्रोता 7. द्रष्टा
8. ग्रहीता 9. जवनस्त्वं 10. कोशो 11. निर्गुणो 12. निरुपाश्रय

निर्विकल्पो निर्विकारो निराकारो निरीश्वरः।

षड्भावरहितोऽनादिः पुरुषः प्रकृतेः परः॥२९॥

मायया गृह्यमाणस्त्वं मनुष्य इव भाव्यसे।

ज्ञात्वा त्वां निर्गुणमजं वैष्णवा मोक्षगामिनः॥३०॥

29-30. You have no parallel or alternative¹, are eternal, limitless, faultless and blemishless², are without a form or attributes³, have nothing to inspire or drive you, or you have no Lord above you who can order you to do anything⁴, are free from the so-called 6 faults, shortcomings or blemishes⁵, are beyond Nature⁶ and are the eternal Purush⁷ (here Purush means the male aspect of nature or the Viraat Purush that existed even prior to the whole creation itself) (29). You appear to be an ordinary human because of the illusion created by your Maya⁸ (the delusion creating powers of the Lord). The Vaishnavs⁹ (those who worship Lord Vishnu and treat him as the supreme Lord who manifests in the form of various incarnations to rid the world of evil and vices) attain emancipation and salvation¹⁰ by regarding you as Nirgun and without a birth¹¹ (30).

1. निर्विकल्प 2. निर्विकार 3. निराकारो 4. निरीश्वरः 5. षड्भावरहितो 6. प्रकृतेः परः 7. अनादिः पुरुषः 8. मायया मनुष्य इव भाव्यसे 9. वैष्णव 10. मोक्ष 11. निर्गुण मजं

[Note :- The 6 faults mentioned in verse no. 29 are the following—birth/origin, development, result/fruit/reward of actions and deeds, decay/decomposition, decrepit/run-down condition and destruction/annihilation—उत्पत्ति, वृद्धि, परिणाम, क्षय, जीर्णता and नाश respectively]

अहं त्वत्पादसद्भक्तिनिः श्रेणीं प्राप्य राघव।
 इच्छामि ज्ञानयोगाख्यं सौधमारोदुमीश्वर॥३१॥
 नमः सीतापते राम नमः कारुणिकोत्तम।
 रावणारे नमस्तुभ्यं त्राहि मां भवसागरात्॥३२॥
 ततः प्रसन्नः प्रोवाच श्रीरामो भक्तवत्सलः।
 वरं वृणीष्व भद्रं ते वाञ्छितं वरदोऽस्म्यहम्॥३३॥

31-33. Oh Raghav! I wish to climb up the stairs (or steps of the ladder) represented by pure devotion, worship, honour, reverence and adoration of your lotus-like feet¹ (i.e., in other words, I first wish to attain the standard of being your devotee) in order to reach the pinnacle of the royal palace² called 'Gyan Yog'³ (enlightenment and wisdom acquired through truthful knowledge of the supreme reality) (31). Oh the best among those who are merciful, munificent, benevolent and compassionate⁴! Oh Sita's husband Sri Ram⁵! I bow reverentially⁶ before you. Oh the slayer or vanquisher of Ravana⁷! I repeatedly bow before you. You should save me from being drowned/submerged in the ocean-like mundane world⁸ (32). Then Sri Ram, who is endearing, munificent and benevolent towards his devotees and passionately loves them⁹ said to Vibhishan most delightedly, 'Oh Vibhishan! You be blessed. I wish to give you a boon. So ask for whatever you desire' (33).

1. पादसद्भक्तिनिः श्रेणीं 2. सौधमारोदुमीश्वर 3. ज्ञानयोगा 4. कारुणिकोत्तम 5. सीतापते राम 6. नमः 7. रावणारे 8. भवसागर 9. भक्तवत्सलः

[Note :- It has been clearly established in verse no. 31 that devotion and worship are merely steps to climb up the ladder leading up to Gyan—which is self realisation, enlightenment and wisdom as well as acquisition of true knowledge about reality. Hence, the former is a means and not an end in itself.]

धन्योऽस्मि कृतकृत्योऽस्मि कृतकार्योऽस्मि राघव।
 त्वत्पाददर्शनादेव विमुक्तोऽस्मि न संशयः॥३४॥
 नास्ति मत्सदृशो धन्यो नास्ति मत्सदृशः शुचिः।
 नास्ति मत्सदृशो लोके राम त्वन्मूर्तिदर्शनात्॥३५॥

34-35. Oh Raghav (Sri Ram)! I have become extremely blessed, privileged and fortunate¹, have achieved the rewards of all my good actions and virtuous deeds², feel fully satisfied and contented and whatever I had ever desired (or was destined to get) I have got them all³. I have already become emancipated and liberated from the shackles of this mundane world⁴ by having Darshan (divine and august viewing) of your holy feet⁵. [So, there is nothing more left for me to desire.] There is no doubt about it (34). Oh Sri Ram! There is no one more privileged, fortunate and blessed than me because I have had the Darshan of your beautiful, attractive, charming and magnificent image⁶. Now there is no one in this world who can compare himself with me (35).

1. धन्योऽस्मि 2. कृतकृत्योऽस्मि 3. कृतकार्योऽस्मि 4. विमुक्त 5. त्वत्पाददर्शनात् 6. मत्सदृशो लोके राम त्वन्मूर्तिदर्शनात्

कर्मबन्धविनाशाय त्वज्ज्ञानं भक्तिलक्षणम्।
 त्वद्भयानं परमार्थं च देहि मे रघुनन्दन॥३६॥

न याचे राम राजेन्द्र सुखं विषयसम्भवम्।
त्वत्पादकमले सक्ता भक्तिरेव सदास्तु मे॥३७॥

36-37. Oh Raghunandan (Sri Ram)! [Now Vibhishan makes his request—] In order to destroy the fetters that bind me to my deeds and actions in this world¹, give me, as a blessing or boon, your Bhakti² (devotion, worship, dedication, adoration, reverence, fellowship and followership) which can lead me to achieve enlightenment, wisdom and true knowledge about you³ as well as help me meditate/concentrate and focus my attention on your spiritual and non-worldly form⁴ (36). Oh the King of kings, Sri Ram! I do not desire any happiness or comfort arising out of the worldly sense objects pertaining to this mundane, materialistic world⁵. My only desire is that I must have abiding love, devotion, affection, reverence, dedication, adoration and faith in your lotus-like feet⁶ (37).

1. कर्मबन्ध 2. भक्तिलक्षणम् 3. त्वज्ज्ञान 4. त्वद्दयानं परमार्थ 5. विषय 6. सक्ता भक्तिरेव सदास्तु त्वत्पादकमले

[Note :- Verse nos. 17-37 can be called the gospel of Vibhishan. The reader must note that, as in all previous gospels included in this Adhyatma Ramayan, emphasis is put on the Nirgun aspect as well as divinity of Sri Ram. It is repeatedly pointed out that salvation will not be possible if we worship Sri Ram without understanding his true nature or form. Such a worship will be reduced to a mechanical ritual without any substance in it. It will be possible only when we attain enlightenment and self realisation and understand the true nature of Sri Ram, his immaculate virtues, noble qualities, the values which he stood for and then inculcate them in our daily lives. We must understand that Sri Ram resides in our very heart as our microcosmic soul as much as he lives in the world outside. This also is the basic tenet or strand running through Vedant philosophy as well as the treatise called Yog Vashistha. Adhyatma Ramayan lays great stress on the oneness of the soul with the supreme Soul and the divine nature of Sri Ram vis-a-vis his worldly activity. The stress is on spirituality, non-duality, the macrocosmic concept of the Lord who is all-encompassing, all-pervading, omniscient and the ultimate truth/reality more than anything else.]

श्रीराम उवाच

ओमित्युक्त्वा पुनः प्रीतो रामः प्रोवाच राक्षसम्।
शृणु वक्ष्यामि ते भद्रं रहस्यं मम निश्चितम्॥३८॥
मद्भक्तानां प्रशान्तानां योगिनां वीतरागिणाम्।
हृदये सीतया नित्यं वसाम्यत्र न संशयः॥३९॥

38-39. Saying 'so be it', Sri Ram became pleased with Vibhishan and said, 'Oh gentleman¹ (i.e., superior, cultured, wise and attained one amongst demons)! Listen. I shall tell you one of my most certain but undisclosed or unfamiliar tenets (literally, a secret principle)² (38). There is no doubt that I, along with Sita, reside in the heart of my devotees who have a tranquil, placid, serene and calm mind³, are dispassionate and detached from this mundane, delusionary world consisting of materialistic objects⁴ and are deeply steeped

in Yoga⁵ (meditation, contemplation and concentration on my true form and their own true self) (39).

1. भद्रं 2. रहस्यं मम निश्चितम् 3. मदभक्तानां प्रशान्त 4. वीतराग 5. योगिनं

तस्मात्त्वं सर्वदा शान्तः सर्वकल्मषवर्जितः।

मां ध्यात्वा मोक्ष्यसे नित्यं घोरसंसारसागरात्॥४०॥

स्तोत्रमेतत्पठेद्यस्तु लिखेद्यः शृणुयादपि।

मत्प्रीतये ममाभीष्टं सारूप्यं समवाप्नुयात्॥४१॥

40-41. Hence, by remembering and concentrating on me¹, by always remaining peaceful, serene, calm, tranquil and placid² as well as being sinless and keeping away from vices, misdeeds, bad thoughts, misdemeanours and unrighteousness of all kinds³, you will be able to cross this formidable world-like ocean and attain emancipation and salvation⁴ (40). Those persons who read, write or hear this Stotra to please me, attain the exalted stature of being one with me (i.e., they merged their soul with me)⁵ (41).

1. मां ध्यात्वा 2. सर्वदा शान्त 3. कल्मष वर्जितः 4. ध्यात्वा मोक्ष्यसे घोर संसार सागरात् 5. सारूप्यं समवाप्नुयात्

इत्युक्त्वा लक्ष्मणं प्राह श्रीरामो भक्तभक्तिमान्।

पश्यत्विदानीमेवैष मम सन्दर्शने फलम्॥४२॥

लङ्काराज्येऽभिषेक्ष्यामि जलमानय सागरत्।

यावच्चन्द्रश्च सूर्यश्च यावत्तिष्ठति मेदिनी॥४३॥

यावन्मम कथा लोके तावद्राज्यं करोत्वसौ।

इत्युक्त्वा लक्ष्मणेनाम्बु ह्यानाय्य कलशेन तम्॥४४॥

लङ्काराज्याधिपत्यार्थमभिषेकं रमापतिः।

कारयामास सचिवैर्लक्ष्मणेन विशेषतः॥४५॥

42-45. Having said so to Vibhishan, Sri Ram told Laxman, 'Oh Laxman! Have you seen (observed) the fruit/reward of having my Darshan (42). Bring water from the ocean—I shall anoint him on the throne of Lanka¹. As long as the sun, the moon and the earth exist and as long as my stories are narrated in this world², he shall rule over the kingdom of Lanka³'. Saying so, Ramapati (literally the husband of Laxmi; Vishnu or Sri Ram) had Laxman bring water in a pitcher and got him (Vibhishan) anointed on the throne of Lanka by his ministers and, specially, Laxman⁴ (who was acting on the behalf of Sri Ram) (43-45).

1. लङ्काराज्येऽभिषेक्ष्यामि 2. यावच्चन्द्रश्च सूर्यश्च यावत्तिष्ठति मेदिनी यावन्मम कथा लोके 3. तावद्राज्यं करोत्वसौ

4. लङ्काराज्या मभिषेकं कारयामास सचिवैर्लक्ष्मणेन विशेषतः

[Note :- Sri Ram did not perform the anointment ceremony himself but got it done through Laxman who was acting on his behalf. At the time of Surgiv's anointment in Kishkindha, Sri Ram had found an excuse that he cannot go to a city for the remaining of the 14 year exile period. But there were no such constraints here at the ocean shore. He could have done the anointment himself. The plausible reasons are—(i) Since only a king is empowered to anoint someone when he conquers another kingdom, Sri Ram could not do so for 14 years of exile period when he was not a king. (ii)

He wanted Laxman to have importance in the hierarchy so that his orders are given due weightage during the forthcoming conflict. (iii) To tell Laxman subtly that he gives him a lot of strategic importance besides love and affection.]

साधु साध्विति ते सर्वे वानरास्तुष्टुबुभृशम्।
 सुग्रीवोऽपि परिष्वज्य विभीषणमथाब्रवीत्॥४६॥
 विभीषण वयं सर्वे रामस्य परमात्मनः।
 किङ्करास्तत्र मुख्यस्त्वं भक्त्या रामपरिग्रहात्।
 रावणस्य विनाशे त्वं साहाय्यं कर्तुमर्हसि॥४७॥

46-47. At that time, all the monkeys felt exhilarated and very elated at this noble gesture and outlook of Sri Ram and exclaimed 'great, great'¹! Sugriv embraced Vibhishan and said (46), 'Oh Vibhishan! All of us are servants (devotees, followers, subordinates) of Sri Ram who is Parmatma (supreme Soul)². Still, you are the chief amongst us because you have taken his shelter and refuge only due to your devotion for him (see verse nos. 31-32) (whereas I have sought his refuge due to my self vested interest). Now, you should help us to destroy (i.e., kill or overcome)³ Ravana' (47).

1. साधु साध्विति 2. परमात्मनः 3. विनाशे

[Note :- Though both Sugriv and Vibhishan had taken shelter or sought protection from Sri Ram because both were tormented by their respective brothers, but there is a slight difference. Sugriv had never given Bali a chance to see reason and surrender before Sri Ram. In fact, Sugriv wished to avenge Bali because he had thrown him out of the kingdom and had kept his wife. On the other hand, Vibhishan had tried his best to make Ravana see reason and had tried to rationalise with him but was instead publicly rebuffed by Ravana. Further, Ravana had treated Vibhishan's wife Sarma with due respect behooving her status as his sister-in-law, and this was not the reason for Vibhishan surrendering to Sri Ram. Though it is true that Sugriv had shown a lot of wisdom after Bali was slayed and had wished to renounce the kingdom, but that was after he had squared up his account with his brother. When both Sugriv and Vibhishan are put on the scale, it tends to tilt more in favour of the latter than the former in this particular aspect, though both were betrayers of their respective brothers. But their reasons for such betrayal were different. Further, Vibhishan was a noble soul from the very beginning and he had asked for 'wisdom and righteous thinking' as a boon from Brahma when he was pleased by the former's Tapa (see Uttar Kand, Canto 2, verse nos. 18-19). Sugriv's life has no such episode. Hence, we conclude that Vibhishan was a better placed devotee of Sri Ram as compared to Sugriv.]

अहं कियान्सहायत्वे रामस्य परमात्मनः।
 किं तु दास्यं करिष्येऽहं भक्त्या शक्त्या ह्यमायया॥४८॥
 दशग्रीवेण सन्दिष्टः शुको नाम महासुरः।
 संस्थितो ह्यम्बरे वाक्यं सुग्रीवमिदमब्रवीत्॥४९॥

48-49. Vibhishan replied, 'What and how can I be of any help to Sri Ram who is the

supreme Soul (Parmatma, the Lord God himself). Still I shall do whatever service I can¹ without any malficence, deceit, craft and imposterings² (48). Right at that time, a great demon named Shuk³, who was sent by Ravana, stood in the sky and said to Sugriv (49)—

1. दास्यं करिष्ये 2. शक्त्या ह्यमायया 3. शुको महासुरः

त्वामाह रावणो राजा भ्रातरं राक्षसाधिपः।
महाकुलप्रसूतस्त्वं राजासि वनचारिणाम्॥५०॥
मम भ्रातृसमानस्त्वं तव नास्त्यर्थविप्लवः।
अहं यदहरं भार्या राजपुत्रस्य किं तव॥५१॥

50-51. 'The king of demons, Ravana, treats you like his own brother¹. He has sent you a message that 'You are born in a higher clan amongst the monkeys² and are a king of monkeys³. You are like my brother and non of your self-interest has been ever harmed or affected by me⁴. I have stolen (kidnapped) the wife of a prince; how does that affect you⁵? (50-51).

1. त्वमाह रावणो भ्रातरं 2. महाकुल 3. राजासि 4. नास्त्यर्थ विप्लवः 5. अहं हरं भार्या राजपुत्रस्य किं तव

किष्किन्धां याहि हरिभिर्लङ्काशक्या न दैवतैः।
प्राप्तं किं मानवैरल्पसत्त्वैर्वानरयूथपैः॥५२॥
तं प्रापयन्तं वचनं तूर्णमुत्प्लुत्य वानराः।
प्रापद्यन्त तदा क्षिप्रं निहन्तुं दृढमुष्टिभिः॥५३॥

52-53. Therefore you should return to Kishkindha with your army of monkeys. It is even difficult for the Gods to get (victory over) Lanka, so what to talk of weak, ordinary humans with diminutive powers¹ as well as the commanders of monkey hordes² (52). While Shuk was conveying the message (of Ravana), the monkeys jumped and caught him to thrash him with punches and kicks with the intention to kill him by their robust punches³ (53).

1. मानवैरल्प सत्त्वै 2. वानरयूथपै 3. निहन्तु दृढमुष्टिभिः

वानरैर्हन्यमानस्तु शुको राममथाब्रवीत्।
न दूतान् घ्नन्ति राजेन्द्र वानरान्वारय प्रभो॥५४॥
रामः श्रुत्वा तदा वाक्यं शुकस्य परिदेवितम्।
मा वधिष्टेति रामस्तान्वारयामास वानरान्॥५५॥
पुनरम्बरमासाद्य शुकः सुग्रीवमब्रवीत्।
ब्रूहि राजन्दशग्रीवं किं वक्ष्यामि ब्रजाम्यहम्॥५६॥

54-56. When the monkeys fiercely assaulted him, Shuk said to Sri Ram, 'Oh King of kings (राजेन्द्र)! A messenger should not be hurt or killed. So oh Lord, stop these monkeys' (54). Hearing this plea for mercy, Sri Ram stopped the monkeys from thrashing him by commanding them not to hurt him (55). Shuk climbed up the sky once again and said from there, 'Oh king (Sugriv)! I am going. Tell me, what should I tell Ravana on your behalf (or what message do you have for him in reply)?' (56).

यथा वाली मम भ्राता तथा त्वं राक्षसाधम।
हन्तव्यस्त्वं मया यत्नात्सपुत्रबलवाहनः॥५७॥

ब्रूहि मे रामचन्द्रस्य भार्यां हत्वा क्व यास्यसि।
ततो रामाज्ञया धृत्वा शुकं बध्वान्वरक्षयत्॥५८॥

57-58. Sugriv said, 'Tell him that the way I had killed my brother Bali, oh the wretched demon (Ravana), you too will be killed at my hands along with your sons, army and paraphernalias such as vehicles etc. (पुत्र, बल, वाहन) would be destroyed (57). Where can you go (escape) now after having stolen the wife of Sri Ram Chandra?' After that he caught hold of Shuk again, but on the instructions of Sri Ram he tied him in shackles and put him in the custody of monkeys (58).

शार्दूलोऽपि ततः पूर्वं दृष्ट्वा कपिबलं महत्।
यथावत्कथयामास रावणाय स राक्षसः॥५९॥
दीर्घचिन्तापरो भूत्वा निःश्वासन्नास मन्दिरे।
ततः समुद्रमावेक्ष्य रामो रक्तान्तलोचनः॥६०॥

59-60. Prior to Shuk, another demon (who had come at the instance of Ravana but stayed hidden all along) called Shardul¹ had seen the great army of monkeys and described about it to Ravana (when he went back to Lanka) (59). Hearing all this, Ravana was extremely worried, and he sat in his palace breathing heavily². Here, Sri Ram looked (i.e., glared) at the ocean with eyes red with indignation, exasperation and anger³ and said (60)—

1. शारदुलो 2. दीर्घचिन्तापरो निःश्वासन्नास 3. रक्तान्तलोचनः समुद्रमावेक्ष्य

पश्य लक्ष्मण दुष्टोऽसौ वारिधिर्मामुपागतम्।
नाभिनन्दति दुष्टात्मा दर्शनार्थं ममानघ॥६१॥
जानाति मानुषोऽयं मे किं करिष्यति वानरैः।
अद्य पश्य महाबाहो शोषयिष्यामि वारिधिम्॥६२॥

61-62. 'Oh Laxman! How wicked is this ocean¹! I have come to its shore, but oh Anagh² (the sinless, pure and faultless one), this wicked soul³ has not even wished me⁴ (i.e., have not welcomed me and has not shown his respect to me) even after seeing me. [That is, he is haughty, arrogant, uncourteous and uncivilised.] (61). It thinks 'after all, he is an ordinary human being; what can he harm me though he has joined forces with the monkeys who reside on my northern banks⁵'. So, oh the brave one⁶, look! Today, I shall dry this ocean up⁷ (62).

1. दुष्टोऽसौ वारिधिर्मामुपागतम् 2. ममानघ 3. दुष्टात्मा 4. नाभिनन्दति 5. मे किं करिष्यति वानरैः अद्य पश्य
6. महाबाहो 7. शोषयिष्यामि वारिधिम्

पादेनैव गमिष्यन्ति वानरा विगतज्वराः।
इत्युक्त्वा क्रोधताम्राक्ष आरोपितधनुर्धरः॥६३॥
तूणीराद्वाणमादाय कालाग्निसदृशप्रभम्।
सन्धाय चापमाकृष्य रामो वाक्यमथाब्रवीत्॥६४॥

63-64. Then the monkeys can cross it on foot¹. Saying this, he (Sri Ram) lifted and stringed his formidable bow² (63), took out an arrow which was as potent and fierce as the fire of dooms day³ from his quiver, mounted it on the bow, pulled it and said (64)—

1. गमिष्यन्ति पादेनैव 2. आरोपितधनु 3. कालाग्निसदृश

पश्यन्तु सर्वभूतानि रामस्य शरविक्रमम्।
 इदानीं भस्मसात्कुर्या समुद्रं सरितां पतिम्॥६५॥
 एवं ब्रुवति रामे तु सशैलवनकानना।
 चचाल वसुधा द्यौश्च दिशश्च तमसावृताः॥६६॥
 चुक्षुभे सागरो वेलं भयाद्योजनमत्यगात्।
 तिमिनक्रझषा मीनाः प्रतप्ताः परितत्रसुः॥६७॥

65-67. 'Let all the creatures see the might, prowess and potential of Sri Ram's arrow¹. I will immediately reduce to ashes² (i.e., dry up) the king of rivers³, the ocean⁴' (65). As soon as Sri Ram threatened so, the whole earth shook along with its mountains and forests⁵ while darkness covered all the directions as well as the sky⁶ (66). The ocean felt sorry and was full of regret⁷ and it moved 1 Yojan (roughly 8 miles) ahead on its shores. Large fishes (e.g., whales, sharks), whirlpools, crocodiles/alligators and smaller fish⁸ became terrified and extremely harried, perturbed and agitated⁹ (67).

1. रामस्य शरविक्रमम् 2. भस्मासात्कुर्या 3. सरितां पतिम् 4. समुद्रं 5. सशैलवनकानना चचाल वसुधा 6. द्यौश्च दिशश्च तमसावृताः 7. चुक्षुभे 8. तिमिनक्रझषा मीनाः 9. प्रतप्ताः परितत्रसुः

एतस्मिन्नन्तरे साक्षात्सागरो दिव्यरूपधृक्।
 दिव्याभरणसम्पन्नः स्वभासा भासयन् दिशः॥६८॥
 स्वान्तः स्थदिव्यरत्नानि कराभ्यां परिगृह्य सः।
 पादयोः पुरतः क्षिप्त्वा रामस्योपायनं बहु॥६९॥
 दण्डवत्प्रणिपत्याह रामं रक्तान्तलोचनम्।
 त्राहि त्राहि जगन्नाथ राम त्रैलोक्यरक्षक॥७०॥

68-70. Just about that moment, the ocean appeared himself (i.e., personified and presented himself personally) before Sri Ram. He had a divine form¹, was adorned by magnificent ornaments² and carried in his hands beautiful gems/jewels present inside it (e.g., pearls, corals, shells etc.) as gifts for Sri Ram³. He was illuminating all the directions by his self-radiant glow⁴. He kept the various gems/jewels that he had brought as gifts at the feet of Sri Ram⁵ (68-69). Then he fell down like a stick⁶ at the feet of Sri Ram whose eyes were extremely red with anger, exasperation and indignation⁷. After that he said, 'Oh Sri Ram, the protector of the 3 worlds⁸ and the Lord of the world/universe⁹. Save me, protect me¹⁰! (70).

1. दिव्यरूप 2. दिव्याभरणसम्पन्नः 3. स्वान्तःस्थदिव्यरत्नानि कराभ्यां परिगृह्य 4. स्वभासा भासयन् दिशः 5. पादयोः पुरतः क्षिप्त्वा पायनं बहु 6. दण्डवत्प्रणिपत्याह 7. रक्तान्तलोचनम् 8. त्रैलोक्यरक्षक 9. जगन्नाथ 10. त्राहि

जडोऽहं राम ते सृष्टः सृजता निखिलं जगत्।
 स्वभावमन्यथा कर्तुं कः शक्तो देवनिर्मितम्॥७१॥
 स्थूलानि पञ्चभूतानि जडान्येव स्वभावतः।
 सृष्टानि भवतैतानि त्वदाज्ञां लङ्घयन्ति न॥७२॥

71-72. 'Oh Sri Ram! At the time of creation of the world/universe, you had made me lowly, ignorant, foolish and a blockhead¹—say, how can anyone change the temperament

and natural, inherent tendency and inclination created by you²? (71). All the 5 basic elements that you had created (at the time of creation) are all gross or inert³—they cannot (have the temerity to) violate or supercede you orders⁴ (72).

1. जड़ोऽहं 2. स्वभावमन्यथा कर्तुं कः शक्तो 3. स्थूलानि पञ्चभूतानि जड़ान्येव 4. त्वदाज्ञां लंघयन्ति ना

[Note :- The five gross elements from which the whole creation has materialised are—earth or soil, water, fire, air and space. These are the basic ingredients for the whole creation.]

तामसादहमो राम भूतानि प्रभवन्ति हि।
कारणानुगमात्तेषां जडत्वं तामसं स्वतः॥७३॥
निर्गुणस्त्वं निराकारो यदा मायागुणान्प्रभो।
लीलयाङ्गीकरोषि त्वं तदा वैराजनामवान्॥७४॥
गुणात्मनो विराजश्च सत्त्वाद्देवा बभूवुरे।
रजोगुणात्प्रजेशाद्या मन्योर्भूतपतिस्तव॥७५॥

73-75. Oh Sri Ram! The elements originate from ‘Tamas Ahankar’¹ (i.e., illusive or false pride, ego, haughtiness, arrogance, hypocrisy). Hence, since their origin is not pure and noble, they will follow the elements which constitute them (i.e., since the ingredients or inputs are gross and based on negative tendencies, how can the end product be wise, noble and righteous?)². This is a self evident fact (73). Oh Lord! You are attributeless and formless³. When you playfully (i.e., willingly, just for the sake of it) accept⁴ the qualities or characteristics of Maya (illusionary, delusionary powers of the God)⁵, you are called ‘Vairaj’⁶ (meaning the supreme Lord, Parmatma or Brahma, the creator) (74). Out of the different aspects of that Vairaj, various Gods and demi-Gods are created—such as the senior Gods who are created out of the Satvic aspect⁷ (i.e., virtuous, positive, noble, holy and divine qualities), the guardians of the creatures are created out of the Rajsic aspect⁸ (the 2nd quality which produces the tendency to sustain, expand, acquire, enjoy worldly desires, have passions, selfishness etc.) and the different Rudras (literally the various discords and quarrels, conflicts, malice and inimical tendencies) are created out of the Tamas aspect⁹ (the 3rd and basest quality producing anger, wrath, vengeance, malice, animosity, ill-will, jealousy, quarrels etc.) (75).

1. तामसादहमो 2. कारणानुगमात्तेषां जडत्वं तामसं 3. निर्गुण निराकारो 4. लीलयाङ्गीकरोषी 5. माया गुण 6. वैराज 7. सत्त्वा 8. रजोगुण 9. मन्योर्भूतपतिस्तव

त्वामहं मायया छत्रं लीलया मानुषाकृतिम्॥७६॥
जडबुद्धिर्जडो मूर्खः कथं जानामि निर्गुणम्।
दण्ड एव हि मूर्खाणां सन्मार्गप्रापकः प्रभो॥७७॥
भूतानाममरश्रेष्ठ पशूनां लघुडो यथा।
शरणं ते ब्रजामीशं शरण्यं भक्तवत्सल।
अभयं देहि मे राम लङ्कामार्गं ददामि ते॥७८॥

76-78. You have assumed a human form by willingly and almost playfully¹ letting yourself be surrounded (or being influenced, affected, infused) by your Maya (delusionary powers

leading to ignorance, illusions, hallucinations and deceptions)² (76). How can this ignorant, foolish, block headed and ill-witted³ one realise or comprehend the (true nature, potent, vastness and majesty of) Nirgun⁴ form (i.e., the formless, attributless nature) of the Lord. [That is, how can I, who am of such a low intellect, ever fathom the vastness of the one who is the object of profound and deep meditation, who is so miniscule that he is invisible to the naked eye like the atom or the molecule of the elements but at the same time is so vast and myriad as the spectacular variety of the universe which in essence consists of the atoms and molecules having their origin in you). Oh Lord! Such ignorant and dumb-headed (i.e., idiotic, foolish, those of low intellect)⁵ can be made to follow the path of righteousness, propriety, probity and noble conduct⁶ only by using the stick⁷ (literally, by the fear of punishment or by coercion) (77) even as an animal has to be guided and prodded along its path. Oh Lord whose name is the most exalted and superior among all the names in this animate as well as inanimate creation⁸! I take refuge/shelter in your feet⁹. Oh Sri Ram! You protect and are compassionate towards your devotees who have taken your shelter and sought your refuge¹⁰. Bless me with fearlessness¹¹. I shall give you the right of passage to Lanka¹² (78).

1. लीलया 2. माययाछन्नं 3. जड़बुद्धि 4. निर्गुणम् 5. मूर्खाणाम् 6. सन्मार्ग 7. दण्ड 8. भूतानाममरश्रेष्ठ 9. शरण ते 10. शरण्यं भक्तवत्सल 11. अभयं देहि मे 12. लङ्कामार्गं ददामि ते

अमोघोऽयं महाबाणः कस्मिन्देशे निपात्यताम्।

लक्ष्यं दर्शय मे शीघ्रं बाणस्यामोघपातिनः॥७९॥

रामस्य वचनं श्रुत्वा करे दृष्ट्वा महाशरम्।

महोदधिर्महातेजा राघवं वाक्यमब्रवीत्॥८०॥

79-80. Sri Ram said referring to his raised arrow, 'This great arrow of mine cannot go in vain¹. Hence, in which direction should I shoot it? Show me quickly the target for this arrow²' (79). Hearing these stern and urgent words of Sri Ram and seeing that formidable and potent arrow in his hand, the great and radiant ocean³ pleaded with Raghav (Sri Ram) (80)—

1. अमोघोऽयं 2. लक्ष्यं दर्शय मे शीघ्रं 3. महोदधिर्महातेजा

रामोत्तरप्रदेशे तु द्रुमकुल्य इति श्रुतः।

प्रदेशस्तत्र बहवः पापात्मानो दिवानिशम्॥८१॥

बाधन्ते मां रघुश्रेष्ठ तत्र ते पात्यतां शरः।

रामेण सृष्टो बाणस्तु क्षणादाभीरमण्डलम्॥८२॥

हत्वा पुनः समागत्य तूणीरे पूर्ववत्स्थितः।

ततोऽब्रवीद्रघुश्रेष्ठं सागरो विनयान्वितः॥८३॥

81-83. 'Oh Sri Ram! There is a country called Drumkul¹ north of here. Many sinners and evil mongers² reside there. Night and day (81), they torment and harass me³. Oh the most exalted in Raghu's clan (Sri Ram)! Let your arrow fall there, or be shot there⁴'. Thence, that arrow shot by Sri Ram annihilated the whole of the district inhabited by cow-keepers, milkmen, cowherd community⁵ and returned to his quiver. Thereafter, the ocean said to the best among the Raghus⁶ (Sri Ram) most politely (82-83)—

1. द्रुमकुल्य 2. पापात्मानो 3. बाधन्ते मां 4. पात्यतां शरः 5. आभीर मण्डलम् 6. द्रघुश्रेष्ठं

नलः सेतुं करोत्वस्मिन् जले मे विश्वकर्मणः।
 सुतो धीमान् समर्थोऽस्मिन्कार्ये लब्धवरो हरिः॥८४॥
 कीर्तिं जानन्तु ते लोकाः सर्वलोकमलापहाम्।
 इत्युक्त्वा राघवं नत्वा ययौ सिन्धुरदृश्यताम्॥८५॥

84-85. 'Let Nal, the son of Vishwakarma, construct a bridge over the water. This clever and expert monkey is able to do it because of a special boon that he possesses (84). By doing so (i.e., erecting the bridge), all the people of the world would become aware of your fame and glory as the one who can eliminate the oppositions and obstacles of this world¹'. Saying this to Raghav (Sri Ram), the ocean vanished from sight (85).

1. कीर्तिं जानन्तु ते लोकाः सर्वलोकमलापहाम्

ततो रामस्तु सुग्रीवलक्ष्मणाभ्यां समन्वितः।
 नलमाज्ञापयच्छीघ्रं वानरैः सेतुबन्धने॥८६॥
 ततोऽतिहृष्टः प्लवगेन्द्रयूथपैर्महानगेन्द्रप्रतिमैर्युतो नलः।
 बबन्ध सेतुं शतयोजनायतं सुविस्तृतं पर्वतपादपैर्दृढम्॥८७॥

86-87. Thereafter, Nal was ordered by Sri Ram, Sugriv and Laxman to tie the bridge¹ with the help of other monkeys (86). Then Nal, with the help of commanders and chieftains of the various monkey hordes² who were as colossus as mountains themselves³, built a bridge most cheerfully with huge mountains and trees⁴. The bridge was very strong and sturdy⁵, and it extended for 100 Yojans (800 miles from the shore of India to Sri Lanka)⁶ (87).

1. सेतुबन्धने 2. प्लवगेन्द्रयूथपै 3. महानगेन्द्रप्रति 4. पर्वतपादपै 5. दृढम् 6. शतयोजनायतं

[Note :- The logs of wood from trees were used because they would keep the stone slabs afloat on the water, and the planks were tied together using creepers found on mountains and trees. The existence of this bridge has been established by satellite images taken by the Indian satellite IRS-1A which in 1962 had taken photographs of the remnants of a stone bridge. It appeared to streak from Dhanushkoti in India to Talai Manner in Sri Lanka. This was corroborated by U.S. astronauts aboard gemini XI satellite launched on 14/9/1966.]

*__*__*__*

पवित्रं चरित्रं विचित्रं त्वदीयं नरा ये स्मरन्त्यन्वहं रामचन्द्रम् ।

भवन्तं भवान्तं भरन्तं भजन्तो लभन्ते कृतान्तं न पश्चन्त्याऽन्ते (आदि शंकराचार्य रामभुजंगप्रयात स्तोत्र)

Oh Sri Ram! Those who remember your pure, divine, holy and outworldly mysterious sportly activities in this world, cross over this world-ocean. They do not have to see (or fear from) the face of death. (Adi Shankaryacharya's Ram Bhujung prayat Stotra)

*__*__*__*

Lanka Kand (Yuddha Kand) — Canto 4
Crossing of the ocean by Sri Ram; Inspection of Lanka;
Conversation between Ravana and Shuk

श्रीमहादेव उवाच

सेतुमारभमाणस्तु तत्र रामेश्वरं शिवम्।
संस्थाप्य पूजयित्वाह रामो लोकहिताय च॥९॥
प्रणमेत्सेतुबन्धं यो दृष्ट्वा रामेश्वरं शिवम्।
ब्रह्महत्यादिपापेभ्यो मुच्यते मदनुग्रहात्॥१०॥

1-2. Lord Shiva said—'Oh Parvati! At the time of beginning of the construction of the bridge, Sri Ram installed the Lingam of Rameshwar Shiva¹ (literally, Shiva who is the Lord of Sri Ram, or conversely, Sri Ram who is the Lord of Shiva), worshipped him and said the following words for the welfare of the world (1), 'Those persons who would have Darshan of (i.e., reverentially see and pay homage to) Rameshwar Shiva and bow reverentially with devotion before the bridge (which I have built)² shall be freed from horrible sins such as the killing of a Brahmin etc. (2).

1. रामेश्वरं शिवम् 2. प्रणमेत्सेतुबन्धं यो दृष्ट्वा रामेश्वरं शिवम्

सेतुबन्धे नरः स्नात्वा दृष्ट्वा रामेश्वरं हरम्।
सङ्कल्पनियतो भूत्वा गत्वा वाराणसीं नरः॥११॥
आनीय गङ्गासलिलं रामेशमभिषिच्य च।
समुद्रं क्षिप्ततद्भारो ब्रह्म प्राप्नोत्यसंशयम्॥१२॥

3-4. Any person who first bathes in the ocean near the bridge¹, has a Darshan (divine and august viewing) of Rameshwar Har (Shiva)², goes to Kashi (Varanasi) determined to bring the water of the river Ganges from there to this place³, pours that holy water over the Rameshwaram Lingam⁴ and then puts the container (in which the water was brought) in the ocean⁵—such a person shall attain Brahm (the supreme Soul)⁶ without doubt (3-4).

1. सेतुबन्धे स्नात्वा 2. दृष्ट्वा रामेश्वरं हरम् 3. सङ्कल्पनियतो गत्वा वाराणसीं आनीय गङ्गासलिलं 4. रामेशमभिषिच्य च 5. समुद्रं क्षिप्ततद्भारो 6. ब्रह्म प्राप्नोत्यसंशयम्

[Note :- Verse nos. 1-4 highlight the importance of Rameshwaram and the pilgrimage to it.]

कृतानि प्रथमेनाह्ना योजनानि चतुर्दश।
द्वितीयेन तथा चाह्ना योजनानि तु विंशतिः॥१५॥
तृतीयेन तथा चाह्ना योजनान्येकविंशतिः।
चतुर्थेन तथा चाह्ना द्वाविंशतिरिति श्रुतम्॥१६॥
पञ्चमेन त्रयोविंशद्योजनानि समन्ततः।
षष्ठेन सागरे सेतुं नलो वानरसत्तमः॥१७॥

5-7. It is heard that on the first day the bridge was tied for a distance of 14 Yojans¹, on the second day for 20 Yojans² (5), on the third day 21 Yojans, on the fourth day 22 Yojans⁴ (6) and on the fifth day for 23 Yojans⁵. Thus, the bridge was completely tied⁶ (and

made walkable) over the ocean by Nal who was the best (in his field of expertise) amongst the monkeys (7).

1. चतुर्दश 2. विंशतिः 3. एक विंशतिः 4. द्वाविंशति 5. त्रयोविंश 6. शमन्ततः बबन्ध

[Note :- We see that the bridge was completed in a record 5 days as follows—

14+20+21+22+23 = 100 Yojans.]

तेनैव जग्मुः कपयो योजनानां शतं द्रुतम्।
असङ्ख्याताः सुबेलाद्रिं रुरुधुः प्लवगोत्तमाः॥८॥
आरुह्य मारुतिं रामो लक्ष्मणोऽप्यङ्गदं तथा।
दिदृक्षु राघवो लङ्कामारुरोहाचलं महत्॥९॥

8-9. The monkeys crossed the 100 Yojan wide ocean on that bridge almost immediately. Then numerous monkey warriors besieged the Subel mountain¹ (8). Then Sri Ram strode on the shoulders of Hanuman² and Laxman on Angad³, and they climbed on the top of that huge mountain because Sri Ram had wished to have a panoramic view of Lanka and survey the landscape⁴ (9).

1. रुरुधुः सुबेलान्द्रिं 2. आरुह्य मारुतिं रामो 3. लक्ष्मणोऽप्यङ्गदं 4. दिदृक्षु राघवो लङ्कामारुरोहाचलं महत्

दृष्ट्वा लङ्कां सुविस्तीर्णा नानाचित्रध्वजाकुलाम्।
चित्रप्रासादसम्बाधां स्वर्णप्राकारतोरणाम्॥१०॥
परिखाभिः शतघ्नीभिः सङ्क्रमैश्च विराजिताम्।
प्रासादोपरि विस्तीर्णप्रदेशे दशकन्धरः॥११॥
मन्त्रिभिः सहितो वीरैः किरीटदशकोज्ज्वलः।
नीलाद्रिशिखराकारः कालमेघसमप्रभः॥१२॥

10-12. The saw that the city of Lanka is spread over a large area¹. It was decorated with different types of colourful flags and banners, had majestic buildings and palaces, golden ramparts as well as buntings and festoons² (10). It was provided with moats³, cannons⁴ and tunnels⁵ on all the sides. On one of its royal palaces, which was very large, sat Ravana (11) along with his brave ministers. Ten crowns adorned his heads⁶. He was of the size of the summit of Mt. Neelachal⁷ and his countenance resembled dark clouds (literally, the cloud of dooms day)⁸ (12).

1. सुविस्तीर्णा 2. नाना चित्र, ध्वजा, प्रसादस, स्वर्ण प्रकार, तोरण 3. विराजिताम् खाभिः 4. शतघ्नीभिः 5. संक्रमे 6. किरीट दशकोज्ज्वलः 7. नीलाद्रि शिखराकारः 8. कालमेघ

रत्नदण्डैः सितच्छत्रैरनेकैः परिशोभितः।
एतस्मिन्नन्तरे बद्धो मुक्तो रामेण वै शुकः॥१३॥
वानरैस्ताडितः सम्यग् दशाननमुपागतः।
प्रहसन् रावणः प्राह पीडितः किं परैः शुक॥१४॥

13-14. He looked stupendously magnificent¹ with various types of white ceremonial royal umbrellas having rods studded with gems². Just about that time, the demon Shuk—who had been earlier captured, tied and then released by Sri Ram³ (13), and was assaulted by the monkeys before his release⁴—reached Ravana, the 10-headed. Seeing him, Ravana

asked, 'Oh Shuk! Did the enemy torment you in any way?' (14).

1. परिशोभितः 2. सितच्छत्रै रत्नदण्डः 3. बद्धो मुक्तो रामेण 4. वानरैस्ताडितः

रावणस्य वचः श्रुत्वा शुको वचनमब्रवीत्।
सागरस्योत्तरे तीरेऽब्रुवन् ते वचनं यथा।
तत उत्प्लुत्य कपयो गृहीत्वा मां क्षणात्ततः॥१५॥
मुष्टिभिर्नखदन्तैश्च हन्तुं लोप्सुं प्रचक्रमुः।
ततो मां राम रक्षेति क्रोशन्तं रघुपुङ्गवः॥१६॥
विसृज्यतामिति प्राह विसृष्टोऽहं कपीश्वरैः।
ततोऽहमागतो भीत्या दृष्ट्वा तद्वानरं बलम्॥१७॥

15-17. Hearing the words of Ravana, Shuk replied, 'When I went to the northern shore of the ocean and started to tell them (the monkeys) your message, no sooner did I begin than the monkeys jumped up and caught me (15). They started beating me with fists, scratching and lacerating me with their nails and teeth¹, and were planning to hide me somewhere (for torturing and killing me later on)². Then I cried aloud, 'Oh Sri Ram! Protect me'³. When the most exalted in the clan of Raghu (Sri Ram) (16) heard my pleas, he ordered 'Leave him alone'. Then those monkeys let me off. I have seen the army of monkeys and have timidly avoided them to somehow escape from their clutches and come here⁴ (17).

1. मुष्टिभिर्नखदन्तैश्च 2. हन्तुं लोप्सुं प्रचक्रमुः 3. मां राम रक्षेति 4. ततोऽहमागतो भीत्या

राक्षसानां बलौघस्य वानरेन्द्रबलस्य च।
नैतयोर्विद्यते सन्धिर्देवदानवयोरिव॥१८॥
पुरप्राकारमायान्ति क्षिप्रमेकतरं कुरु।
सीतां वास्मै प्रयच्छाशु युद्धं वा दीयतां प्रभो॥१९॥

18-19. In my opinion, just like there is no comparison between the Gods and the demons, there is also no parallel (literally, functional equality, comparison, similarity, equivalence and balancing factor)¹ between the forces of the demons² and the army of the monkeys³ (18). Oh Lord! Very soon they shall be coming over to the periphery of the city (or the ramparts of the fort of Lanka⁴). You will have to decide quickly upon one of the two options—either return Sita to them or make war with them⁵ (19).

1. सन्धिर्देवदानवयोरिव 2. राक्षसानां बलौ 3. वानरेन्द्रबलस्य 4. पुरप्राकारमायान्ति 5. सीतां वास्मै प्रयच्छाशु युद्धं वा दीयतां

मामाह रामस्त्वं ब्रूहि रावणं मद्वचः शुक्।
यद्वलं च समाश्रित्य सीतां मे हतवानसि॥२०॥
तद्दर्शय यथाकामं ससैन्यः सहबान्धवः।
श्वःकाले नगरीं लङ्कां सप्राकारां सतोरणाम्॥२१॥
राक्षसं च बलं पश्य शरैर्विध्वंसितं मया।
घोररोषमहं मोक्ष्ये बलं धारय रावण॥२२॥

20-22. Sri Ram said to me, 'Oh Shuk! Tell Ravana on my behalf that the strength, relying upon which he has stolen my Sita (20)—he should show it to me properly¹ alongside his

army and kins and kiths. Tomorrow you shall see both the city of Lanka together with its ramparts², flags, banners and festoons³ (21) as well as the demon army⁴ being demolished, trounced and destroyed⁵ by my arrows. At that time, I shall breathe fire and brimstone⁶. I challenge you to keep your strength and courage steady (in the face of my onslaught)⁷! [Don't panic and run away from the battle field like a jackal or a terrified dog.]' (22).

1. तद्दर्शय यथाकामं 2. प्रकारां 3. तोरण 4. राक्षसं बलं 5. विध्वंसितं 6. घोररोषमहं 7 बलं धारय

इत्युक्त्वोपररामाथ रामः कमललोचनः।

एकस्थानगता यत्र चत्वारः पुरुषर्षभाः॥२३॥

श्रीरामो लक्ष्मणश्चैव सुग्रीवश्च विभीषणः।

एत एव समर्थास्ते लङ्कां नाशयितुं प्रभो॥२४॥

23-24. Saying so, the lotus-eyed Sri Ram became silent. Even if the whole of the monkey army remains indifferent and aloof (literally stands by the side, without fighting)¹, the four most manly gentlemen² (23) i.e., Sri Ram, Laxman, Sugriv and Vibhishan are potent enough³ themselves to demolish Lanka⁴, oh Lord! (24).

1. एक स्थानगता 2. पुरुषर्षभाः 3. समर्थास्ते 4. नाशयितुं लङ्कां

उत्पाद्य भस्मीकरणे सर्वे तिष्ठन्तु वानराः।

तस्य यादृग् बलं दृष्टं रूपं प्रहरणानि च॥२५॥

बधिष्यति पुरं सर्वमेकस्तिष्ठन्तु ते त्रयः।

पश्य वानरसेनां तामसङ्ख्यातां प्रपूरिताम्॥२६॥

25-26. The monkeys can uproot and completely reduce it (Lanka) to ashes¹. [That is pound it to rubble]. Looking at the strength, posturings, expressions, demeanours, arms and armaments², it is evident that even if the other three (Laxman, Sugriv, Vibhishan) stand aside, Sri Ram alone can smash and destroy the whole city³. Now have a look at the uncountable army of monkeys spread in all the directions (as far as the eyes can see) (25-26).

1. उत्पाद्य भस्मीकरणे 2. बलं, रूपं, प्रहरणानि 3. बधिष्यति पुरं सर्वमेकस्तिष्ठन्तु

गर्जन्ति वानरास्तत्र पश्य पर्वतसन्निभाः।

न शक्यास्ते गणयितुं प्राधान्येन ब्रवीमि ते॥२७॥

एष योऽभिमुखो लङ्कां नदस्तिष्ठति वानरः।

यूथपानां सहस्राणां शतेन परिवारितः॥२८॥

सुग्रीवसेनाधिपतिर्नीलो नामाग्निनन्दनः।

एष पर्वतशृङ्गाभः पङ्क्तिञ्जल्कसन्निभः॥२९॥

स्फोटयत्यभिसंरब्धो लाङ्गूलं च पुनः पुनः।

युवराजोऽङ्गदो नाम वालिपुत्रोऽतिवीर्यवान्॥३०॥

27-30. Look, how these mountain-like monkeys are roaring menacingly and gesturing wildly! They cannot be counted but I shall tell you about the chief amongst them (27). This monkey who is looking towards Lanka and repeatedly roaring aloud and is surrounded by 1 lakh angry chieftains is called Neel who is the commander of Sugriv's army and is a son of the fire-God¹. He, who is colossus like the summit of a mountain (i.e., is very tall

and huge)², is yellow skinned like a yellow lotus³ (28-29) and is whipping, thrashing, cracking⁴ his tail repeatedly angrily and vehemently, is called prince Angad, the son of Bali⁵, and he is most valorous, valiant and manly⁶ (30).

1. नीलो अग्निनन्दनः 2. पर्वतशृङ्गाभ 3. पद्मकिंजल 4. स्फोटय 5. युवराजोऽङ्गदो नाम वालीपुत्रो 6. ऽतिवीर्यवान्

येन दृष्टा जनकजा रामस्यातीववल्लभा।

हनूमानेष विख्यातो हतो येन तवात्मजः॥३१॥

श्वेतो रजतसङ्काशो महाबुद्धिपराक्रमः।

तूर्णं सुग्रीवमागम्य पुनर्गच्छति वानरः॥३२॥

यस्त्वेष सिंहसङ्काशः पश्यत्यतुलविक्रमः।

रम्भो नाम महासत्त्वो लङ्कां नाशयितुं क्षमः॥३३॥

31-33. (Pointing towards Hanuman, Shuk said—) He, who had personally seen Janki (Sita), is the most beloved of Sri Ram. He had killed your son (Akshay Kumar) and is the same brave, courageous and renowned fellow called Hanuman¹ (31). Next, that monkey whose radiance is grey like the colour of silver² (i.e., who is white complexioned), who swiftly comes near Sugriv and then goes away, and who is very intelligent, sagacious, erudite and wise³, very agile, industrious, diligent and active⁴ and is most strong, brave, powerful and majestic⁵, is called Rambh⁶. He is looking intently in this direction. He alone is sufficiently capable of destroying Lanka⁷ (32-33).

1. हनुमानेष विख्यातो हतो तवात्मजः 2. श्वेतो रजत 3. महाबुद्धि 4. यस्त्वेष 5. यतुल पराक्रमः 6. रम्भो

7. लङ्कां नाशयितुं क्षमः

एष पश्यति वै लङ्कां दिधक्षन्निव वानरः।

शरभो नाम राजेन्द्र कोटियूथपनायकः॥३४॥

पनसश्च महावीर्यो मैन्दश्च द्विविदस्तथा।

नलश्च सेतुकर्तासौ विश्वकर्मसुतो बली॥३५॥

34-35. Oh King of kings (Ravana)! That another monkey—who is glaring fiercely at Lanka as he would burn it¹ in a moment—is the chieftain of a crore (million²) of commanders of monkey hordes. His name is Sharabh³ (34). Besides them, the other chief warriors who are most strong and valorous⁴ are Panas, Maind, Dwivid and Nal⁵; the latter had tied the bridge and is a son of Vishwakarma (the architect of Gods) (35).

1. लङ्का दिध 2. कोटि 3. शरभो 4. बली महावीर्य 5. पनस, मैन्द, द्विविद, नल

[Note :- कोटियूथपनायकः indicates that Sharabh was the sovereign of a section of monkey army belonging to a separate country having its own numerous or literally one crore commanders or 'Yuth-Pati'. If the commanders number 1 crore or 10 million, the actual number of troops can be well imagined. Further, Rambh was white complexioned and not like other monkeys; see verse nos. 32 above. This shows that he belongs to some race in the northern hemisphere, higher up in the mountains in the northern part India or somewhere in central Asia who had come to help Sugriv who was like an emperor of the monkey race.]

वानराणां वर्णने वा सङ्ख्याने वा क ईश्वरः।
 शूराः सर्वे महाकायाः सर्वे युद्धाभिकाक्षिणः॥३६॥
 शक्ताः सर्वे चूर्णयितुं लङ्कां रक्षोगणैः सह।
 एतेषां बलसङ्ख्यानं प्रत्येकं वच्मि ते शृणु॥३७॥

36-37. Who has the ability to describe their countless numbers. All of them are very strong, brave, courageous and mighty¹, are colossus² and are eager for battle³ (36). All of them are individually and jointly capable of crushing and smashing to smithereens the whole of Lanka along with its demons to a powder or pulp⁴. Now I shall tell you the number of troops⁵ under each of them (i.e., the commanders named in verse nos. 28-35). Listen carefully (37).

1. शूराः 2. महाकायः 3. युद्धाभिकाक्षि 4. शक्ताः सर्वे चूर्णयितुं लङ्कां 5. बलसंख्या

एषां कोटिसहस्राणि नव पञ्च च सप्त च।
 तथा सङ्ख्यसहस्राणि तथाबुदशतानि च॥३८॥
 सुग्रीवसचिवानां ते बलमेतत्प्रकीर्तितम्।
 अन्येषां तु बलं नाहं वक्तुं शक्नोऽस्मि रावण॥३९॥

38-39. Each of them (Nal, Neel, Angad, Hanuman, Rambh, Sharabh, Panas, Maind, Dwivid) have under them troops with a head count of 21 thousand crores¹, thousands of Shankh² and hundreds of Arabs³ (38). Oh Ravana! This is the huge size of the army of ministers of Sugriv only. Besides them, it is not possible at all for me to tell you about the army of others (who have joined forces with him against you) (39).

1. कोटि सहस्राणि नव पञ्चसप्त 2. शंखसहस्राणि 3. बुदशतानि

[Note :- 1 Crore = 10 million; 1 Shankh = 10⁶ millions; 1 Arab = 1000 million. The above description of the size of the monkey army does not mean that a physical count was actually made. These astronomical and unbelievable figures may be an exaggeration of the actual number of soldiers. What it essentially indicates is that it was a formidably huge army in terms of man power. It extended on the ground till the horizon. It is obvious that no physical verification is possible. Perhaps Shuk meant to instill fear and awe in the heart of Ravana and to dissuade him from going to war.]

रामो न मानुषः साक्षादादिनारायणः परः।
 सीता साक्षाज्जगद्धेतुश्चिच्छक्तिर्जगदात्मिका॥४०॥
 ताभ्यामेव समुत्पन्नं जगत्स्थावरजङ्गमम्।
 तस्माद्रामश्च सीता च जगत्स्तस्थुषश्च तौ॥४१॥
 पितरौ पृथिवीपाल तयोर्वैरी कथं भवेत्।
 अजानता त्वयानीता जगन्मातैव जानकी॥४२॥

40-42. Even Sri Ram is not an ordinary human. He is the eternal 'Narayan Parmatma' himself¹ whereas Sita is the personification of the eternal, cosmic, infinite energy which is the very cause of the creation of the world² (40). The whole of this inanimate (static, immovable³, such as plants) as well as the animate (mobile, full of life and activity⁴, such

as animals) world has been created out of them (or because of them). Therefore, Sri Ram and Sita are the parents (or ancestors⁵) of this whole world (41). Oh Lord of the earth⁶ (Ravana)! Just think deeply and ponder, how can anyone be their enemy⁷? Janki (Sita), who has been brought by you inadvertently or out of ignorance⁸, is indeed the mother of the whole world⁹ (42).

1. साक्षादादिनाराणः परः 2. सीता साक्षाज्जगद्वेतश्चिच्छक्तिर्जगदात्मिका 3. स्थावर 4. जंगमम् 5. पितरौ 6. पृथिवीपाल 7. वैरी 8. अज्ञानता 9. जगन्मातैव

क्षणनाशिनि संसारं शरीरे क्षणभङ्गरे।
पञ्चभूतात्मके राजंश्चतुर्विंशतितत्त्वके॥४३॥
मलमांसास्थिदुर्गन्धभूयिष्ठेऽहङ्कृतालये ।
कैवास्था व्यतिरिक्तस्य काये तव जडात्मके॥४४॥

43-44. Oh king! This world is perishable any moment¹. Similar is the fate of the bubble-like decayable, mortal body— which can perish any moment²— consisting of (or made up of) 24 essential ingredient/constituents³ which form the 5 basic elements⁴ constituting this whole world including the individual body of the creature (43). The body has predominance of revulsive, stinking products⁵ like faecal matter⁶, flesh⁷, bones⁸ etc. Why do you have faith and reverence⁹ for such a gross, inert, reprehensible, abhorable and deadly body¹⁰ which is the habitat of Ahankar¹¹ (pride, ego, arrogance, haughtiness) and other vices? You are indeed discreetly separate from or distinct from it¹² (44).

1. क्षणनाशिनि 2. क्षणभंगूर 3. चतुर्विंशतितत्त्व 4. पंचभूत 5. दुर्गन्धभूयिष्ठेऽ 6. मल 7. मांसा 8. अस्थित 9. कैवास्था 10. जडात्मके 11. अहंकृतालये 12. व्यतिरिक्तस्य

[Note :- The 5 elements are—sky/space, air, fire, water, earth/soil. The 24 essential ingredients mentioned in verse no. 43 which go in to make up the 5 elements are—Prakriti (nature, inherent tendencies), Buddhi (intellect, wisdom, discrimination), Ahankar (pride, ego, arrogance, haughtiness), the eleven organs, the 5 vital Prans and 5 perceptions—sight, touch, smell, taste, hearing—total 1+1+1+1+1+5+5 = 24. Usually, the organs are counted as numbering ten (5 organs of sense and 5 organs of action), but the mind-intellect apparatus is also regarded as an organ, bringing the tally to eleven— 10+1. The vital life sustaining wind forces have been described in detail in footnote to (a) Ayodhya Kand, Canto 1, verse nos. 20-21 and (b) Uttar Kand, Canto 5, verse no. 29. Diagrammatic depiction of the above concepts is appended to Uttar Kand, Canto 5 end.]

यत्कृते ब्रह्महत्यादिपातकानि कृतानि ते।
भोगभोक्ता तु यो देहः स देहोऽत्र पतिष्यति॥४५॥
पुण्यपापे समायातो जीवेन सुखदुःखयोः।
कारणे देहयोगादिनाऽऽत्मनः कुरुतोऽनिशम्॥४६॥

45-46. The body for which you have done so many sins and misdeeds such as killing and tormenting of Brahmins etc.—that body which enjoys all the illusionary comforts and enjoyments of this world will remain lying here¹ (when your true self shall depart from it at

the time of death, one day or the other) (45). The good deeds and the evil deeds²—which are the root cause or reason of all happiness and sorrows respectively³—accompany the creature (i.e., the soul), and they are the ones which makes the creature feel happy or sorrowful in conjunction with (or via the medium of) the body⁴, day and night (46). [The sense of happiness and sorrows or anguish are felt only because the creature, whose true and pure form is the Atma or soul, is led to believe that its identity is the gross body or that it is associated with the physical body. If there was no physical body, there would be no sense of the gross body and the subtle body, and hence, as a consequence, only the causal body is left which is blissful and contains the Atma or Soul. For diagrammatic depiction of this concept, see Uttar Kand, Canto 5 end.]

1. भोगभोक्ता तु यो देहः स देहोऽत्र पतिष्यति 2. पुण्यपापे 3. सुखदुःखयोः 4. कारणेदेहयोगादिनऽऽत्मनः

यावद्देहोऽस्मि कर्तास्मीत्यात्माहं कुरुतेऽवशः।

अध्यासात्तावदेव स्याज्जन्मनाशादिसम्भवः॥४७॥

तस्मात्त्वं त्यज देहादावभिमानं महामते।

आत्मातिनिर्मलः शुद्धो विज्ञानात्माचलोऽव्ययः॥४८॥

47-48. As long as the creature identifies itself—due to ignorance and the delusionary effects (of Maya)¹—with the body thinking erroneously that ‘I am the body²; I do a particular thing’³ only till then he is forced to suffer from birth and death etc.⁴ (47). So, oh the wise one! You should forsake identifying yourself with your body and being proud of it⁵ (literally, having pride of a good, healthy, powerful, strong, handsome body). The Atma⁶ (pure consciousness, soul or microcosmic reflection of the macrocosmic supreme Soul, the Lord Brahm) is most pure⁷, is an image or embodiment of pure consciousness and is uncorrupt and without any blemishes or faults⁸, is enlightenment/wisdom/true knowledge and reality personified⁹, is steady, unwavering and eternal¹⁰, and is limitless, imperishable and faultless¹¹ (48).

1. अवशः 2. अध्यासात्तावदेव 3. यावद्देहोऽस्मि 4. कर्तास्मी 5. स्याज्जन्मनाशा 6. देहादावभिमानं 7. आत्मा 8. निर्मलः 9. शुद्धो 10. विज्ञाना 11. त्माचलो 12. अव्ययः

स्वाज्ञानवशतो बन्धं प्रतिपद्य विमुह्यति।

तस्मात्त्वं शुद्धभावेन ज्ञात्वात्मानं सदा स्मर॥४९॥

विरतिं भज सर्वत्र पुत्रदारगृहादिषु।

निरयेष्वपि भोगः स्याच्छ्वशूकरतनावपि॥५०॥

49-50. It is because of its own ignorance and lack of wisdom and truthful knowledge¹ that the creature gets tied in shackles/fetters² and feels itself attached, infatuated and attracted towards this mundane, artificial world of sensual objects³. Hence, you must realise the pure and true nature of your Atma and keep yourself always aware of this fact⁴. [This constant remembrance or awareness will prevent or stop you from going astray from the path of righteousness, probity, nobility, propriety and wisdom.] (49). You should become dispassionate towards (i.e., detached, renunciate and uninvolved with)⁵ sons, wife, household etc.⁶ because pleasures and comforts can be found even in the form/body of a dog⁷

or a pig which are nothing less than hell⁸ (50).

1. स्वाज्ञानवशतो 2. बन्धं 3. प्रतिपद्य विमुह्यति 4. सदा स्मर 5. विरतिं 6. पुत्र, दार, गृह 7. भोगः स्वाच्छ्व
8. शूकर तनावपि

देहं लब्ध्वा विवेकाढ्यं द्विजत्वं च विशेषतः।
तत्रापि भारते वर्षे कर्मभूमौ सुदुर्लभम्॥५१॥
को विद्वानात्मसात्कृत्वा देहं भोगानुगो भवेत्।
अतस्त्वं ब्राह्मणो भूत्वा पौलस्त्यतनयश्च सन्॥५२॥
अज्ञानीव सदा भोगाननुधावसि किं मुधा।
इतः परं वा त्यक्त्वा त्वं सर्वसङ्गं समाश्रय॥५३॥
राममेव परात्मानं भक्तिभावेन सर्वदा।
सीतां समर्प्य रामाय तत्पादानुचरो भव॥५४॥

51-54. A person who has righteous and noble thought (i.e., who has wisdom, intelligence, discrimination and intellect¹), specially one having the body of a Brahmin² and being born in the land of Bharat³ (i.e., India) which is famed as a 'Karma Bhumi'⁴ (51)—who is such foolish among them who would identify himself with the body or feel proud of it⁵ and waste his time and energy in sensual pleasures related with it⁶? You (Ravana) being a Brahmin by birth and born in the clan of Pulastaya⁷ (52), why do you run fruitlessly behind these sensual pleasures like an ignorant, foolhardy and stupid fellow⁸? Hence, from today onwards you should abandon/forsake all types of attachments, infatuations, the sense of belonging etc.⁹ and instead of this, you should take shelter with full devotion and dedication¹⁰ with the supreme Lord who Sri Ram is¹¹. You should surrender or offer¹² Sita to Sri Ram and serve his lotus-like feet¹³ (instead of confronting him) (54).

1. विवेकाढ्यं 2. द्विजत्वं देहं 3. भारते वर्षे 4. कर्मभूमौ 5. देहं आत्मसा त्कृत्वा 6. भोगानुगो भवेत् 7. अतस्त्वं ब्राह्मणो भूत्वा पौलस्त्यतनयश्च 8. अज्ञानीव मुधा 9. सर्वसंग 10. भक्ति समाश्रय 11. परमात्मनं राममेव 12. समर्प्य 13. रामाय तत्पादानुचरो

विमुक्तः सर्वपापेभ्यो विष्णुलोकं प्रयास्यसि।
नो चेद्गमिष्यसेऽधोऽधः पुनरावृत्तिवर्जितः।
अङ्गीकुरुष्व मद्वाक्यं हितमेव वदामि ते॥५५॥

55. If you do so (i.e., if you follow my advise), you shall be freed from (the effects of) all sins evils, misdeeds and misdemeanours, and attain the abode of Lord Vishnu¹. Otherwise, instead of climbing higher in the spiritual ladder you would go further down in the nether world, literally and metaphorically² i.e., to hell or to a stage which is spiritually most condemned, reprehensible and from where you will continue to slip back again and again³, being surrounded by vices, evils, sins and misdemeanours of all sorts. I am telling you about your own welfare and well-being⁴; you must accept it (literally, embrace it) for your own sake⁵ (55).

1. विमुक्तः सर्वपापेभ्यो विष्णुलोकं प्रयास्यसि 2. नो चेद्गमिष्यसेऽधोऽधः पुनरावृत्तिवर्जितः 3. पुनरा 4. हितमेव वदामि 5. अङ्गीकुरुष्व मद्वाक्यं

सत्सङ्गतिं कुरु भजस्व हरिं शरण्यं श्रीराघवं मरकतोपलकान्तिकान्तम्।

सीतासमेतमनिशं धृतचापबाणं सुग्रीवलक्ष्मणविभीषणसेविताङ्घ्रिम्॥५६॥

56. You should spend your time in the community of saints (or thinking, talking, hearing, reading etc. about the Lord God and righteous topics¹). You should worship, adore and have devotion for² as well as seek shelter and refuge in the feet of Hari (Sri Ram) who is Raghav³. He has a radiance resembling Markat Mani (emerald)⁴ and he is served by Sugriv, Laxman and Vibhishan. You must have devotion and dedication for the bow and arrow bearing⁵ Sri Ram accompanied by Sita⁶ (56).

1. सत्संगतिं 2. भजस्व 3. हरिं शरण्यं राघवं 4. मरकतोपलकान्तिकान्तम् 5. धृतचापबाणं 6. सीतासमेतमनिशं
[Note :- Verse nos. 38-56 can be called the gospel of Shuk.]

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Lanka Kand (Yuddha Kand) — Canto 5

Previous life of Shuk; Malyawan attempts to dissuade Ravana;

The monkey-demon war starts

श्रीमहादेव उवाच

श्रुत्वा शुकमुखोद्गीतं वाक्यमज्ञाननाशनम्।

रावणः क्रोधताम्राक्षो दहन्निव तमब्रवीत्॥१॥

अनुजीव्य सुदुर्बुद्धे गुरुवद्भाषसे कथम्।

शासिताहं त्रिजगतां त्वं मां शिक्षन्न लज्जसे॥२॥

1-2. Lord Shiva said—'Oh Parvati! Hearing these words of Shuk which were capable of destroying (eliminating, removing) ignorance and stupidity¹, Ravana felt exasperated, indignant and appalled, and he appeared to burn with rage² and said to him with eyes red with wrath and anger (1), 'Oh you wretched and wicked one with a corrupt and pervert mind³! You are sustained (nourished) by the morsels of food given to you by me, how dare you speak to me like my Guru (teacher)⁴? I am the one who rules over the 3 (subterranean, terrestrial, celestial worlds⁵—don't you feel ashamed at preaching me⁶? (2).

1. मज्ञाननाशनम् 2. दहन्निव 3. दुर्बुद्धे 4. अनुजीव्य गुरुवद्भाषसे कथम् 5. त्रिजगतां 6. त्वां मां शिक्षन्न लज्जसे

इदानीमेव हन्मि त्वां किन्तु पूर्वकृतं तव।

स्मरामि तेन रक्षामि त्वां यद्यपि वधोचितम्॥३॥

इतो गच्छ विमूढ त्वमेवं श्रोतुं न मे क्षमम्।

महाप्रसाद इत्युक्त्वा वेपमानो गृहं ययौ॥४॥

3-4. You are fit to be slayed/killed¹ by me and I would have killed you on the spot immediately but I hesitate in doing so recalling your past deeds. I am sparing you² (3). Oh you wretched idiot³! Get away from here immediately. I do not wish to hear such things any more'. Hearing these (angry and scornful) words of rebuke and reproach from Ravana, Shuk said 'Thank you Lord. Your words are like blessing for me⁴'. Then he went home shaking with fear (4).

1. वधोचितम् 2. किन्तु पूर्वकृतं तव स्मरामि तेन क्षमम् 3. विमूढ 4. महाप्रसाद

शुकोऽपि ब्राह्मणः पूर्वं ब्रह्मिष्ठो ब्रह्मवित्तमः।
 वानप्रस्थविधानेन वने तिष्ठन् स्वकर्मकृत्॥५॥
 देवानामभिवृद्ध्यर्थं विनाशाय सुरद्विषाम्।
 चकार यज्ञविततिमविच्छिन्नां महामतिः॥६॥

5-6. [Verse nos. 5-24 describe the story of the previous life of Shuk—] In his previous life, Shuk was a Brahmin who was expert in the Vedas and steeped in the knowledge of the Brahm, the supreme Lord¹. He lived in the forest industriously following the rules and tenets² pertaining to the 3rd stage of life called Van Prastha³ (i.e., heading for the forest with total detachment from the world and family ties, usually done when old age approaches after 50 years of life) (5). This wise one⁴ had done huge fire sacrifices for the enhancement (and protection) of the interest of Gods as well as for the destruction of the demons⁵ (who were tormenting ordinary creatures of the world without any rhyme or reason) (6).

1. ब्रह्मवित्तमः ब्रह्मिष्ठो 2. सिधानेन—स्वकर्मकृत 3. वानप्रस्थ देवा वृद्ध्यर्थं, विनाशाय सुरद्विषाम् 4. महामतिः

राक्षसानां विरोधोऽभूच्छुको देवहितोद्यतः।
 वज्रदंष्ट्र इति ख्यातस्तत्रैको राक्षसो महान्॥७॥
 अन्तरं प्रेष्युरातिष्ठच्छुकापकरणोद्यतः।
 कदाचिदागतोऽगस्त्यस्तस्याश्रमपदं मुनेः॥८॥

7-8. Therefore, since he was pursuing the interest of Gods¹, he antagonised the demons. A great demon named Vajra Danstra² (7) wanted to harm him (i.e., either eliminate him or put a spanner in the wheel of his endeavours), and was on the look out for an opportunity. It so happened that one day, sage Agastya came to the hermitage³ of sage Shuk (8).

1. देवहितोद्यतः 2. वज्रदंष्ट्र 3. कदाचिदागतोऽगस्त्यस्तस्याश्रमपदं

तेन सम्पूजितोऽगस्त्यो भोजनार्थं निमन्त्रितः।
 गते स्नातुं मुनौ कुम्भसम्भवे प्राप्य चान्तरम्॥९॥
 अगस्त्यरूपधृक् सोऽपि राक्षसः शुकमब्रवीत्।
 यदि दास्यसि मे ब्रह्मन् भोजनं देहि सामिषम्॥१०॥
 बहुकालं न भुक्तं मे मांसं छागाङ्गसम्भवम्।
 तथेति कारयामास मांसभोज्यं सविस्तरम्॥११॥

9-11. He (Shuk) worshipped and welcomed him (Agastya) and invited him for meals¹. When the latter had gone to have his bath, the wicked demon (Vajra Danstra) saw an opportunity (9). He assumed the form (identity) of sage Agastya² and said to Shuk, 'Oh Brahmin, if you indeed wish to serve me meals, then give me non-vegetarian one³ (which has meat included in it) (10). For a long time I have not eaten mutton⁴'. Then saying 'as you wish⁵', he (Shuk) swiftly prepared an elaborate⁶ non-vegetarian dish (consisting of meat) for the sage (11).

1. सम्पूजितोऽगस्त्यो भोजनार्थं 2. अगस्त्यरूपधृक् 3. सामिषम् 4. मांसं छागाङ्ग 5. तथेति 6. सविस्तरम्

उपविष्टे मुनौ भोक्तुं राक्षसोऽतीव सुन्दरम्।
 शुकभार्यावपुर्धृत्वा तां चान्तर्मोहयन् खलः॥१२॥

नरमांसं ददौ तस्मै सुपक्वं बहुविस्तरम्।
दत्त्वैवान्तर्दधे रक्षस्ततो दृष्ट्वा चुकोप सः॥१३॥

12-13. When the sage (Agastya) sat down for his meals, that wicked imposter demon assumed the beautiful form of Shuk's wife¹, made her faint inside the hermitage, and served the sage various types of human meat dishes² prepared elaborately, tastefully, carefully and diligently³. Having done so, that demon stealthily vanished from the sight⁴ (12-13).

1. शुकभार्या 2. नरमांसं ददौ 3. सुपक्वं बहुविस्तरम् 4. दृष्ट्वा चुकोप सः

[Note :- The imposter had asked for goat meat, but in his zeal and enthusiasm to please his guest, sage Shuk even prepared human flesh! This over enthusiasm on his part was his undoing. Besides this, Shuk should have become suspicious of something amiss when the demand for meat dish was made—he should have wondered why a sage as great and exalted as Agastya will ever wish to eat meat? This episode also highlights that one should not follow instructions blindly if they are against established traditions, ethics, principles of morality and simple common sense. Such precautions could have prevented Shuk from committing such an unpardonable sin as serving meat dish to a sage.]

अमेध्यं मानुषं मांसमगस्त्यः शुकमब्रवीत्।
अभक्ष्यं मानुषं मांसं दत्तवानसि दुर्मते॥१४॥
मह्यं त्वं राक्षसो भूत्वा तिष्ठ त्वं मानुषाशनः।
इति शप्तः शुको भीत्या प्राहागस्त्यं मुनेत्वया॥१५॥
इदानीं भाषितं मेऽद्य मांसं देहीति विस्तरम्।
तथैव दत्तं भो देव किं मे शापं प्रदास्यसि॥१६॥

14-16. Seeing human meat, which is not to be eaten at any cost¹, served in front of him, sage Agastya (flew into a rage, felt appalled and) said to Shuk (in indignation and dismay), 'Oh you rascal! You have given me human flesh to eat² (14). So, you should become a man eating demon (or an ogre)³'. When Agastya had thus cursed⁴ him, Shuk was most shocked and terrified⁵, and he pleaded, 'Oh sage! (15). You had just told me that you wish to eat various types of meat preparations⁶. So, oh Lord, I have given you meat dishes as per your own instructions; say, then, why do you curse me⁷?' (16).

1. अमेध्यं मानुषं मांसं 2. अभक्ष्यं मानुषं मांसं दत्तवानसि 3. राक्षसो भूत्वा तिष्ठ त्वं मानुषाशनः 4. शप्तः 5. भीत्या 6. मेऽद्य मांसं विस्तरम् 7. देव किं मे शापं प्रदास्यसि

श्रुत्वा शुकस्य वचनं मुहूर्तं ध्यानमास्थितः।
ज्ञात्वा रक्षः कृतं सर्वं ततः प्राह शुकं सुधीः॥१७॥
तवापकारिणा सर्वं राक्षसेन कृतं त्विदम्।
अविचार्यैव मे दत्तः शापस्ते मुनिसत्तम॥१८॥

17-18. Hearing this plea of innocence (i.e., humble words of shock and surprise) of Shuk, the most enlightened¹ sage Agastya sat in meditation for a Muhurt (roughly less than 1 hour; precisely 48 minutes; here meaning for a short time)² and became aware of

the mischief and misdeeds of the demon. Then he said to Shuk (17), 'Oh the best among sages³! All this deed is the handiwork of a demon who wishes to harm you⁴. I have cursed you without thinking (i.e., without any rhyme or reason; without your fault⁵) (18).

1. सुधि: 2. ध्यानमास्थितः मुहूर्त 3. मुनिसत्तम् 4. तवापकारिणा 5. अवियार्येव

तथापि मे वचोऽमोघमेवमेव भविष्यति।
राक्षसं वपुरास्थाय रावणस्य सहायकृत्॥१९॥
तिष्ठ तावद्यदा रामो दशाननवधाय हि।
आगमिष्यति लङ्कायाः समीपं वानरैः सह॥२०॥

19-20. In spite of it (i.e., your being not at fault), my words cannot go in vain¹. So, it is going to happen as I have said. Assuming the body of a demon² you should now go and serve Ravana (19) till the time Sri Ram comes near Lanka along with the monkeys to destroy (kill) him (20).

1. वचोऽमोघमेवमेव 2. राक्षसं वपुरास्थाय

प्रेषितो रावणेन त्वं चारो भूत्वा रघूत्तमम्।
दृष्ट्वा शापाद्विनिर्मुक्तो बोधयित्वा च रावणम्॥२१॥
तत्त्वज्ञानं ततो मुक्तः परं पदमावाप्स्यसि।
इत्युक्तोऽगस्त्यमुनिना शुको ब्राह्मणसत्तमः॥२२॥
वभूव राक्षसः सद्यो रावणं प्राप्य संस्थितः।
इदानीं चारुरूपेण दृष्ट्वा रामं सहानुजम्॥२३॥
रावणं तत्त्वविज्ञानं बोधयित्वा पुनर्दुतम्।
पूर्ववद्ब्राह्मणो भूत्वा स्थितो वैखानसैः सह॥२४॥

21-24. Then you will go to the most exalted amongst the Raghus¹ (Sri Ram) as a messenger dispatched by Ravana. By having his (Sri Ram's) divine Darshan (sight), you shall be freed from this curse². After that you would teach Ravana the wisdom pertaining to the supreme truth³ (21) and get yourself emancipated and delivered⁴ to attain the supreme stature (of being one with the Lord)⁵. When sage Agastya had said so, the most exalted Brahmin⁶ Shuk (22) came and joined the company of Ravana. Presently, having had the opportunity to see Sri Ram along with his younger brother (Laxman) (23) and having preached the essential truths to Ravana, he reverted back to his earlier form of a Brahmin and came to live amongst the other 'Van Prasthas' (forest dwelling monks, mendicants, sages, ascetics and hermits)⁷ (24).

1. रघूत्तमम् 2. दृष्ट्वा शापाद्विनिर्मुक्तो 3. बोधयित्वा तत्त्वज्ञानं 4. मुक्तः 5. परं पदमावाप्स्यसि 6. ब्राह्मणसत्तमः 7. वैखानसैः स्थितौ

ततः समागमद्वृद्धो माल्यवान् राक्षसो महान्।
बुद्धिमात्रीतिनिपुणो राज्ञो मातुः प्रियः पिता॥२५॥
प्राह तं राक्षसं वीरं प्रशान्तेनान्तरात्मना।
शृणु राजन्वचो मेऽद्य श्रुत्वा कुरु यथेप्सितम्॥२६॥

25-26. [Coming back to the story and verse no. 4, Lord Shiva continues his narration—]

When Shuk had gone from there, Malyavan¹ who was wise, intelligent and prudent², well versed in rules, regulations and codes of conduct³, was old⁴, a great demon⁵ and a beloved father of the king's (Ravana's) mother⁶, came there (25). He calmly said to that brave demon (Ravana), 'Oh king! Listen to my words carefully. Then do as you think fit (26).

1. माल्यवान् 2. बुद्धिमान् 3. नीतिनिपुणो 4. वृद्धो 5. महान् राक्षसो 6. राज्ञो मातुः प्रियः पिताः

[Note :- Verse no. 25 tells us that Malyavan was Ravana's maternal grandfather.]

यदा प्रविष्टा नगरीं जानकी रामवल्लभा।
तदादि पुर्या दृश्यन्ते निमित्तानि दशानन॥२७॥
घोराणि नाशहेतूनि तानि मे वदतः शृणु।
खरस्तनितनिर्घोषा मेघा अतिभयङ्कराः॥२८॥
शोणितेनाभिवर्षन्ति लङ्कामुष्णेन सर्वदा।
रुदन्ति देवलिङ्गानि स्विद्यन्ति प्रचलन्ति च॥२९॥

27-29. 'Oh the ten headed one! Ever since the beloved of Sri Ram¹, Janki, has entered the city, horrifying and awfully bad omens portending destruction and havoc² are evident/visible everywhere. I shall tell (describe) them to you, listen. Very frightening clouds thunder with sharp bolts of lightening³ (27-28) and they pour hot blood over Lanka incessantly⁴. The idols of Gods etc. weep⁵, their images perspire⁶ and they move (shift) from their places (pedestals) themselves⁷ (29).

1. रामवल्लभा 2. घोराणि नाशहेतूनि 3. खरस्तनितनिर्घोषा मेघा अतिभयङ्कराः 4. शोणितेनाभिवर्षन्ति लङ्कामुष्णेन सर्वदा 5. रुदन्ति देवलिङ्गानि 6. स्विद्यन्ति 7. प्रचलन्ति च

कालिका पाण्डुरैर्दन्तैः प्रहसत्यग्रतः स्थिता।
खरा गोषु प्रजायन्ते मूषका नकुलैः सह॥३०॥
माजरेण तु युध्यन्ति पन्नगा गरुडेन तु।
करालो विकटो मुण्डः पुरुषः कृष्णपिङ्गलः॥३१॥
कालो गृहाणि सर्वेषां काले काले त्ववेक्षते।
एतान्यन्यानि दृश्यन्ते निमित्तान्युद्भवन्ति च॥३२॥

30-32. Kalika (a demoness representing death) bares her yellow teeth and laughs in front of demons¹; the cows give birth to donkeys² while rats fight with cats and mongoose³ (30), and serpents with herons and eagles⁴. Off and on, a very horrifying, colossus, bare headed death-like figure, which is black or yellow in countenance, keeps on staring menacingly at the households of the city⁵. In a similar manner, many black (dark) and inauspicious signs are seen being produced everywhere (portending disaster) (31-32).

1. कालिका पाण्डुरैर्दन्तैः प्रहसत्यग्रतः स्थिता 2. खरा गोषु प्रजायन्ते 3. मूषका नकुलैः सह 4. माजरेण युध्यन्ति पन्नगा गरुडेन 5. करालो विकटो मुण्डः पुरुषः कृष्णपिङ्गलः कालो गृहाणि सर्वेषां काले काले त्ववेक्षते

अतः कुलस्य रक्षार्थं शान्तिं कुरु दशानन।
सीतां सत्कृत्य सधनां रामायाशु प्रयच्छ भोः॥३३॥
रामं नारायणं विद्धि विद्वेषं त्यज राघवे।
यत्पादपोतमाश्रित्य ज्ञानिनो भवसागरम्॥३४॥

तरन्ति भक्तिपूतान्तास्ततो रामो न मानुषः।

भजस्व भक्तिभावेन रामं सर्वहृदालयम्॥३५॥

33-35. Therefore, oh the 10-headed one! You must make them calm (i.e., pacify them by taking positive remedial steps and abandoning your belligerent attitude) in order to safeguard (protect) your clan. You must immediately give Sita back to Sri Ram with full honours¹ and a lot of precious gifts² (literally, you should send Sita accompanied by a lot of tribute as a token of compromise and peaceful settlement with the invading army) (33). You must treat Sri Ram as Narayan (Vishnu) himself. So forget about any opposition, animosity, malice and ill-will³ with him. By taking the help (shelter⁴) of a boat⁵ in the form of Raghav's (Sri Ram's) lotus-like feet, ascetics and hermits (literally, the enlightened ones⁶)—whose internal being has been purified by devotion, dedication, adoration and worship of the Lord⁷—cross this ocean-like mundane, delusionary world⁸. So, Sri Ram is not an ordinary human⁹. You must worship, honour, respect, adore and have devotion for Sri Ram who resides in the heart of all creatures¹⁰ who have sincere devotion, conviction, faith and belief in him¹¹ (34-35).

1. सत्कृत्य 2. सधनां 3. विद्वेषं 4. आश्रित्य 5. पोत 6. ज्ञानिनो 7. भक्तिपूतान्तास्ततो 8. भवसागरम् 9. रामो न मानुषः 10. सर्वहृदालयम् 11. भक्तिभावेन

यद्यपि त्वं दुराचारो भक्त्या पूतो भविष्यसि।

मद्वाक्यं कुरु राजेन्द्र कुलकौशलहेतवे॥३६॥

तत्तु माल्यवतो वाक्यं हितमुक्तं दशाननः।

न मर्षयति दुष्टात्मा कालस्य वशमागतः॥३७॥

36-37. Though your demeanours, actions, characters and deeds are not good¹ (i.e., you are full of vices, sins, evils, misdemeanours and perversions as well as unrighteousness and impropriety), you still can become pure and purged of these vices by having his Bhakti (devotion, worshipping and following him, and forsaking your evil thoughts and demeanours)². Oh King of kings! Accept my words of good advice for the welfare of your clan' (36). But these well intentioned words which were for his own good and welfare³, could not become palatable to or be tolerated by⁴ the evil and wicked⁵ Ravana because he was under the spell of death and destruction (and was being impelled by them)⁶. So he took umbrage at the suggestions and treated the advise as an affront (37).

1. दुराचारो 2. भक्त्या पूतो भविष्यसि मद्वाक्यं कुरु कुलकौशलहेतवे 3. हितमुक्तं 4. न मर्षयति 5. दुष्टात्मा 6. कालवश

मानवं कृपणं राममेकं शाखामृगाश्रयम्।

समर्थं मन्यसे केन हीनं पित्रा मुनिप्रियम्॥३८॥

रामेण प्रेषितो नूनं भाषसे त्वमनर्गलम्।

गच्छ वृद्धोऽसि बन्धुस्त्वं सोढं सर्वं त्वयोदितम्॥३९॥

38-39. He said contemptuously, 'In what respect do you consider Sri Ram—who is but a poor, lowly and humble human¹—able and competent², especially when he has taken the

help of those who reside on the branches of trees³ (i.e., monkeys) and who has been exiled even by his own father thinking that he was no good⁴? He is only loved by sages, hermits, seers, ascetics etc.⁵ (38). It looks that Sri Ram has sent you as his advocate to mislead me by creating a smoke screen of fear in my mind, and that is why you talk such nuisance⁶. Go, you are old and my relative (maternal grandfather; see verse no. 25). So I have tolerated whatever you have said (otherwise, I would have killed you) (39).

1. मानवं कृपणं 2. समर्थं 3. शाखामृगाश्रयम् 4. मनसे केन हीनं पित्रा 5. मुनिप्रियम् 6. त्व मनर्गलम्

इतो मत्कर्णपदवीं दहत्येतद्वचस्तव।

इत्युक्त्वा सर्वसचिवैः सहितः प्रस्थितस्तदा॥४०॥

प्रासादाग्रे समासीनः पश्यन् वानरसैनिकान्।

युद्धायायोजयत्सर्वराक्षसान्समुपस्थितान् ॥४१॥

40-41. But (enough is enough), your words scorch¹ my ears'. Saying this most disdainfully and rebuking Malyavan, he (Ravana) went from there along with all his ministers (40). Then he climbed atop and sat on the highest terrace of his palace² and watched the monkey army. He started appointing and assigning specific duties to the demons, who were sitting around him, in preparation for the war³ (41).

1. दहत्येत 2. प्रासादाग्रे 3. युद्धायायोजयत्सर्वराक्षसा

रामोऽपि धनुरादाय लक्ष्मणेन समाहृतम्।

दृष्ट्वा रावणमासीनं कोपेन कलुषीकृतः॥४२॥

किरीटिनं समासीनं मन्त्रिभिः परिवेष्टितम्।

शशाङ्कार्धनिभेनैव बाणेनैकेन राघवः॥४३॥

श्वेतच्छत्रसहस्राणि किरीटदशकं तथा।

चिच्छेद निमिषार्धेन तदद्भुतमिवाभवत्॥४४॥

42-44. Here, Sri Ram saw Ravana and angrily lifted the bow brought to him by Laxman (42). He (Ravana) had crowns on his head and was sitting surrounded by his council of ministers. Then, using an arrow with a semi-circular head¹ (i.e., an arrow with a scythe or sickle-like head), Raghav (Sri Ram) (43) cut-off thousands of white ceremonial umbrellas which were over his head² along with all the 10 crowns³. It was like a miraculous feat and was most astonishingly done in half a moment⁴ (44).

1. शाङ्कार्धनिभेनैव बाणे 2. श्वेतच्छत्र सहस्राणि 3. किरीट दशक 4. तदद्भुत निमिषार्धेन

लज्जितो रावणस्तूर्णं विवेश भवनं स्वकम्।

आहूय राक्षसान् सर्वान्त्रहस्तप्रमुखान् खलः॥४५॥

वानरैः सह युद्धाय नोदयामास सत्वरः।

ततो भेरीमृदङ्गाद्यैः पणवानकगोमुखैः॥४६॥

महिषोष्ट्रैः खरैः सिंहैर्द्वीपिभिः कृतवाहनाः।

खङ्गशूलधनुःपाशयष्टितोमरशक्तिभिः ॥४७॥

लक्षिताः सर्वतो लङ्कां प्रतिद्वारमुपाययुः।

तत्पूर्वमेव रामेण नोदिता वानरर्षभाः॥४८॥

45-48. Being extremely ashamed and humiliated at it, Ravana immediately went inside his palace. He summoned Prahasht¹ and all other chief demons (45) and ordered them to start the war forthwith with the monkeys². [The battle actually begins from here.] Then the demons sounded various musical instruments as a war cry and a clarion call for the final out-break of hostilities. These instruments were kettledrums, drums, cymbals, bugles etc.³; they rode different animals such as buffaloes, camels and donkeys, lions and tigers⁴, armed themselves to the teeth with swords, tridents, bows, slings, rods, batons and sticks, spears and arrows or other missiles etc.⁵ and then they appeared at each of the entrance gates of Lanka. Here, Sri Ram had already given necessary go-ahead (orders) to his monkey commanders (45-48).

1. प्रहस्त 2. वानरैः सह युद्धाय नोदयामास सत्वरः 3. भेरी, आनक, मृदंग, पणव, गोमुख 4. महिषो, खरैः, सिंहै, द्वीपिभिः 5. खड्ग, शूल, धनु, पाश, यष्टि, तोमर, शक्ति

उद्यम्य गिरिशृङ्गाणि शिखराणि महान्ति च।

तरुंश्चोत्पाट्य विविधान्युद्धाय हरियूथपाः॥४९॥

प्रेक्षमाणा रावणस्य तान्यनीकानि भागशः।

राघवप्रियकामार्थं लङ्कामारुहस्तदा॥५०॥

49-50. Hence, the monkeys picked up large rocks and boulders from mountain tops¹, uprooted different types of large trees² and proceeded for battle. They saw the different sections of Ravana's troops stationed at different approach gates, and climbed upon the ramparts of (the fort of) Lanka³ to do Raghav's (Sri Ram's) work which was most important and very dear to him⁴ (49-50).

1. गिरि शृङ्गाणि शिखराणि 2. तरुंश्चोत्पाट्य 3. लङ्कामारुहस्तदा 4. राघव प्रियकामार्थं

ते दुमैः पर्वताग्रैश्च मुष्टिभिश्च प्लवङ्गमाः।

ततः सहस्रयूथाश्च कोटियूथाश्च यूथपाः॥५१॥

कोटिशतयुताश्चान्ये रुरुधुर्नगरं भृशम्।

आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवङ्गमाः॥५२॥

51-52. Out of them (i.e., the monkey commanders), some were the commanders of 1000 troops¹, some of 10 lakh² and still others of 100 lakhs³ and more troops. Those monkeys together surrounded (besieged) the city from all sides⁴. They were jumping, skipping and hopping⁵, shouting and roaring⁶, were armed with trees and mountains (rocks, boulders etc.)⁷ and were ready with clenched fists⁸ (51-52).

1. सहस्र 2. कोटि 3. शतकोटि 4. रुरुधुर्नगरं भृशम् 5. प्लवन्तश्च प्लवङ्गमाः 6. गर्जन्तश्च 7. पर्वताग्रैश्च 8. मुष्टिभिश्च

रामो जयत्यतिबलो लक्ष्मणश्च महाबलः।

राजा जयति सुग्रीवो राघवेणानुपालितः॥५३॥

इत्येवं घोषयन्तश्च समं युयुधिरेऽरिभिः।

हनूमानङ्गदश्चैव कुमुदो नील एव च॥५४॥

नलश्च शरभश्चैव मैन्दो द्विविद एव च।

जाम्बवान्धिवक्त्रश्च केसरी तार एव च॥५५॥

53-55. 'Glory to the most valorous, valiant and mighty¹ Sri Ram and Laxman. Glory to Sugriv who is protected² by Raghav' (53). Raising such slogans in a thunderous, resounding voice³, they clashed with the enemy. Hanuman, Angad, Kumud, Neel, Nal, Sharabh, Mainda, Dwivid, Jamvant, Dadhimukh, Keshari, Tar⁴ (54-55)—

1. अतिबलो महाबलो 2. पालितः 3. घोषयन्त 4. हनुमानङ्गद, कुमुद, नील, नल, शरभ, मैन्दो, द्विविध, जाम्बवान्, धिवक्त्रं, केसरी, तार

अन्ये च बलिनः सर्वे यूथपाश्च प्लवङ्गमाः।

द्वाराण्युत्प्लुत्य लङ्कायाः सर्वतो रुरुधुर्भृशम्।

तदा वृक्षैर्महाकायाः पर्वताग्रैश्च वानराः॥५६॥

निजघ्नस्तानि रक्षांसि नखैर्दन्तैश्च वेगिताः।

राक्षसाश्च तदा भीमा द्वारेभ्यः सर्वतो रुषाः॥५७॥

निर्गत्य भिन्दिपालैश्च खड्गैः शूलैः परश्वधैः।

निजघ्नुर्वानरानीकं महाकाया महाबलाः॥५८॥

56-58. —And other powerful and strong monkeys as well as army commanders jumped and bounced, and they surrounded (besieged) all the gates of Lanka from all the sides¹. Then holding large trees² and rocks and boulders picked up from mountain sides³, those monkeys (56) began to attack the demons very swiftly⁴. They also used their teeth and nails⁵ in the assault on the demons. Then the most strong and powerful⁶ demons, who were very formidable and colossus in shape and size⁷, emerged from all the gates of the city and counter attacked the army of monkeys with 'Bhindipal'⁸ (a lancet like weapon which was thrown from a distance; a spike or spear), swords, tridents, axes etc.⁹ (57-58).

1. द्वाराण्युत्प्लुत्य सर्वतो रुरुधुर्भृशम् 2. वृक्षैर्महाकायाः 3. पर्वताग्रे 4. वेगिताः 5. नखैर्दन्तैः 6. भीमा महाबला 7. महाकाया 8. भिन्दिपाल 9. खड्ग, शूलैः, परश्वधैः

राक्षसांश्च तथा जघ्नुर्वानरा जितकाशिनः।

तदा वभूव समरो मांसशोणितकर्दमः॥५९॥

रक्षसां वानराणां च सम्बभूवादभुतोपमः।

ते हयैश्च गजैश्चैव रथैः काञ्चनसन्निभैः॥६०॥

रक्षोव्याघ्रा युयुधिरे नादयन्तो दिशो दश।

राक्षसाश्च कपीन्द्राश्च परस्परजयैषिणः॥६१॥

59-61. The victorious monkey warriors too began to hit back at the demons. At that time, a very fierce and spectacular battle erupted between the demons and the monkeys as a result of which blood and flesh formed a slush on the battle field¹. The brave lion-like demons² rode horses, elephants and golden chariots³. All the directions of the compass reverberated/echoed with their thunderous roars and shrieks (i.e., war cries)⁴. The demons and monkeys wanted to obtain victory over each other⁵ (59-61).

1. मांस शोणित कर्दमः 2. रक्षोव्याघ्रा 3. हयै, गजै, रथै काञ्चन 4. नादयन्तो 5. परस्परजयैषिणः

राक्षसान्वानरा जघ्नुर्वानरांश्चैव राक्षसाः।
 रामेण विष्णुना दृष्टा हरयो दिविजांशजाः॥६२॥
 बभूवुर्बलिनो हृष्टास्तदा पीतामृता इव।
 सीताभिमर्शपापेन रावणेनाभिपालितान्॥६३॥
 हतश्रीकान्हतबलान् राक्षसान् जघ्नुरोजसा।
 चतुर्थांशवशेषेण निहतं राक्षसं बलम्॥६४॥

62-64. The monkeys and demons started hitting and killing each other viciously. The monkeys, who were born out of the genes of the various Gods¹, became very formidable, potentially awe inspiring and were especially empowered with might, valour, fierceness and invincibility² when Sri Ram, who was Lord Vishnu himself³, glanced at them with a cheerful countenance⁴. They appeared to gain renewed vigour as if they had drunk the immortal Amrit⁵ (the elixir of life), and began slaying the demons⁶ who had lost their radiance, enthusiasm, zeal, strength and courage⁷ because they were nourished and sustained⁸ by Ravana who had become most sinful because he had dared to touch Sita⁹. Gradually, the demon army was reduced to a quarter of its original strength (on the very first day of fight)¹⁰ (62-64).

1. दिविजांशजा 2. बभूवुर्बलिनो 3. रामेणविष्णुना 4. दृष्टाहरयो 5. पीतामृत 6. जघ्नुरोजसा 7. हतश्रीकान्हतबलान् 8. पालितान् 9. सीताभिमर्श 10. चतुर्थांशवशेषेण

[Note :- It has been clearly stated earlier that Ravana did not touch Sita even while kidnapping her (see Aranya Kand, Canto 7, verse nos. 51-52). So by saying that Ravana had touched Sita and thereby have become most or very sinful is just a symbolic way of saying that he had dared to cast his evil and wicked eyes on her. 'Touch' here does not mean physical contact by the hand. It is a figure of speech indicating how he had even dared to think of her or keep her in his captivity or cast his evil eyes on her with malefic intentions.]

स्वसैन्यं निहतं दृष्ट्वा मेघनादोऽथ दुष्टधीः।
 ब्रह्मदत्त्वरः श्रीमानन्तर्धानं गतोऽसुरः॥६५॥
 सर्वास्त्रकुशलो व्योम्नि ब्रह्मास्त्रेण समन्ततः।
 नानाविधानि शस्त्राणि वानरानीकमर्दयन्॥६६॥
 ववर्ष शरजालानि तदद्भुतमिवाभवत्।
 रामोऽपि मानयन्ब्राह्ममस्त्रमस्त्रविदां वरः॥६७॥
 क्षणं तूष्णीमुवासाथ ददर्श पतितं बलम्।
 वानराणां रघुश्रेष्ठश्चुकोपानलसन्निभः॥६८॥

65-68. Seeing that the majority of his army had been slayed (or eliminated or decimated, or was in tatters)¹, Meghnad (son of Ravana) who was excessively evil and pervert minded² but was bolstered/empowered/encouraged on the strength of the boon given to him by Lord Brahma³, became invisible (i.e., vanished from sight from the battle field)⁴ (65). That demon was proficient in using all types of weapons and arms. So he climbed up in the

sky⁵, showered different types of arms, weapons and arrows⁶ from there, and began to pound⁷ the army of monkeys by his Brahmastra⁸ (a special weapon given to him by Lord Brahma). [He peppered the monkey army with numerous potent and magical weapons of various denominations, and literally sprayed them with those weapons and armaments.] It appeared to be a very astonishing sight (because Meghnad was not visible, and so the monkey commanders did not know whom to fight). Sri Ram who is the best amongst experts in weapons and use of arms⁹, watched the decline (ruin, destruction, decimation, fall¹⁰) of his forces silently for a moment just in order to maintain (uphold and show respect to) the sanctity of Brahma's weapons¹¹. At last, the best in Raghu's clan (Sri Ram) became furious with anger like a kindled fire¹² (66-68).

1. निहतं 2. दुष्टधीः 3. ब्रह्मदत्तवरः 4. अन्तर्धानं 5. व्योम्नि 6. नानाविधानि शस्त्राणि, शर 7. मर्दयन् 8. ब्रह्मास्त्रेण 9. अस्त्रविदां वरः 10. पतितं 11. मानयन्ब्रह्ममस्त्र 12. कोपानल

चापमानय सौमित्रे ब्रह्मास्त्रेणासुरं क्षणात्।

भस्मीकरोमि मे पश्य बलमद्य रघूत्तम॥६९॥

मेघनादोऽपि तच्छ्रुत्वा रामवाक्यमतन्द्रितः।

तूर्णं जगाम नगरं मायया मायिकोऽसुरः॥७०॥

69-70. He (Sri Ram) said, 'Oh the son of Sumitra¹ (Laxman)! Bring my bow—I shall reduce to ashes in a moment this wicked demon with a Brahmastra². Oh the best in Raghu's clan³ (Laxman)! Watch the spectacular display of my might and strength⁴ today' (69). Meghnad was very alert. Hearing these words of Sri Ram, that great maveric imposter and illusive demon⁵ stealthily and imperceptibly⁶ went back to his city (i.e., he fled from the battle front) (70).

1. सौमित्रे 2. ब्रह्मास्त्रेणासुरं क्षणात् भस्मीकरोमि 3. रघूत्तम 4. पश्य बलमद्य 5. मायिकोऽसुरः 6. माययाः

पतितं वानरानीकं दृष्ट्वा रामोऽतिदुःखितः।

उवाच मारुतिं शीघ्रं गत्वा क्षीरमहोदधिम्॥७१॥

तत्र द्रोणगिरिर्नाम दिव्यौषधिसमुद्भवः।

तमानय द्रुतं गत्वा सञ्जीवय महामते॥७२॥

वानरौघान्महासत्त्वान्कीर्तिस्ते सुस्थिरा भवेत्।

आज्ञाप्रमाणमित्युक्त्वा जगामानिलनन्दनः॥७३॥

71-73. Seeing the ruin (devastation, decimation, trouncing)¹ of the monkey army, Sri Ram was exceedingly sorry and remorseful². He said to Maruti (Hanuman) 'You go to the Kshir Sagar³ (literally, an ocean of milk where Lord Vishnu resides in an inclined position on the Sheshnath) immediately (71). There is a mountain called Dronachal⁴ there. Different types of medicinal herbs grow on it. Oh the wise one⁵! Go and quickly bring that mountain here⁶ (72) and revive⁷ these most brave and valorous monkey warriors back to life. This will make your fame and glory stable and world famous for all times to come⁸'. Hearing this, the son of the wind-God⁹ said 'as you please' and started off for the mission (73).

1. पतितं 2. अतिदुःखितः 3. क्षीरमहोदधि गत्वा 4. द्रोणगिरि 5. महामते 6. तमानय द्रुतं गत्वा 7. संजीवय

8. कीर्तिस्ते सुथिरा 9. जगामानिलनन्दन

[Note :- Sri Ram has given clear instructions to Hanuman to bring the Dronachal mountain to Lanka to revive the monkeys. This episode is in contrast to Tulsidas' version in Ram Charit Manas where the mountain was brought by Hanuman to revive Laxman and not the other monkeys. Also he brought it because he could not recognise the required herb but here he has done it on specific instructions of Sri Ram.]

आनीय च गिरिं सर्वान्वानरान्वानरर्षभः।

जीवयित्वा पुनस्तत्र स्थापयित्वा ययौ द्रुतम्॥७४॥

पूर्ववद्भैरवं नादं वानराणां बलौघतः।

श्रुत्वा विस्मयमापन्नो रावणो वाक्यमब्रवीत्॥७५॥

74-75. He brought that mountain, revived all the monkeys¹ (by using its herbs) and immediately took it back to where it belonged² (74). Hearing the tremendous uproar³ of the monkeys once again, Ravana was utterly astonished (because it was almost a miracle). He said (75)—

1. जीवयित्वा 2. पुनस्तत्र स्थापयित्वाययौ 3. नादं बलौघतः

राघवो मे महान् शत्रुः प्राप्तो देवविनिर्मितः।

हन्तुं तं समरे शीघ्रं गच्छन्तु मम यूथपाः॥७६॥

मन्त्रिणो बान्धवाः शूरा ये च मत्प्रियकाक्षिणः।

सर्वे गच्छन्त युद्धाय त्वरितं मम शासनात्॥७७॥

76-77. 'Raghav (Sri Ram) is my great enemy. It appears that he has been created by the Gods¹ (to get rid of me). My army and its commanders should proceed to kill him in the battle forthwith² (76). All those who are my well-wishers³—such as brave commanders of the army, ministers, kiths and kins, relatives and friends⁴ etc. should obey my orders and go immediately for the battle (77).

1. देवविनिर्मित 2. हन्तुं तं शीघ्रं 3. मत्प्रियकाक्षि 4. शूरा, मन्त्रिणा, बान्धवाः

ये न गच्छन्ति युद्धाय भीरवः प्राणविप्लवात्।

तान्हनिष्याम्यहं सर्वान्मच्छासनपराङ्मुखान्॥७८॥

तच्छ्रुत्वा भयसन्त्रस्ता निर्जग्मू रणकोविदाः।

अतिकायः प्रहस्तश्च महानादमहोदरौ॥७९॥

देवशत्रुर्निकुम्भश्च देवान्तकनरान्तकौ।

अपरे बलिनः सर्वे ययुर्युद्धाय वानरैः॥८०॥

78-80. Those cowards¹ who do not go to battle fearing for their lives²—I shall kill all those who do not obey my orders³ (78). Hearing these stern orders of Ravana and fearful of his wrath⁴, the terrified expert warriors⁵ (i.e., those who were well versed in the art of warfare), who were very brave and strong⁶—such as Atikai, Prahast, Mahanad, Mahodar, Devshatru, Nikumbh, Devantak, Narantak⁷—all started for the battle field to fight the monkeys (79-80).

1. भीरवः 2. प्राणविप्लवात् न गच्छन्ति युद्धाय 3. तान्हनिष्याम्यहं सर्वान्मच्छासनपराङ्मुखान् 4. भयसन्त्रस्ता 5. निर्जग्मू रणकोविदाः 6. बलिनः 7. अतिकाय, प्रहस्त, महानद, महोदरो, दैवशत्रु, निकुम्भ, देवान्तक, नरान्तकौ

एते चान्ये च बहवः शूराः शतसहस्रशः।
 प्रविश्य वानरं सैन्यं ममन्थुर्बलदर्पिताः॥८१॥
 भुशुण्डीभिन्दिपालैश्च बाणैः खड्गैः परश्वधैः।
 अन्यैश्च विविधैस्त्रैर्निजघ्नुर्हरियूथपान्॥८२॥

81-82. Those above named demons as well as numerous other hundreds of thousands¹ of matchless brave and courageous warriors², who were intoxicated with the pride of their valour, strength, potent, bravery and might³, entered the throngs of monkeys and began thrashing and crushing them relentlessly (81). They attacked the commanders of the monkey army with 'Bhushandi'⁴ (an ancient weapon of war), 'Bhindipal'⁵ (a spike like weapon thrown at the enemy) arrows⁶, swords⁷, axes⁸ and many other different varieties of weapons and arms of war (82).

1. शत सहस्रशः 2. शूराः 3. बल दर्पिता 4. भुशुण्डी 5. भिन्दिपाल 6. बाण 7. खड्ग 8. परश्वधैः

ते पादपैः पर्वताग्रैर्नखदंष्ट्रैश्च मुष्टिभिः।
 प्राणैर्विमोचयामासुः सर्वराक्षसयूथपान्॥८३॥
 रामेण निहताः केचित्सुग्रीवेण तथापरे।
 हनूमता चाङ्गदेन लक्ष्मणेन महात्मना।
 यूथपैर्वानराणां ते निहताः सर्वराक्षसाः॥८४॥
 रामतेजः समाविश्य वानरा बलिनोऽभवन्।
 रामशक्तिविहीनानामेवं शक्तिः कुतो भवेत्॥८५॥

83-85. Here, the brave monkey warriors used trees¹, rocks and boulders from mountains², nails³, jaws⁴ (i.e., they used their teeth and jaws to tear at and bite the flesh of the demons), and clenched fists⁵ (which was used to punch the demons) etc. so as to render all the commanders and the army of demons lifeless⁶. [It was a closely fought, one-to-one battle.] (83). Out of those demons, some were killed at the hands of Sri Ram⁷, some by Sugriv, others respectively by Hanuman, Angad, the great Laxman and various other brave monkey warriors⁸. In this manner, all those demons were killed⁹ (84). Since the divine cosmic energy (or force) of Sri Ram¹⁰ had injected/infused¹¹ the monkeys with invincibility and great ferocity, they were imbued with (i.e., had acquired) immense force, punch, might, valour, prowess and potent¹². How could they be so potent, effective, able, strong and proficient as well as invincible¹³ without the infusion of Sri Ram's own divine strength and powers¹⁴? (85).

1. पादपैः 2. पर्वताग्रैः 3. नख 4. खदष्ट्रैः 5. मुष्टिभिः 6. प्राणैर्विमोचया 7. रामेण निहता 8. केचित्सुग्रीवेण हनूमता चाङ्गदेन लक्ष्मणेन महात्मना यूथपैर्वानराणां 9. निहताः सर्वराक्षसाः 10. रामतेजः 11. समाविश्य 12. बलिनो 13. शक्ति कुतो 14. राम शक्ति

[Note :- Eight among the chief commanders of the demon army as listed in verse nos. 79-80 died in this battle which was joined by Sri Ram and Laxman themselves as is clear from verse no. 84.]

सर्वेश्वरः सर्वमयो विधाता मायामनुष्यत्वविडम्बनेन ।

सदा चिदानन्दमयोऽपि रामो युद्धादिलीलां वितनोति मायाम् ॥८६॥

86. Sri Ram is the Lord of all creation¹, all encompassing and is encompassed by all, is all pervading and omnipresent², is the controller of and one who determines the destiny and fate of all³, and is truthfully and eternally blissful, peaceful and tranquil⁴. In spite of that, he follows the behaviour of an ordinary human being because he has assumed that body by his illusion creating powers called Maya⁵. It is such a wonder that he spreads his playful activities⁶ to the battle field and fights this illusive and deceptive battle⁷. [If Sri Ram wants, he can finish off the entire demon army by batting an eyelid, as it were. But he wishes not to do so for the purpose of creating a legendary story which his devotees will sing and narrate for all times to come. Such stories are called 'Kathas and Leelas' of the Lord which he had performed for the benefit of his devotees.] (86).

1. सर्वेश्वरः 2. सर्वमयो 3. विधाता 4. चिदानन्दमयो 5. माया मानुष्यत्व 6. लीलां 7. मायाम् युद्ध

* __*__*__*

Lanka Kand (Yuddha Kand) — Canto 6

Laxman's fainting; The Ram-Ravana battle; Hanuman goes to bring the herb to revive Laxman; Ravana-Kalnemi dialogue

श्रीमहादेव उवाच

श्रुत्वा युद्धे बलं नष्टमतिकायमुखं महत् ।

रावणो दुःखसन्तप्तः क्रोधेन महतावृतः ॥१॥

निधायेन्द्रजितं लङ्कारक्षणार्थं महाद्युतिः ।

स्वयं जगाम युद्धाय रामेण सह राक्षसः ॥२॥

1-2. Lord Shiva said—'Oh Parvati! Hearing that the large army led by Atikai etc. has been completely devastated in the battle, Ravana was dismayed and overcome with extreme remorse and gloom¹. He was greatly agitated with anger, wrath and vengeance² (1). That most energetic, agile and valiant³ demon appointed Indrajeet (Meghnad) to take care of the internal security (protection) of the city of Lanka and himself set off along with other demons to fight with Sri Ram⁴ (2).

1. दुःखसन्तप्त 2. क्रोधेन महतावृतः 3. महद्वितीः 4. स्वयं जगाय युद्धाय रामेण

दिव्यं स्यन्दनमारुह्य सर्वशस्त्रास्त्रसंयुतम् ।

राममेवाभिदुद्राव राक्षसेन्द्रो महाबलः ॥३॥

वानरान्बहुशो हत्वा बाणैराशीविषोपमैः ।

पातयामास सुग्रीवप्रमुखान्यूथनायकान् ॥४॥

3-4. Riding on a majestic and magnificent chariot and armed to the teeth with all his arms, armaments and weapons of war¹, that most strong and valorous² king of demons (Ravana) charged/rushed towards Sri Ram (3). Killing a number of monkeys with his deadly arrows³ which were poisonous like serpents (i.e., they were poison-tipped and

fierce), he fell Sugriv and other chief commanders, making them unconscious by his volley of arrows⁴ (4).

1. सर्वशस्त्रास्त्र 2. महाबलः 3. बाणैराशीविषोपमै 4. पातयामास सुग्रीवप्रमुखान्यूथनायकान्

गदापाणिं महासत्त्वं तत्र दृष्ट्वा विभीषणम्।
उत्ससर्ज महाशक्तिं मयदत्तां विभीषणे॥५॥
तामापतन्तीमालोक्य विभीषणविधातिनीम्।
दत्ताभयोऽयं रामेण वधार्हो नायमासुरः॥६॥
इत्युक्त्वा लक्ष्मणो भीमं चापमादाय वीर्यवान्।
विभीषणस्य पुरतः स्थितोऽकम्प इवाचलः॥७॥

5-7. Seeing the most valiant and valorous Vibhishan standing in his path with his mace¹, he (Ravana) shot at him the great and potential weapon called 'Mahashkti' given to him by Maidanav² (5). Seeing that fierce weapon approaching Vibhishan to kill him, Laxman thought that 'This prince of demons has been blessed with fearlessness by Sri Ram³, hence he must not be allowed to die or be harmed at any cost⁴' (6). The most manly, valiant, valorous and strong⁵ Laxman took his fierce and most potent bow⁶ and steadily stood unwaveringly rock-like⁷ in front of Vibhishan separating him from Ravana like a mountain⁸ (i.e., he stood like a formidable barrier between Ravana and Vibhishan) (7).

1. महासत्त्वं विभीषणं गदापाणिं 2. उत्ससर्ज महाशक्तिं मयदत्तां 3. दत्ताभयोऽयं रामेण 4. वधार्हो नायमासुरः
5. वीर्यवान् 6. भीमं चाप 7. स्थितोऽकम्प 8. इवाचलः

सा शक्तिर्लक्ष्मणतनुं विवेशामोघशक्तिः।
यावन्त्यः शक्तयो लोके मायायाः सम्भवन्ति हि॥८॥
तासामाधारभूतस्य लक्ष्मणस्य महात्मनः।
मायाशक्त्या भवेत्किं वा शेषांशस्य हरेस्तनोः॥९॥

8-9. That specially charged (energised) weapon shot by Ravana at Vibhishan was infallible¹, so it entered the body of Laxman². All the magically empowered and specially charged weapons of war that can ever be created or produced by Maya (the cosmic energy; in modern terms, different types of state-of-the-art, technically advanced weapons including chemical, biological, nuclear tipped ones³) in this world, Lord Vishnu is the basic source of their origin, existence, strength, potential effects and powers as well as their fames and renown⁴. Laxman—who is an incarnation of a fraction of Sheshnath's genes⁵—is nothing but an image of a fraction or part of the same Lord Hari⁶. How then can that Mayashakti (energised weapon created by the magical powers) ever harm him? (8-9).

1. अमोघशक्ति 2. शक्तिर्लक्ष्मणतनुं 3. शक्तयो मायायाः सम्भवन्ति 4. तासामाधारभूतस्य 5. शेषांशस्य 6. हरिस्तनोः

[Note :- Tulsidas' Ram Charit Manas differs in this vital fact. According to Tulsidas, it was Sri Ram who had taken the hit rather than Laxman as is described here.

Refer footnote to verse nos. 10-13 below.]

तथापि मानुषं भावमापन्नस्तदनुव्रतः।
मूर्च्छितः पतितो भूमौ तमादातुं दशाननः॥१०॥

हस्तैस्तोलयितुं शक्तो न बभूवातिविस्मितः।
 सर्वस्य जगतः सारं विराजं परमेश्वरम्॥११॥
 कथं लोकाश्रयं विष्णुं तोलयेल्लघुराक्षसः।
 ग्रहीतुकामं सौमित्रिं रावणं वीक्ष्य मारुतिः॥१२॥
 आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना।
 तेन मुष्टिप्रहारेण जानुभ्यामपतद्भुवि॥१३॥

10-13. Still, since he was in the form of a human, he behaved accordingly, and becoming unconscious¹ (due to the effect of the Shakti), he fell to the ground². In order to take him away, Ravana (10) tried to lift him up by his hands but was unsuccessful in doing so³. So he was very astonished. Indeed, how could a lowly and humble demon lift him⁴ who is the essence or the basic cause of the entire creation⁵, who is the supreme Lord⁶, is the Viraat Purush⁷ (the macrocosmic, all encompassing, all-pervading soul) (11), who is the shelter, support and succour of this whole world/creation⁸ and who is called Vishnu⁹. When Hanuman (Maruti) observed that Ravana wants to take Laxman (son of Sumitra¹⁰) away from the battle field (12), he became very angry and hit him in the chest with clenched fists¹¹ with Bajra-like ferocity¹². [The Bajra is the weapon of Indra; commonly called thunderbolt; it is said to be the most strong and invincible weapon that ever existed]. Due to the impact of that punch, Ravana swooned and tottered and fell to the ground on his knees¹³ (13).

1. मूर्च्छितः 2. पतितो भूमौ 3. हस्तैस्तोलयितुं शक्तो न 4. तोलयेल्लघुराक्षसः 5. सारं सर्वस्य जगत 6. परमेश्वरम्
 7. विराजं 8. लोकाश्रयं 9. विष्णुं 10. सौमित्रिं 11. मुष्टिना 12. वज्रकल्पेन 13. जानुभ्यामपतद्भुवि

[Note :- We must note that the author Veda Vyas has suddenly switched from Laxman to Sri Ram by using all the adjectives, qualities, epithets and virtues used to describe Lord Vishnu. This is because of the fact that the author sees no distinction between Sri Ram and Laxman. In fact, even in Vedantic concept, it is clearly stated in Ram Uttar Taponishad that out of the 3 letters of the holy, divine word OM which consists of 3 syllables A, U, M, Laxman was the manifestation of the letter A of the word OM.

अकारक्षरसम्भूतः सौमित्रिर्विश्वभावनः

This is the subtle hint that Tulsidas relied upon when he mentioned Sri Ram intervening to protect Vibhishan in Ram Charit Manas, Lanka Kand, Doha nos. 93-94, Chaupai nos. 1-3. Further, verse no. 17 below also proves that Laxman was a part/fraction of Lord Vishnu or Narayan himself.]

आस्यैश्च नेत्रश्रवणैरुद्धमन् रुधिरं बहु।
 विधूर्णमाननयनो रथोपस्थ उपाविशत्॥१४॥
 अथ लक्ष्मणमादाय हनूमान् रावणार्दितम्।
 आनयद्रामसामीप्यं बाहुभ्यां परिगृह्य तम्॥१५॥
 हनूमतः सुहृत्त्वेन भक्त्या च परमेश्वरः।
 लघुत्वमगमदेवो गुरूणां गुरुरप्यजः॥१६॥

14-16. A lot of blood sprang out from his (Ravana's) mouth, eyes and ears¹, he swooned

and tottered with the world before his eyes going round and round in circles², and he somehow lifted himself to the rear of his chariot³ (14). Thereafter, Hanuman lifted Laxman in his arms⁴ and brought him to where Sri Ram was (15). For the sake of Hanuman, he (Laxman) became very light and small⁵ so as to be allowed to be lifted easily, though he is the heaviest of the most heavy of elements⁶. This was done in deference to Hanuman's friendship and brotherliness⁷ as well as his natural affection, devotion and submission⁸ for the supreme Lord⁹ who is without a birth and is an embodiment of light of wisdom, truthful knowledge and enlightenment¹⁰ (16).

1. रूधुरबहु, आस्यै, नैत्र, श्रवणौ 2. विघूर्णमाननयनो 3. रथो पस्थ उपाविशत् 4. बाहुभ्यां परिगृह्य 5. लघुत्व 6. गुरुणां 7. सुहृत्वेन 8. भक्त्या 9. परमेश्वरः 10. हेवो गुरुरप्यजः

सा शक्तिरपि तं त्यक्त्वा ज्ञात्वा नारायणांशजम्।
 रावणस्य रथं प्रागाद्रावणोऽपि शनैस्ततः॥१७॥
 संज्ञामवाप्य जग्राह बाणासनमथो रुषा।
 राममेवाभिदुद्राव दृष्ट्वा रामोऽपि तं क्रुधा॥१८॥
 आरुह्य जगतां नाथो हनुमन्तं महाबलम्।
 रथस्थं रावणं दृष्ट्वा अभिदुद्राव राघवः॥१९॥

17-19. Realising (or recognising) that he (Laxman) was but a part (fraction¹) of Lord Narayan himself, that powerful weapon called Shakti bounced off him (literally, left him alone) and went back to Ravana's chariot². There, Ravana too gradually regained consciousness (17). He became very angry and taking his bow, he rushed/charged towards Sri Ram menacingly. Seeing him coming in his direction, Sri Ram became extremely wrathful³ (18). The Lord of the world⁴ (Sri Ram) climbed on the shoulders of the most valiant and valorous Hanuman⁵, and seeing Ravana astride on his chariot, he rushed towards him⁶ (19).

1. नारायणांशजम् 2. रावणस्य रथं प्रागाद्रावणोऽपि 3. रामोऽपि तं क्रुधा 4. जगतां नाथो 5. आरुह्य हनुमन्तं महाबलम् 6. अभिदुद्राव राघव

[Note :- Sri Ram has mounted on the shoulders of Hanuman on earlier occasions also—when he was taken to meet Sugriv (Kishkindha Kand, Canto 1, verse nos. 27-28), also when the monkey army made its departure for Lanka (Lanka Kand, Canto 1, verse no. 31) and while inspecting Lanka (Lanka Kand, Canto 4, verse no. 9).]

ज्याशब्दमकरोत्तीव्रं वज्रनिष्पेषनिष्ठुरम्।
 रामो गम्भीरया वाचा राक्षसेन्द्रमुवाच ह॥२०॥
 राक्षसाधम तिष्ठाद्य क्व गमिष्यसि मे पुरः।
 कृत्वापराधमेवं मे सर्वत्र समदर्शिनिः॥२१॥
 येन बाणेन निहता राक्षसास्ते जनालये।
 तेनैव त्वां हनिष्यामि तिष्ठाद्य मम गोचरे॥२२॥

20-22. Sri Ram strung the string of his bow which made such a formidable and loud twang¹ that it could demolish to rubble (i.e., break into splinters) even the most strong Bajra (the sturdy and strong weapon of Indra, said to be toughest of all existing materials²) by the energy

of its sound waves. Then Sri Ram addressed Ravana in a very grave and serious voice (20)—'Oh you evil, pervert, lowly and wicked demon³! Though I am even minded, equitable and equanimity towards all and treat all the creatures alike⁴, but still you have offended me unnecessarily⁵, and how dare you wish to escape from me now⁶. Stop (or wait) a while⁷ (21). Oh! I shall kill you using the arrow which I had used to slay your other demons (e.g., Khar, Dushan etc.) in the inhabited areas⁸ earlier (i.e., those areas which were inhabited by sages, hermits, ascetics etc.). Keep on standing before my eyes and do not run away⁹' (22).

1. शब्दमकरोत्तीव्रं 2. वज्रनिष्पेषनिष्ठुरम् 3. राक्षसाधम 4. सर्वत्र समदर्शिनः 5. कृत्वापराधमेवं 6. क्वगमिष्यमि मे पुरः 7. तिष्ठाय 8. राक्षसास्ते निहता जनालये 9. तिष्ठाय मम गोचरे

श्रीरामस्य वचः श्रुत्वा रावणो मारुतात्मजम्।
वहन्तं राघवं सङ्क्षुभे शरैस्तीक्ष्णैरताडयत्॥२३॥
हतस्यापि शरैस्तीक्ष्णैर्वायुसूनोः स्वतेजसा।
व्यवर्धत पुनस्तेजो ननर्द च महाकपिः॥२४॥

23-24. Hearing these words of Sri Ram, Ravana shot very sharp, fierce and potentially effective¹ arrows at the son of the wind-God (Hanuman) who was presently the mount of Raghav (Sri Ram)² (so as to decapacitate him) (23), but inspite of being hit by those violent arrows, the son of the wind-God's strength and valour went on progressively increasing³ and that great monkey⁴ roared loudly and fiercely⁵ with renewed vigour⁶ (24).

1. शरैस्तीक्ष्णै 2. वहन्तं राघवं 3. स्वतेजसा व्यवर्धत 4. महाकपिः 5. ननर्द च 6. पुनस्तेजो

ततो दृष्ट्वा हनूमन्तं सव्रणं रघुसत्तमः।
क्रोधमाहारयामास कालरुद्र इवापरः॥२५॥
साश्वं रथं ध्वजं सूतं शस्त्रौघं धनुरञ्जसा।
छत्रं पताकां तरसा चिच्छेद सितसायकैः॥२६॥

25-26. When the most superior of the Raghus (Sri Ram) saw that Hanuman has been injured and wounded¹, he became extremely angry and ferocious² as if he were a personification of a second 'Kaal Rudra'³ (the form of Shiva which is regarded as a manifestation of death, destruction, wrath, vengeance and retribution) (25). He swiftly used a shower of his own acutely potent and sharp arrows to easily cut-off (demolish, spike, shred and smash⁴) Ravana's horses, chariot, standard/flag, charioteer, all the arms and weapons, his bow, ceremonial umbrellas (parasols), banners etc.⁵ (26).

1. हनूमन्तं सव्रणं 2. क्रोधमाहा 3. कालरुद्र इवापरः 4. चिच्छेद 5. साश्वं, रथं, ध्वजं, सूतं, शस्त्रौघं, धनुर, छत्रं, पताकां

ततो महाशरेणाशु रावणं रघुसत्तमः।
विव्याध वज्रकल्पेन पाकारिरिव पर्वतम्॥२७॥
रामबाणहतो वीरश्चाल च मुमोह च।
हस्तान्निपतितश्चापास्तं समीक्ष्य रघूत्तमः॥२८॥
अर्धचन्द्रेण चिच्छेद तत्किरीटं रविप्रभम्।
अनुजानामि गच्छ त्वमिदानीं बाणपीडितः॥२९॥

27-29. Thereafter, the best amongst the Raghus (Sri Ram) pierced and perforated¹ the

body of Ravana with his great and powerful arrow² which resembled (i.e., it was equivalent in strength and effect to) the Bajra which Indra had used to attack the mountains³ (27). Being hit and injured⁴ by the hail of arrows of Sri Ram, that brave warrior⁵ (Ravana) lost his bearings⁶, became unconscious⁷ and the bow fell down from his hands in front of Sri Ram who was the best in Raghu's clan⁸ (28). Then he (Sri Ram) cut-off his crown which was as splendid as the sun⁹ with an arrow with a half-moon (i.e., sickle, semi circular, crescent moon) like top¹⁰. Then Sri Ram said, 'You are wounded and feeling miserable due to being injured by my arrows¹¹. Hence, I order you to go away from here for the time being¹² (29).

1. विव्याध 2. महाशरे 3. वज्रकल्पेन पाकारिरिव पवर्तम् 4. हतो 5. वीर 6. श्चाल 7. मुमोह 8. रघुत्तम 9. रविप्रभम् 10. अर्धचन्द्रेण 11. बाण पीडितः 12. अनुजानामि गच्छ त्व

[Note :- The reader must note the ethics which were followed at that time even during the war. Sri Ram could have easily killed Ravana when he lay wounded on the ground with his chariot, horses, arms and armaments all destroyed by Sri Ram in verse no. 26. At that moment, Sri Ram's job was very easy. But no, he did not kill a fallen enemy. This is a very good and noble example of high and ethical standards followed during warfare in earlier times.]

प्रविश्य लङ्कामाश्वस्य श्वः पश्यसि बलं मम।

रामबाणेन संविद्धो हतदर्पोऽथ रावणः॥३०॥

महत्या लज्जया युक्तो लङ्कां प्राविशदातुरः।

रामोऽपि लक्ष्मणं दृष्ट्वा मूर्च्छितं पतितं भुवि॥३१॥

30-31. You go and take rest¹ in Lanka today, then see my might and valour² tomorrow (when you come to face me)³. Then being severely incapacitated and miserably wounded⁴, and having his pride, ego, haughtiness and arrogance⁵ crushed, Ravana (30) returned shyly to Lanka full of gloom, shame and regrets⁶. On the other hand, Sri Ram saw Laxman lying unconscious on the ground⁷ (31).

1. माश्वस्यः 2. बलं 3. संविद्धो 4. हतदर्पोऽथ 5. महत्या लज्जया 6. मूर्च्छितं पतितं

[Note :- Refer to verse nos. 8-10 above.]

मानुषत्वमुपाश्रित्य लीलयानुशुशोच ह।

ततः प्राह हनूमन्तं वत्स जीवय लक्ष्मणम्॥३२॥

महौषधीः समानीय पूर्ववद्भानुरानपि।

तथेति राघवेणोक्तो जगामाशु महाकपिः॥३३॥

हनूमान्वायुवेगेन क्षणात्तीर्त्वा महोदधिम्।

एतस्मिन्नन्तरे चारा रावणाय न्यवेदयन्॥३४॥

32-34. He (Sri Ram) began grieving like an ordinary human under the influence of delusions and said to Hanuman, 'Oh son¹! As you had done earlier, bring the great herb (literally the great rejuvenating elixir herb)² and revive Laxman and all other monkeys³'. [Refer to Canto 5, verse nos. 71-74.] When Raghav (Sri Ram) had said so, the great monkey (33) Hanuman said 'all right' and started off swiftly with the speed of wind⁴ (that is, swift as

a storm or a gale force wind with little or no resistance from obstructions from the ground such as mountains, forests, valleys, ocean etc.) and crossed the great ocean in a fraction of a moment⁵. Just about that time, the spies of Ravana submitted before him (34)—

1. वत्स 2. महौषधीः 3. जीवय लक्ष्मणम् पूर्ववद्धानरानपि 4. वायु वेगेन 5. क्षणात्तीर्त्वा महोदधिम

रामेण प्रेषितो देव हनूमान् क्षीरसागरम्।

गातो नेतुं लक्ष्मणस्य जीवार्थं महौषधीः॥३५॥

श्रुत्वा तच्चारवचनं राजा चिन्तापरोऽभवत्।

जगाम रात्रावेकाकी कालनेमिगृहं क्षणात्॥३६॥

35-36. 'Oh Lord! Sri Ram has sent Hanuman to the 'Kshir Sagar' (the legendary ocean of milk) and he has gone there with the errand to bring the great herb to revive Laxman' (35). Hearing their report (words)¹, the king (Ravana) became alarmed and very worried². He instantly (i.e., right at that moment)³, even during the night, went alone to the house of Kalnemi (36).

1. तच्चार वचनं 2. चिन्तापरोऽभवत् 3. क्षणात्

[Note :- The use of the word रात्रा i.e., night shows that it was a period after sun-set; that is why, according to Tulsidas, Hanuman's passage in the night sky appeared like a comet or a flying stars streaking across the night sky. See Kavitawali, Lanka Kand, verse no. 54 of the English version of the text by the author published separately.]

गृहागतं समालोक्य रावणं विस्मयान्वितः।

कालनेमिरुवाचेदं प्राञ्जलिर्भयविह्वलः।

अर्घ्यादिकं ततः कृत्वा रावणस्याग्रतः स्थितः॥३७॥

किं ते करोमि राजेन्द्र किमागमनकारणम्।

कालनेमिमुवाचेदं रावणो दुःखपीडितः॥३८॥

37-38. Seeing Ravana come home to visit him at that odd hour of the night, Kalnemi was surprised and perplexed (and wandered at the probable reasons for his arrival). He showed respect to him by offering water to clean his feet¹ and stood before him most terrified² with folded hands³. He said (37), 'Oh King of kings! With what purpose have you come here today? Say what can I do for you (or how can I serve you)?' Then Ravana somberly said to Kalnemi (with gloom and sadness in his heart which was overwhelmed with sorrows; literally being overcome or tormented by gloom, remorse, worries and sorrows)⁴ (38)—

1. अर्घ्यादिकं 2. भयविह्वल 3. प्राञ्जली 4. दुःख पीडितः

ममापि कालवशतः कष्टमेतदुपस्थितम्।

मया शक्त्या हतो वीरो लक्ष्मणः पतितो भुवि॥३९॥

तं जीवयितुमानेतुमोषधीर्हनुमान् गतः।

यथा तस्य भवेद्विघ्नं तथा कुरु महामते॥४०॥

मायया मुनिवेषेण मोहयस्व महाकपिम्।

कालात्ययो यथा भूयात्तथा कृत्वैहि मन्दिरे॥४१॥

39-41. 'Due to circumstances and bad times¹, I too am suffering from distress and despair

today². The brave Laxman is lying on the ground after being hit/injured by my Shakti (specially empowered and energised weapon)³ (39). Hanuman has gone to fetch medicine to revive him. Oh the great one⁴ (Kalnemi)! You should do something that creates an obstacle/hindrane⁵ in Hanuman's way (40). You should assume a form of a hermit⁶ using your illusive powers⁷ and try to lead the great monkey astray so that the time-slot for using the medicinal herb expires⁸. After that, you can return home' (41).

1. कालवश 2. कष्टमेतदुपस्थित 3. मया शक्त्याहतो शक्त्यो हतो वीरो लक्ष्मण 4. महामते 5. वेद्विघ्न 6. मुनिवेषेण 7. मायया 8. कालात्ययो यथा भूया

[Note :- The herb was to be administered before dawn, after which it would be rendered ineffective.]

रावणस्य वचः श्रुत्वा कालनेमिरुवाच तम्।

रावणेश वचो मेऽद्य शृणु धारय तत्त्वतः॥४२॥

प्रियं ते करवाण्येव न प्राणान् धारयाम्यहम्।

मारीचस्य यथारण्ये पुराभून्मृगरूपिणः॥४३॥

तथैव मे न सन्देहो भविष्यति दशानन।

हताः पुत्राश्च पौत्राश्च बान्धवा राक्षसाश्च ते॥४४॥

42-44. Hearing these words of Ravana, Kalnemi said to him, 'Oh Lord Ravana¹! Listen to what I have to say to you and accept it as the truth and a prudent advise² (42). I will do whatever is good for you³, and for doing that I do not care for my own life⁴. [But, say, what is the use or benefit of doing what you wish me to do?] Whatever had happened to Marich in the form of the decoy deer in the Dandakaranya forest⁵ earlier (43) would also be my fate. Oh the 10-headed one⁶, there is no doubt about it happening. A number of your sons, grandsons and many kith and kins as well as compatriot demons⁷ have already been killed (44).

1. रावणेश 2. शृणु धारय तत्त्वतः 3. प्रियं ते करवाण्येव 4. नप्राणान् धारयाम्यहम् 5. मृगरूपिणः यथारण्ये 6. दशानन 7. पुत्रा, पौत्रा, बान्धवा

घातयित्वासुरकुलं जीवितेनापि किं तव।

राज्येन वा सीतया वा किं देहेन जडात्मना॥४५॥

सीतां प्रयच्छ रामाय राज्यं देहि विभीषणे।

वनं याहि महाबाहो रम्यं मुनिगणाश्रयम्॥४६॥

45-46. By getting the demon clan killed or destroyed one by one in the war, what will you benefit even by living¹, by having your kingdom², by having Sita³ or by having this gross, inert and fruitless body⁴? (45). Oh the one with very strong arms⁵ (i.e., one who is valiant and valorous, brave and courageous, strong and invincible, one with a formidable reputation)! I advise you to give Sita back to Sri Ram and the kingdom to Vibhishan⁶, and (stepping in the shoes of a Vanprastha) you should go to a pleasant forest inhabited by sages, hermits and ascetics (to do penances and austerities in their company)⁷ (46).

1. जीवितेनापि किं 2. राज्येन वा 3. सीतया वा 4. किं देहेन जडात्मना 5. महाबाहो 6. सीतां प्रयच्छ रामाय, राज्यं देहि विभीषणे 7. वनं रम्यं मुनिगणाश्रयम्

स्नात्वा प्रातः शुभजले कृत्वा सन्ध्यादिकाः क्रियाः।
 तत एकान्तमाश्रित्य सुखासनपरिग्रहः॥४७॥
 विसृज्य सर्वतः सङ्गमितरान्विषयान्बहिः।
 बहिःप्रवृत्ताक्षगणं शनैः प्रत्यक् प्रवाहय॥४८॥

47-48. There, have a bath in the morning in the pure, clean water¹, perform Sandhya (a religious sacrament ordained to be done regularly by Hindus at least three times a day—at dawn, noon and dusk) and other religious sacraments². Then sit on a comfortable seat (prayer mat) in a lonely and secluded place³ (47). Then, gradually, step by step you should detach yourself from all exterior attachments and contacts⁴, abandon all external objects (i.e., sensual and materialistic objects) of this mundane, delusionary world⁵, and divert your senses and inherent tendencies from the outside world⁶ towards your innerself⁷ (48).

1. स्नात्वा प्रातः शुभजले 2. कृत्वा सन्ध्यादिकाः क्रियाः 3. एकान्तमाश्रित्य सुखासनपरिग्रह 4. विसृज्य सर्वतः सङ्ग 5. मितरान्विषयान्बहिः 6. बहिःप्रवृत्ताक्षगणं 7. प्रत्यक् प्रवाहय

प्रकृतेर्भिन्नमात्मानं विचारय सदानघ।
 चराचरं जगत्कृत्स्नं देहबुद्धीन्द्रियादिकम्॥४९॥
 आब्रह्मस्तम्बपर्यन्तं दृश्यते श्रूयते च यत्।
 सैषा प्रकृतिरित्युक्ता सैव मायेति कीर्तिता॥५०॥

49-50. Oh Anagh¹ (i.e., sinless, pure and faultless one)! Always treat your Atma (soul, pure self, pure consciousness) as being separate and distinct entity from your ‘Prakriti’² (i.e., nature, inherent tendencies, inclinations). This whole animate as well as inanimate world³ consisting of the body⁴, the mind-intellect apparatus⁵ and the sense organs⁶ etc. (49), the visual or audible⁷ world (i.e., the world which is directly seen or is heard about), extending from the creator Brahma right up to the minutest insect⁸, is all called ‘Nature’⁹. And this is also called Maya¹⁰ (illusive, delusionary, faulty, not true, deceptive, misleading or mirage-like perception of the world) (50).

1. सदानघ 2. प्रकृते 3. चराचरं जगत् 4. देह 5. बुद्धि 6. इन्द्रिया 7. दृश्यते श्रूयते 8. आब्रह्म, स्तम्ब 9. प्रकृति 10. मायेता कीर्तिता

[Note :- Ravana has been called Anagh by Kalnemi because he is talking about the Atma or soul of Ravana which is the true entity known by the name of Ravana for the purpose of identification. Soul is always pure and sinless. It is the body which may be sinful. The fact that Atma—which is the true and real self—is pure and sinless is one of the constant refrains of Vedant.]

सर्गस्थितिविनाशानां जगद्वृक्षस्य कारणम्।
 लोहितश्वेतकृष्णादिप्रजाः सृजति सर्वदा॥५१॥
 कामक्रोधादिपुत्राद्यान्हिंसातृष्णादिकन्यकाः ।
 मोहयन्त्यनिशं देवमात्मानं स्वैर्गुणैर्विभुम्॥५२॥

51-52. It (Maya—or the delusionary powers of the Lord) creates three types of creatures, or subjects of the Master or Lord¹ viz ‘white’² (creatures with Satvik tendencies),

the ‘iron coloured’³ (the red or rust coloured—creatures with Rajsik tendencies) and the ‘dark’⁴ (creatures with Tamsik tendencies) which are the causes for creation, sustenance (existence) and annihilation (destruction)⁵ respectively of this whole tree-like vast world or creation⁶ (51). The same Maya uses its characteristic powers and casts its delusionary spell⁷ on the pure, uncorrupt and supreme consciousness called the ‘pure self’ which is no different from the supreme Lord⁸ who is all-pervading and all encompassing⁹. As a result of this influence of the Maya on the pure self, it produces sons in the shape of anger/wrath/malice/ill-will and desires/wants/lust/greed etc.¹⁰, and daughters in the shape of violence/vehemenance, attachments/infatuations/yearnings/desires/avarice etc.¹¹ (52).

1. सृजति प्रजा 2. श्वेत 3. लोहित 4. कृष्णा 5. सर्ग, स्थिति, विनाशा 6. जगद्वृक्षस्य 7. मोहय 8. देवमात्मानं 9. विर्भुम 10. काम क्रोधादि पुत्रः 11. दान्तिंसा तृष्णा दि कन्यकाः

[Note :- Satvik tendencies are the best tendencies amongst the three. They are positive qualities of service, benevolence, mercy, devotion, wisdom, holiness, piety etc. Rajsik tendencies are the second best quality which produces worldly desires, passions, selfishness, obsession, expansion etc. The Tamsik tendencies are the worst types leading to vices, perverseness, delusions, deception, gloom, anger, ignorance et.al. The above concept of the three Gunas of Sat, Raj and Tam have also been described in Ayodhya Kand, Canto 1, verse nos. 11-12; ditto—Canto 5, verse nos. 13-15; Aranya Kand, Canto 2, verse no. 30; ditto—Canto 3, verse nos. 24-31; ditto—Canto 8, verse no. 52; Kishkindha Kand, Canto 3, verse no. 25 and Lanka Kand, Canto 3, verse nos. 73-75.]

कर्तृत्वभोक्तृत्वमुखान् स्वगुणानात्मनीश्वरे।

आरोप्य स्ववशं कृत्वा तेन क्रीडति सर्वदा॥५३॥

शुद्धोऽप्यात्मा यया युक्तः पश्यतीव सदा बहिः।

विस्मृत्य च स्वमात्मानं मायागुणविमोहितः॥५४॥

53-54. It (the Maya) always imposes¹ its two inherent qualities or characteristics of being a ‘doer’² and ‘one who enjoys or suffers’³ on its Lord or master which in this case is the Atma⁴. As a result of this, the latter (Atma) comes under the spell of the former (or the Atma becomes a tool in the hands of the Maya, or become subjected to it⁵). The former (Maya) keeps on playing with the latter (Atma) as if it were a toy. The Maya uses the Atma as a play thing or a puppet and makes the latter dance to its tunes⁶ (53). When the Atma is subjected to the delusionary influences⁷ of the Maya, it is affected by it and forgets its original pure and uncorrupted form/nature⁸. In spite of being pure and uncorrupt in nature (which is its basic quality), it begins to look constantly outwardly towards the external sensual objects of this mundane, materialistic and delusionary world⁹ (54).

1. आरोप्य 2. कर्तृत्व 3. भोक्तृत्व 4. आत्मनीश्वरे 5. स्ववशं 6. तेन क्रीडती सर्वदा 7. विमोहिता 8. शुद्धोऽप्यात्मा विस्मृत्य 9. सदा बहिः

[Note :- Concept of ‘doer and enjoyer or sufferer’ is also explained in Ram Gita, Uttar Kand, Canto 5, verse nos. 34 and 45.]

यदा सद्गुरुणा युक्तो बोध्यते बोधरूपिणा।
 निवृत्तदृष्टिरात्मानं पश्यत्येव सदा स्फुटम्॥५५॥
 जीवन्मुक्तः सदा देही मुच्यते प्राकृतैर्गुणैः।
 त्वमप्येवं सदात्मानं विचार्य नियतेन्द्रियः॥५६॥

55-56. When it (Atma) interacts (i.e., comes in contact or has interface) with a wise teacher or guide called a Guru¹ and the latter kindles the pure light of enlightenment² (or makes the Atma aware of the nature of its real, true self which the Atma had forgotten under the influence/spell of Maya), the Atma diverts (or removes) its sight³ from the external world surrounding it and directs its attention once again towards its pure self and sees it clearly as being pristine pure, true, enlightened and in its crystal clear form⁴ (which is without any blemishes and corruption) (55). When this happens, the creature with a body becomes truly liberated from this mundane world⁵ and frees itself from the qualities (good or bad) inherent to this world⁶. (Oh Ravana!) You must resolve to become self-restrained⁷ and must concentrate and meditate upon⁸ your basic, true and pristine pure, uncorrupted nature or form⁹ (56).

1. सद्गुरुणा युक्तो 2. बोध्यते 3. निवृत्त दृष्टि 4. सदा स्फुटम् 5. जीवन्मुक्तः 6. प्राकृतैर्गुणैः 7. नियतेन्द्रियः
 8. विचार्य 9. त्वमप्येवं सदात्मानं

प्रकृतेरन्यमात्मानं ज्ञात्वा मुक्तो भविष्यसि।
 ध्यातुं यद्यसमर्थोऽसि सगुणं देवमाश्रय॥५७॥
 हृत्पद्मकर्णिके स्वर्णपीठे मणिगणान्विते।
 मृदुश्लक्ष्णतरे तत्र जानक्या सह संस्थितम्॥५८॥

57-58. By doing so you will realise that the Atma is different from Nature¹ (the world—both visual and invisible) and, as a result, you shall become liberated (from the delusions and misconceptions under which you are at present). Besides, if you are unable to concentrate or meditate as described above (in verse nos. 49-56), you should rely on the Sagun aspect of the Lord² i.e., have devotion, dedication, affection, worship, adoration, faith, belief, trust and conviction on the formed variant or manifestation of the Nirgun, formless, attributeless Lord of the world (57). [Now, from verse nos. 58-63, Kalnemi describes how to worship the Sagun aspect of the Lord God—] In the petals of the heart-like lotus³ there is a gem-studded⁴, most pleasant⁵ golden throne⁶. On it is seated ‘he’ (Sri Ram—refer verse no. 61) along with Janki (Sita) (58).

1. प्रकृते रन्य मात्मानं 2. सगुणं देवमाश्रयं 3. हृत्पद्मकर्णिके 4. मणिगणान्विते 5. मृदुश्ल 6. स्वर्णपीठे

[Note :- Kalnemi has described two clear cut ways for emancipation and salvation—one is based on the Vedantic philosophy of Atma and the soul being one with the Parmatma or the supreme Soul, and the second lays stress/emphasis on Bhakti or devotion, adoration and worship of the Sagun God. Both are the two sides of the same coin called the path to emancipation, liberation and salvation or Moksha.]

वीरासनं विशालाक्षं विद्युत्पुञ्जनिभाम्बरम्।
 किरीटहारकेयूरकौस्तुभादिभिरन्वितम् ॥५९॥

नूपुरैः कटकैर्भान्तं तथैव वनमालया।
 लक्ष्मणेन धनुर्द्वन्द्वकरेण परिसेवितम्॥६०॥
 एवं ध्यात्वा सदात्मानं रामं सर्वहृदि स्थितम्।
 भक्त्या परमया युक्तो मुच्यते नात्र संशयः॥६१॥

59-61. He (Sri Ram) is sitting in the 'Viraasan' posture¹, has very large eyes², his clothes resemble the splendour, brilliance and radiance of a 'creeper-of-light' (a reference to the streak of lightening in the dark clouds in the sky)³, he is adorned by a tiara⁴, a necklace⁵, armlets⁶ and a Kaustav Mani⁷ (a jewel worn by Lord Vishnu) and other ornaments. He looks stupendously magnificent and beautiful (59) wearing anklets⁸, ear pins or nose pins⁹ and a Vanmala¹⁰ (a garland worn by Vishnu, generally made of marigold), who is served by Laxman holding two bows¹¹ (one belonging to him and the other kept ready for Sri Ram) (60), and who resides in the heart of all the creatures as their 'true self or Atma'¹². If you (Ravana) meditate upon this view or vision of Sri Ram (as described in verse nos. 46-61) with full devotion, dedication, conviction, faith and belief¹³, there is no doubt that you will get emancipation and salvation¹⁴ (61). [Verse nos. 56-61 tell us about meditating on the Sagun form of the Lord.]

1. वीरासनं 2. विशालाक्षं 3. विद्युत्पुञ्जनिभाम्बरम् 4. किरीट 5. हार 6. केयूर 7. कौस्तुभ 8. नूपुरै 9. कटक
 10. वनमालया 11. लक्ष्मणेन धनुर्द्वन्द्व करेण 12. ध्यात्वा सदात्मानं रामं सर्वहृदि स्थितम् 13. परमया भक्त्या
 14. मुच्यते

[Note :- The reader should refer to Kishkindha Kand, Canto 4, verse nos. 11-40 where Sri Ram has described how to worship him.]

शृणु वै चरितं तस्य भक्तैर्नित्यमनन्यधीः।
 एवं चेत्कृतपूर्वाणि पापानि च महान्त्यपि।
 क्षणादेव विनश्यन्ति यथाग्नेस्तूलराशयः॥६२॥

62. [Kalmemi further says that if it is also not possible for Ravana, then he should do the following—] You must daily listen to his (Sri Ram's) holy, pure and divine stories¹ with concentration and a devotional attitude/inclination² from the mouth of ardent devotees³. By doing so, all your previous great sins will perish (be destroyed or eliminated)⁴ in a second just like a mound or bundle of cotton perishes in fire⁵ (62).

1. शृणु वै चरितं 2. मनन्य धीः 3. भक्तैर्नित्य 4. पापानि विनश्यन्ति 5. यथाग्नेस्तूलराशयः

[Note :- See Aranya Kand, Canto 16, verse nos. 21-28 in this context.]

भजस्व रामं परिपूर्णमेकं विहाय वैरं निजभक्तियुक्तः।
 हृदा सदा भावितभावरूपमनामरूपं पुरुषं पुराणम्॥६३॥

63. You must always worship and adore, have dedication and devotion, faith and firm conviction¹ for Sri Ram who is complete in all respects², and is the one of his kind (i.e., without a parallel or anyone to compare himself with³). You should forsake all animosity and ill-will⁴ with him, and instead involve yourself with self-inspired and sustained devotion for him⁵ who is without any name or form⁶ and is the Viraat Purush mentioned in the Purans⁷ (the all-pervading macrocosmic supreme Soul which is the manifestation of the

supreme truth called Brahm). You must always concentrate and meditate upon such a Lord in your heart⁸. The Lord can assume any form which is compatible and in consonant with the desires, pleasures and wishes of his devotees⁹ (i.e., the Lord assumes a form in which his devotee wishes to worship him) (63).

1. भजस्व 2. परिपूर्ण 3. एकं 4. वैरं 5. निजभक्तियुक्तः 6. मनामरूपं 7. पुरुषं पुराणम् 8. हृदा सदा 9. भावितभावरूप मनामरूपं

[Note :- Verse nos. 46-63 can be called the gospel of Kalnemi for the benefit of Ravana. From the above description as well as the gospels propounded by other non-humans—e.g., the vulture Jatayu, demon Kabandh, Kalnemi, Vibhishan, Shuk, Viradh, Kumbhakarn, Marich etc.—it is clear that in those days even non-humans were very wise, enlightened and chastened. They were great philosophers in right earnest even as the sages were amongst the humans.]

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Lanka Kand (Yuddha Kand) — Canto 7

Kalnemi's imposter and his death at the hands of Hanuman;
Laxman's revival; Ravana instigates Kumbhakarn into battle

श्रीमहादेव उवाच

कालनेमिवचः श्रुत्वा रावणोऽमृतसन्निभम्।

जज्वाल क्रोधताम्राक्षः सर्पिरद्विरिवाग्निमत्॥१॥

निहन्मि त्वां दुरात्मानं मच्छासनपराङ्मुखम्।

परैः किञ्चिद्गृहीत्वा त्वं भाषसे रामकिङ्करः॥२॥

1-2. Lord Shiva said—Oh Parvati! Hearing these words of Kalnemi which were actually equivalent to Amrit (the nectar of life and all-beneficial) for him, Ravana became fired with exasperation, indignation, wrath and anger¹, and his eyes became red² as if water had been sprinkled on Ghee (clarified butter) which has been heated on fire, resulting in the latter sputtering and sizzling³. [That is, Ravana became extremely annoyed, peeved and vehement, muttered and cursed, probably clenched his teeth and grinded them, shook and trembled with anger, and threatened Kalnemi with dire consequences.] (1). Ravana threatened, 'I shall kill you, oh you wicked one, for disobeying me⁴. It appears that you have taken something from (i.e., have been bribed by) my enemy⁵ that you speak as if you were a servant of Sri Ram⁶ (2).

1. जज्वाल क्रोधता 2. ताम्राक्षः 3. सर्पिरद्विरिवाग्निमत् 4. निहन्मि त्वां दुरात्मानं 5. किञ्चिद्गृहीता 6. रामकिङ्कर

कालनेमिरुवाचेदं रावणं देव किं क्रुधा।

न रोचते मे वचनं यदि गत्वा करोमि तत्॥३॥

इत्युक्त्वा प्रययौ शीघ्रं कालनेर्महासुरः।

नोदितो रावणेनैव हनूमद्विघ्नकारणात्॥४॥

3-4. Then Kalnemi said to Ravana, 'Oh Lord! Why do you become so angry? If you do not like what I have said, then I shall go and do as you tell me' (3). Saying this, the

great demon (र्महासुरः) Kalnemi went from there immediately to create hindrance/obstacle in Hanuman's work (path) at the behest of Ravana (4).

स गत्वा हिमवत्पार्श्वं तपोवनमकल्पयत्।
तत्र शिष्यैः परिवृतो मुनिवेषधरः खलः॥५॥
गच्छतो मार्गमासाद्य वायुसूनोर्महात्मनः।
ततो गत्वा ददर्शाथ हनूमानाश्रमं शुभम्॥६॥
चिन्तयामास मनसा श्रीमान्पवननन्दनः।
पुरा न दृष्टमेतन्मे मुनिमण्डलमुत्तमम्॥७॥

5-7. That imposter and wicked fellow went to the foothills of the Himalayas¹ and created an illusionary Tapovan² (i.e., a forest where hermits, ascetics and sages live to do penances and austerities) and seated himself disguised as a hermit surrounded by his disciples (5). That spot was directly on the path by which Hanuman was going (cruising) through the air. When he reached the site, he saw that beautiful and auspicious looking hermitage³ (6). The son of the wind-God (Hanuman) thought to himself, 'When I went by this way on the earlier occasion, I had not seen this magnificent group of hermits and their hermitage⁴ (7).

1. हिमवत्पार्श्वं 2. कल्पवत् तपोवन 3. आश्रमं शुभम् 4. मुनिमण्डल पुरा न दृष्टमेतन्मे

मार्गो विभ्रंशितो वा मे भ्रमो वा चित्तसम्भवः।
यद्विषयाश्रमपदं दृष्ट्वा मुनिमशेषतः॥८॥
पीत्वा जलं ततो यामि द्रोणाचलमनुत्तमम्।
इत्युक्त्वा प्रविवेशाथ सर्वतो योजनायतम्॥९॥
आश्रमं कदलीशालखर्जूरपनसादिभिः।
समावृतं पक्वफलैर्नर्मशाखैश्च पादपैः॥१०॥

8-10. Have I lost my way¹ or am I having some hallucination or optical illusion² in my mind. Well, let me go to that hermitage nevertheless and see (meet) those exalted sages (8), drink water³ and after that (having relaxed a bit and refreshed myself) I shall proceed to the Dronachal mountain which is the best among all the mountains⁴. Deciding thus, he went to that illusionary hermitage. It was spread in an area of 1 Yojan (roughly 8 miles) in all the directions⁵ (i.e., it had a radius of 8 miles) (9). It was full of fruit trees such as plantain, date palm and jackfruit⁶ etc. which were so laden with ripe fruits⁷ that their branches were bent⁸. Besides these trees, there were Sal trees⁹ also (10).

1. मार्गो विभ्रंशितो 2. भ्रमोवाचित्त सम्भवः 3. यद्विषयाश्रमपदं पीत्वा जलं 4. ततो यामि द्रोणाचलमनुत्तमम् 5. सर्वतो योजनायतम् 6. कदली, खर्जूर, पनसा 7. पक्वफलैः 8. नर्मशाखैः 9. शाल पादपैः

वैरभावविनिर्मुक्तं शुद्धं निर्मललक्षणम्।
तस्मिन्महाश्रमे रम्ये कालनेमिः स राक्षसः॥११॥
इन्द्रयोगं समास्थाय चकार शिवपूजनम्।
हनूमानभिवाद्याह गौरवेण महासुरम्॥१२॥

11-12. That pure and holy¹ looking hermitage was devoid of any hint of animosity, malice,

enmity or ill-will². Inside that great, pleasant hermitage³, the demon Kalnemi (11) was worshipping Lord Shiva invoking the great magical trick called 'Indra Yog or Indrajal'⁴ (literally witch craft or deception invoking Lord Shiva's Mantra. Here it means that he tried the trick of appearing to worship Shiva whereas there was no Shivalingam at the place. It was a pure deceptive trick used by him to impress upon Hanuman that he is a pure hearted and devout hermit and a devotee of Lord Shiva). Hanuman bowed before him in reverence with great respect as well as with a sense of honour, importance and pride⁵ (12).

1. शुद्ध, निर्मल 2. वैरभाव 3. महाश्रमे रम्ये 4. इन्द्रयोगं 5. गौरवेण

[Note :- The word गौरव also means stateliness, importance, prestige and majesty. So, by saying Hanuman felt important, honourable and proud, it is meant that Hanuman was doing the work of Sri Ram, and the latter had also worshipped Lord Shiva at Rameshwaram before departure for Lanka. So Hanuman was proud of the fact that Sri Ram had selected him to do all the odd jobs for him—such as riding on his shoulders, sending him on various errands, embracing him and blessing him etc. It was a prestigious job and an honour to become Sri Ram's personal messenger—everyone cannot have that privilege. That is the reason he felt गौरवाण or proud of himself.]

भगवन् रामदूतोऽहं हनुमान्नाम नामतः।
रामकार्येण महता क्षीराब्धिं गन्तुमूद्यतः॥१३॥
तृषा मां बाधते ब्रह्मनुदकं कुत्र विद्यते।
यथेच्छं पातुमिच्छामि कथ्यतां मे मुनीश्वर॥१४॥

13-14. He said, 'Oh the exalted one (literally, Lord¹)! I am a messenger of Sri Ram. My name is Hanuman and I am going to the 'Kshir Sagar' on some great work of Sri Ram² (13). Oh Brahmin! I am very thirsty and wish to drink a lot of water³. Oh the great sage⁴! Please tell me the place where there is water here⁵?' (14).

1. भगवन् 2. रामकार्येण महता क्षीराब्धिं गन्तु 3. यथेच्छं पातुमिच्छामि 4. मुनीश्वर 5. कथ्यतां कुत्र विद्यते

तच्छ्रुत्वा मारुतेर्वाक्यं कालनेमिस्तमब्रवीत्।
कमण्डलुगतं तोयं मम त्वं पातुमर्हसि॥१५॥
भुङ्क्ष्व चेमानि पक्वानि फलानि तदनन्तरम्।
निवसस्व सुखेनात्र निद्रामेहि त्वरास्तु मा॥१६॥

15-16. Hearing these words of Maruti (Hanuman), Kalnemi replied, 'You can drink the water of my Kamandalu (a pot of water carried by hermits. It is generally made from dried, hollowed out, round pumpkin) (15). Quench your hunger by eating the ripe fruits here, then sleep a while and take some rest. Do not be in such a hurry (त्वरास्तु मा) (16).

भूतं भव्यं भविष्यं च जानामि तपसा स्वयम्।
उत्थितो लक्ष्मणः सर्वे वानरारामवीक्षिताः॥१७॥
तच्छ्रुत्वा हनुमानाह कमण्डलुजलेन मे।
न शाम्यत्यधिका तृष्णा ततोदर्शय मे जलम्॥१८॥

17-18. On the strength of my severe penances and austerities¹ (Tapa), I know all about

the past, the present and the future². Presently, Laxman and other monkeys have become conscious and have got up³ (i.e., they have regained their consciousness and have been revived back to life) when Sri Ram saw them or glanced at them with his divine, life giving, miraculous glance⁴ (17). Hearing this, Hanuman said, 'I have a great thirst. It cannot be quenched by the little water of the Kamandalu. So, show me a pond or a large body of water⁵ (18).

1. तपसा 2. जानामि भूतं भव्यं भविष्यं 3. उत्थितो लक्ष्मणः सर्वे वानरा 4. रामवीक्षितः 5. ततोदर्शय मे जलम्

[Note :- Kalnemi said a lie in order to impress upon Hanuman that there was no need to hurry and worry when he said that he knew all about the past, present and future, and that Laxman and other monkeys were revived by Sri Ram's positive, benevolent glance. Hanuman knew it very well that it was not the case. Further, Kalnemi advised him to take it easy and relax by sleeping, eating, bathing etc. so that the specific time slot within which Laxman was to be revived elapsed. Also, Kalnemi might have planned to kill Hanuman while he was asleep.]

तथेत्याज्ञापयामास बटुं मायाविकल्पितम्।

बटो दर्शय विस्तीर्णं वायुसूनोर्जलाशयम्॥१९॥

निमील्य चाक्षिणी तोयं पीत्वा गच्छ ममान्तिकम्।

उपदेक्ष्यामि ते मन्त्रं येन द्रक्ष्यसि चौषधीः॥२०॥

19-20. Saying 'all right', he ordered an illusive or mirage-like deceitful Brahmachari¹ (a celibate Brahmin who is a student of a hermit) who was created by Kalnemi by using his illusionary powers², 'Oh Brahmachari! Show the son of the wind-God³ that large pond or lake⁴ (19). Turning to Hanuman he said, 'Close your eyes⁵ while you drink water and then come to me immediately. I shall teach you a divine Mantra⁶ (a magical group of words; in modern parlance, a formulae) by the help of which you will be able to see (recognise) the medicine (herb)⁷ (20).

1. वटुं 2. माया विकल्पितम् 3. वायुसूनो 4. जलाशयम् 5. निमील्य चाक्षिणी 6. मन्त्रं 7. येन द्रक्ष्यसि चौषधीः

तथेति दर्शितं शीघ्रं बटुना सलिलाशयम्।

प्रविश्य हनुमांस्तोयमपिबन्मीलितेक्षणः॥२१॥

ततश्चागत्य मकरी महामाया महाकपिम्।

अग्रसत्तं महावेगान्मारुतिं घोररूपिणी॥२२॥

21-22. Then the Brahmin said 'all right' and showed the body of water¹ to him immediately. Hanuman entered it and began drinking water with closed eyes (as advised by Kalnemi) (21). Just at that instant, a huge she-alligator² named Makari, who was formidable and horrible in shape and size³ and was very illusive, deceitful and full of dirty tricks⁴, came quickly to gobble up⁵ the great monkey Maruti⁶ (thinking that Hanuman was foolish and gullible enough and could be easily trapped by her tricks) (22).

1. सलिलाशया 2. मकरी 3. घोररूपिणी 4. महामाया 5. अग्रसत्तं 6. महाकपि मारुतिं

ततो ददर्श हनुमान् ग्रसन्तीं मकरिं रुषा।
 दारयामास हस्ताभ्यां वदनं सा ममार ह॥२३॥
 ततोऽन्तरिक्षे ददृशे दिव्यरूपधराङ्गना।
 धान्यमालीति विख्याता हनूमन्तमथाब्रवीत्॥२४॥

23-24. When Hanuman saw (i.e., found out) that the she-alligator (Makari) was swallowing him up, he was ferocious with anger and tore apart her mouth with his hands¹. As a result of this, she died instantly² (23). Just at that moment, a woman with a divine form³ was seen in the sky⁴. Her name was Dhanyamaliti⁵. She said to Hanuman (24)—

1. दास्यामास हस्ताभ्यां 2. वदनं सा ममार ह 3. दिव्यरूपधराङ्गना 4. अन्तरिक्ष 5. धान्यमालीति

त्वत्प्रसादादहं शापद्विमुक्तास्मि कपीश्वर।
 शप्ताहं मुनिना पूर्वमप्सरा कारणान्तरे॥२५॥
 आश्रमे यस्तु ते दृष्टः कालनेमिर्महासुरः।
 रावणप्रहितो मार्गे विघ्नं कर्तुं तवानघ॥२६॥

25-26. Oh the Lord of monkeys¹! By your grace, I have been liberated/freed from my curse. Previously, I was an Apsara (celestial damsels working in the court of the king of Gods, Indra)². Due to some reason, a sage had cursed me (by which I had become an alligator)³ (25). The person you have seen in the hermitage is a great demon called Kalnemi. Oh the sinless, pure and faultless one (i.e., Anagh)⁴! Ravana has sent him to cause obstacles/hindrances in your path⁵ (26).

1. कपीश्वर 2. मम्पसराः 3. शप्ताहं मुनिना 4. तवानघ 5. रावणप्रहितो मार्गे विघ्नं कर्तुं

मुनिवेषधरो नासौ मुनिर्विप्रविहिंसकः।
 जहि दुष्टं गच्छ शीघ्रं द्रोणाचलमनुत्तमम्॥२७॥
 गच्छाम्यहं ब्रह्मलोकं त्वत्स्पर्शोद्धतकल्मषा।
 इत्युक्त्वा सा ययौ स्वर्गं हनूमानप्यथाश्रमम्॥२८॥

27-28. That fellow who is disguised as a hermit is not a hermit at all; in fact, he is a killer of Brahmins and sages¹. You must kill this rascal quickly and then proceed to Dronachal which is the best amongst the mountains (27). I have become freed from sins and blemishes of all kinds by your touch² and am now going to the abode of Brahma³. Saying so, she went to the heaven⁴ and Hanuman also went back to the hermitage (28).

1. मुनि विप्रहिंसक 2. त्वत्स्पर्शोद्धतकल्मषा 3. ब्रह्मलोकं गच्छाम्यहं 4. स्वर्गं ययौ

आगतं तं समालोक्य कालनेमिरभाषत।
 किं विलम्बेन महता तव वानरसत्तम॥२९॥
 गृहाण मत्तो मन्त्रांस्त्वं देहि मे गुरुदक्षिणाम्।
 इत्युक्तो हनुमान्मुष्टिं दृढं बद्ध्वाह राक्षसम्॥३०॥

29-30. Seeing him come back, Kalnemi said, 'Oh the best among the monkeys¹! What will you gain by delaying any further? (29). Take the Mantra from me and give me my Guru Dakshina² (the offering of some gift to the teacher in return for the initiation cer-

emony by accepting the holy Mantra given by him; in modern terms, the teacher's fees)¹. When he said so, Hanuman clenched his fists tight³ and said to the demon (30)—

1. वानरसत्तम 2. गुरु दक्षिणाम् 3. हनुमान्मुष्टिं दृढं बद्धवाह

गृहाण दक्षिणामेतामित्युक्त्वा निजघान तम्।

विसृज्य मुनिवेषं स कालनेमिर्महासुरः॥३१॥

युयुधे वायुपुत्रेण नानामायाविधानतः।

महामायिकदूतोऽसौ हनुमान्मायिनां रिपुः॥३२॥

31-32. 'Take your fees first', and he hit (punched) him (Kalnemi) hard with his clenched fists. Instantly, the great demon abandoned his disguise of a hermit and assuming different illusive forms and using various tricks¹ he began to fight with the son of the wind-God² (Hanuman). But the latter was the messenger of the greatest of tricksters and magicians that Sri Ram is³, and he was an enemy⁴ of the lowly, inconsequential demons⁵. [So, how could Hanuman be affected by these wretched imposters and their dirty tricks?] (31-32).

1. नानामायाविधानतः 2. वायुपुत्रेण 3. महामायिक दूतो 4. रिपुः 5. हनुमान्मायिनां

जघान मुष्टिना शीर्ष्णिं भग्नमूर्धा ममार सः।

ततः क्षीरनिधिं गत्वा दृष्ट्वा द्रोणं महागिरिम्॥३३॥

अदृष्ट्वा चौषधीस्तत्र गिरिमुत्पाद्य सत्वरः।

गृहीत्वा वायुवेगेन गत्वा रामस्य सन्निधिम्॥३४॥

उवाच हनुमान् राममानीतोऽयं महागिरिः।

यद्युक्तं कुरु देवेश विलम्बो नात्र युज्यते॥३५॥

33-35. He (Hanuman) hit his head with a clenched fist which resulted in his death due to a cracked skull¹. Thence he reached the 'Kshir Sagar' and saw Mt. Dronachal (33). But he could not find (trace or recognise²) the required herbal medicine. So he swiftly uprooted and lifted the mountain itself in his hands³ and took off with the speed of wind⁴ to where Sri Ram was (34). When he reached there, he said to Sri Ram, 'Oh the Lord of Gods⁵! I have brought you the great mountain. Now do whatever you think fit. It will not be proper to delay any further⁶' (35).

1. जघान मुष्टिना शीर्ष्णिं भग्नमूर्धा 2. अदृष्ट्वा चौषधीस्तत्र 3. गिरिमुत्पाद्य 4. वायुवेगेन 5. देवेश 6. विलम्बो नात्र युज्यते

[Note :- The episode of Bharat shooting down Hanuman while he was overflying Ayodhya as has been described by Tulsidas in his epic Ram Charit Manas in Lanka Kand, Doha 58-60, has been totally eliminated by Veda Vyas while writing this Ramayan.]

श्रुत्वा हनूमतो वाक्यं रामः सन्तुष्टमानसः।

गृहीत्वा चौषधीः शीघ्रं सुषेणेन महामतिः॥३६॥

चिकित्सां कारयामास लक्ष्मणाय महात्मने।

ततः सुप्तोत्थित इव बुद्ध्वा प्रोवाच लक्ष्मणः॥३७॥

36-37. Hearing these words of Hanuman, Sri Ram was very pleased¹. That wise one (Sri

Ram)² immediately picked (selected) the necessary medicine from that mountain and got the great soul Laxman³ treated by it through the wise and expert Sushen⁴. Then Laxman became conscious as if he had woken up from a dream⁵ (36-37).

1. सन्तुष्ट मानसः 2. महामतिः 3. लक्ष्मणाय महात्मने 4. गृहीत्वा चौषधीः शीघ्रं शुषेणेन चिकित्सां कारयामास
5. सुप्तोत्थित इव बुद्ध्वा प्रोवाच

[Note :- Again a diversion from Tulsidas' Ram Charit Manas and the popular belief that the selection of the medicine and its administration were both done by Sushen. (See Ram Charit Manas of Tulsidas, Lanka Kand, Doha 62, Chaupai no. 2). Here, it was Sri Ram who had selected the necessary drug and Sushen had only administered it to Laxman as a doctor's assistant in a clinic. Sri Ram did not wish to take the risk of letting Sushen do the selection—for, he might have got it all wrong and jeopardise Laxman's life.]

तिष्ठ तिष्ठ क्व गन्तासि हन्मीदानीं दशानन।
इति ब्रुवन्तमालोक्य मूर्ध्न्यवघ्नाय राघवः॥३८॥
मारुतिं प्राह वत्साद्य त्वत्प्रसादान्महाकपे।
निरामयं प्रपश्यामि लक्ष्मणं भ्रातरं मम॥३९॥

38-39. Then Laxman said (to Ravana), 'Oh the 10-headed one! Keep standing. Where will you escape now? I shall kill you right now¹'. Hearing him say so, Raghav (Sri Ram) smelt the head of Laxman (as a gesture of affection and happiness)² (38) and said to Maruti (Hanuman), 'Oh son³! Oh great monkey⁴! It is because of your mercy, kindness and grace⁵ that I have been able to see my brother Laxman healthy and alive today⁶' (39).

1. क्व गन्तासि हन्मीदानीं 2. मूर्ध्न्यवघ्नाय 3. वत्सा 4. महाकपे 5. त्वत्प्रसादा 6. निरामयं प्रपश्यामि लक्ष्मणं भ्रातरं

इत्युक्त्वा वानरैः सार्धं सुग्रीवेण समन्वितः।
विभीषणमतेनेव युद्धाय समवस्थितः॥४०॥
पाषाणैः पादपैश्चैव पर्वताग्रैश्च वानराः।
युद्धायाभिमुखा भूत्वा ययुः सर्वे युयुत्सवः॥४१॥

40-41. Having said so, he began preparations for the war with the assistance of Sugriv, Vibhishan and other monkeys (40). Then the monkeys, who were very eager for battle¹, started off for the battle field armed with rocks, trees and summit of mountains (i.e., large boulders)² etc. (41).

1. ययुः सर्वे युयुत्सवः 2. पाषाण, पादपै, पर्वताग्रै

रावणो विव्यथे रामबाणैर्विद्धो महासुरः।
मातङ्ग इव सिंहेन गरुडेनेव पन्नगः॥४२॥
अभिभूतोऽगमद्राजा राघवेण महात्मना।
सिंहासने समाविश्य राक्षसानिदमब्रवीत्॥४३॥

42-43. On the other hand, the great demon Ravana had become extremely tormented, agitated, vexed and confounded by being hit and wounded by Sri Ram's arrows just like an elephant becomes at the hands of a lion¹ or a snake by an eagle or heron². [A lion

attacks and deeply wounds an elephant though the latter is larger in size; similarly, the eagle or heron swoops down on a serpent and kills it instantly.] (42). The demon king³ was defeated at the hands of the great Raghav⁴ (Sri Ram) and went to Lanka for the time being. He sat on his throne and said to the demons (surrounding him) (43)—

1. मातङ्ग इव सिंहेन 2. गरुडेनेव पन्नगः 3. ऽगमद्राजा 4. महात्मना राघवेण

मानुषेणैव मे मृत्युमाह पूर्वं पितामहः।
मानुषो हि न मां हन्तुं शक्तोऽसि भुवि कश्चन॥४४॥
ततो नारायणः साक्षान्मानुषोऽभून्न संशयः।
रामो दाशरथिर्भूत्वा मां हन्तुं समुपस्थितः॥४५॥

44-45. 'In an ancient time, the grandfather Brahma had forecast my death at the hands of a human¹, but there is no man in this world who can ever kill me (44). Hence, there is no doubt that Lord Narayan (Vishnu) himself has manifested as a human in the form of Sri Ram, the son of Dasrath, and has come here to kill me² (45).

1. मानुषेणैव मे मृत्युमाह पूर्वं पितामहः 2. ततो नारायणः साक्षान्मानुषोऽभून्न संशयः रामो मां हन्तुं समुपस्थितः

अनरण्येन यत्पूर्वं शप्तोऽहं राक्षसेश्वर।
उत्पत्स्यते च मद्दंशे परमात्मा सनातनः॥४६॥
तेन त्वं पुत्रपुत्रैश्च बान्धवैश्च समन्वितः।
हनिष्यसे न सन्देह इत्युक्त्वा मां दिवं गतः॥४७॥
स एव रामः संजातो मदर्थे मां हनिष्यति।
कुम्भकर्णस्तु मूढात्मा सदा निद्रावशं गतः॥४८॥

46-48. In some previous time, Anaranya¹ had cursed me, saying 'Oh king of demons! The truthful and eternal supreme being, Lord God² will incarnate (reveal) himself in my clan (46) and you will be killed at his hands³ without doubt along with your sons, grandsons, kiths and kins, compatriots and friends⁴. And having said so, he had gone to heaven (47). So, it is the same Sri Ram who has manifested himself for me and he will surely kill me. My brother Kumbhakarn is a very foolish and stupid fellow⁵. He is always under the influence of sleep (i.e., he is so clumsy that he always prefers to sleep and do nothing else)⁶ (48).

1. अनरण्य 2. परमात्मा सनातनः 3. उत्पत्स्यते च मद्दंशे हनिष्यसे न सन्देह 4. पुत्र, पौत्र, बान्धव 5. कुम्भकर्णस्तु मूढात्मा 6. सदा निद्रावशं गतः

तं विबोध्य महासत्त्वमानयन्तु ममान्तिकम्।
इत्युक्तास्ते महाकायास्तूर्णं गत्वा तु यत्नतः॥४९॥
विबोध्य कुम्भश्रवणं निन्यू रावणसन्निधिम्।
नमस्कृत्य स राजानमासनोपरि संस्थितः॥५०॥

49-50. You must go and wake him up, and then bring him here'. [To remove confusion, the reader must refer to verse no. 43 where Ravana was surrounded by other demons when he returned from the battle field. He is addressing those demons.] When he said so, the demons said 'all right' and the colossus (महाकाया) demons went immediately and made

diligent efforts to wake Kumbhakarn up from his deep slumber and then brought him to Ravana. There, he (Kumbhakarn) showed his respects to the king and sat down on his designated seat (50).

[Note :- Ravana had found an excuse to keep away from the battle field as is evident from verse nos. 46-48. He was terrified of Sri Ram. He had realised that his game was up, so to say. So, he started demurring and tried attrition tactics to wear Sri Ram and the monkey army down by sending Kumbhakarn and other demons one by one to the battle field, and himself waited for the last moment to strike hard at the war-weary enemy. It was a military strategy employed by him, but in vain.]

तमाह रावणो राजा भ्रातरं दीनया गिरा।
कुम्भकर्ण निबोध त्वं महत्कष्टमुपस्थितम्॥५१॥
रामेण निहताः शूराः पुत्राः पौत्राश्च बान्धवाः।
किं कर्तव्यमिदानीं मे मृत्युकाल उपस्थिते॥५२॥

51-52. Then king Ravana said most pitifully¹ to his brother, 'Oh Kumbhakarn! Listen (i.e., become aware of the fact that²) a great trouble has presented itself before us³ (51). Sri Ram has killed our great warriors, sons, grandsons, kiths and kins, relatives and compatriots as well as friends⁴. The time of my death appears to have come⁵. What should I do now? I am very perplexed and confused, and am unable to decide what to do. So advise me (52).

1. दीनया 2. निबोध 3. महत्कष्ट उपस्थितम् 4. निहता, शूराः, पुत्रा, पौत्रा, बान्धवा 5. मे मृत्युकाल उपस्थिते

एष दाशरथी रामः सुग्रीवसहितो बली।
समुद्रं सबलस्तीर्त्वा मूलं नः परिकृन्तति॥५३॥
ये राक्षसा मुख्यतमास्ते हता वानरैर्युधि।
वानराणां क्षयं युद्धे न पश्यामि कदाचन॥५४॥

53-54. This son of Dasrath, Sri Ram, along with the forces of Sugriv has crossed the ocean and has surrounded (besieged) us from all sides and are nibbling away (i.e., chopping or chiseling away) at our roots¹. [That is, we have been surrounded from all sides and Sri Ram is chipping away steadily at our defences and gradually weakening us. What appeared the other day as an impregnable fortress of Lanka has become most vulnerable to enemy attacks and subsequent conquest. Another point to note is that Ravana has become certain that his end was near.] (53). All our chief demons (i.e., commanders of the army etc.) have been killed at the hands of the monkeys², but we are not able to see any reduction in the numbers of the monkeys in the battle field³ (54).

1. मूलः न परिकृन्तति 2. ये राक्षसा मुख्यतमास्ते हता वानरैर्युधि 4. वानराणां क्षयं युद्धे न पश्यामि

नाशयस्व महाबाहो यदर्थं परिबोधितः।
भ्रातुरर्थे महासत्त्व कुरु कर्म सुदुष्करम्॥५५॥
श्रुत्वा तद्रावणेन्द्रस्य वचनं परिदेवितम्।
कुम्भकर्णो जहासोच्चैर्वचनं चेदमब्रवीत्॥५६॥

55-56. Oh the most valiant and valorous one¹! You must destroy them²—that is why I

have woken you up. Oh the great and brave warrior³! Do this impossible and difficult⁴ task for the sake of your brother' (55). Hearing these remorseful, gloomy and distressed⁵ words of the king Ravana⁶, Kumbhakarn burst out laughing derisively⁷. He said (56)—

1. महाबाहो 2. नाशयस्व 3. महासत्त्व 4. दुष्करम् 5. परिदेवितम् 6. रावणेन्द्र 7. जहासोच्चैर्वचनं

पुरा मन्त्रविचारे ते गदितं यन्मया नृप।
तदद्य त्वामुपगतं फलं पापस्य कर्मणः॥५७॥
पूर्वमेव मया प्रोक्तो रामो नारायणः परः।
सीता च योगमायेति बोधितोऽपि न बुध्यसे॥५८॥

57-58. 'Oh king! When you had consulted me earlier, I had told you (advised you) then also—the fruits of your past sins have indeed fructified today¹ (57). I had already told you (warned you, advised you and tried to enlighten you, wisen you up, teach you²) that Sri Ram is the supreme Narayan who is beyond everything³ and Sita is his Yog Maya⁴ (i.e., his cosmic energy or the delusionary powers of the maveric Lord), but unfortunately you don't seem to understand anything inspite of my trying my best to make you see reason or think rationally⁵ (58).

1. तदद्यत्वामुपगतं फलं पापस्य 2. पूर्वमेव मया प्रोक्तो 3. रामो नारायणः परः 4. योगमायेति च सीता
5. बोधितोऽपि न बुध्यसे

[Note :- Refer to Canto 2, verse no. 5 of this Kand when Ravana had asked his ministers for advise. At that time, Kumbhakarn had given sane advise to Ravana in verse nos. 14-18 but the latter didn't pay heed. Now, Kumbhakarn is referring to it.]

एकदाहं वने सानौ विशालायां स्थितो निशि।
दृष्टो मया मुनिः साक्षान्नारदो दिव्यदर्शनः॥५९॥
तमब्रुवं महाभाग कुतो गन्तासि मे वद।
इत्युक्तो नारदः प्राह देवानां मन्त्रणे स्थितः॥६०॥

59-60. One night I was sitting on a large rock in the forest. At that time I saw (had a divine vision of) the celestial sage Narad himself¹ (59). I said, 'Oh the most lucky and fortunate one! Tell my where are you going now?' when I had asked this, Narad replied, 'I was attending a most confidential meeting of the Gods² (60).

1. दिव्य दर्शन साक्षान्नारदो 2. मन्त्रणे देवानां

तत्रोत्पन्नमुदन्तं ते वक्ष्यामि शृणु तत्त्वतः।
युवाभ्यां पीडिता देवाः सर्वे विष्णुमुपागताः॥६१॥
ऊचुस्ते देवदेवेशं स्तुत्वा भक्त्या समाहिताः।
जहि रावणमक्षोभ्यं देव त्रैलोक्यकण्टकम्॥६२॥

61-62. Whatever transpired there, I shall tell you verbatim¹, listen. Being extremely tormented and vexed by you two brothers (Ravana and Kumbhakarn), all the Gods approached Lord Vishnu (to find out a way to end their predicament, consternation and tribulations) (61). They offered prayers to the most exalted supreme Lord of Gods² with immense devotion, concentration, submission and dedication³. They said, 'Oh Lord! This

fellow Ravana has created great miseries for us and we are feeling distressed, dismayed, remorseful, hopeless and hapless⁴. He (Ravana) has become a thorn for the 3 worlds (the Triloki—the celestial, terrestrial and subterranean world)⁵. Hence, do something to eliminate him soon (62).

1. तत्रोत्पन्न तन्वतः 2. ऊचुस्ते देवदेवेशं 3. भक्त्या समाहिताः 4. जहि रावणमक्षोभ्यं 5. त्रैलोक्यकण्टकम्

मानुषेण मृतिस्तस्य कल्पिता ब्रह्मणा पुरा।

अतस्त्वं मानुषो भूत्वा जहि रावणकण्टकम्॥६३॥

तथेत्याह महाविष्णुः सत्यसङ्कल्प ईश्वरः।

जातो रघुकुले देवो राम इत्यभिविश्रुतः॥६४॥

63-64. In an earlier time, the creator Brahma had destined¹ (literally, written, foretold, created, decided, visualised, prescribed and prophesised) his death at the hands of a human². So, you should become a human being and eliminate (destroy) this Ravana-like thorn' (63). Then the great Vishnu, who is steadfast and true to his words, vows and promises³ and is the supreme Lord of all⁴, assured them saying 'all right, so be it'⁵. Now the same Lord has revealed himself as an incarnation of Sri Ram in the clan of Raghu (64).

1. कल्पिता 2. मानुषेण मृति 3. सत्यसंकल्प 4. ईश्वरः 5. तथेत्याह

स हनिष्यति वः सर्वानित्युक्त्वा प्रययौ मुनिः।

अतो जानीहि रामं त्वं परं ब्रह्म सनातनम्॥६५॥

त्यज वैरं भजस्वाद्य मायामानुषविग्रहम्।

भजतो भक्तिभावेन प्रसीदति रघूत्तमः॥६६॥

65-66. He will kill/slay you all'. Saying this, the sage (Narad) went his way. Hence, you must recognise (i.e., realise, be aware of and wiser up to the fact) that Sri Ram is the eternal, truthful and supreme Brahm¹ (65), and abandon all confrontation, conflict, ill-will, animosity, enmity, opposition, hostility and belligerence etc.² with this image of the Lord³ who is in the form of an illusive, deceptive form of a man⁴. You must adore, worship and have devotion for him⁵ instead. The most exalted of the Raghus (Sri Ram) becomes pleased with those who worship and adore him⁶ with full devotion, reverence, faith, conviction, dedication and submission⁷ (66).

1. सनातनम् परं ब्रह्म 2. वैरं 3. विग्रह 4. मायामानुष 5. भजस्वाद्य 6. प्रसीदते भजतो 7. भक्तिभावेन

भक्तिर्जनित्री ज्ञानस्य भक्तिर्मोक्षप्रदायिनी।

भक्तिहीनेन यत्किञ्चित्कृतं सर्वमसत्समम्॥६७॥

अवताराः सुबहवो विष्णोर्लीलानुकारिणः।

तेषां सहस्रसदृशो रामो ज्ञानमयः शिवः॥६८॥

रामं भजन्ति निपुणा मनसा वचसानिशम्।

अनायासेन संसारं तीर्त्वा यान्ति हरेः पदम्॥६९॥

67-69. Bhakti (devotion, sincerity, dedication, conviction, faith, submission etc.) is the mother of 'Gyan' (enlightenment, chastening, wisdom and truthful knowledge of reality) and is the provider of emancipation and salvation¹. Whatever a person who is

devoid of devotion and sincerity² does results in futility (it is useless and worthless, and is in vain)³ (67). Lord Vishnu had many incarnations and all of them had done playful activities called Leela⁴ according to and compatible with that respective form. But this incarnation/manifestation of Sri Ram is an embodiment of enlightenment, wisdom and truthful knowledge⁵ and is nothing else but an image of ‘Shiva’⁶ (i.e., is the best, most truthful, beautiful, enlightened, chastened, sagacious, erudite and wise among all the creation) and is equivalent to thousands of such incarnations⁷ (68). Those who sincerely, most diligently and devotedly⁸ worship Sri Ram by their mind and heart as well as by their speech day and night⁹, are sure to cross this mundane, delusionary, entrapping world without any effort or taking any troubles¹⁰ and they go to the supreme abode of Sri Hari (Vishnu) i.e., they achieve the supreme stature of being one with the Lord¹¹ (which is referred to as ‘Moksha’) (69).

1. भक्तिर्जनित्री ज्ञानस्य भक्तिमोक्षप्रदायिनी 2. भक्तिहीन 3. यत्किञ्चत्कृतं सर्वमत्समम् 4. लीला 5. ज्ञानमयः 6. सदृशो शिवः 7. सहस्र सदृशो 8. निपुणः 9. मनसा वचसा सानिधम् 10. अनायास 11. हनेः पदम्

[Note to verse no. 68 :- Amongst all the incarnations of Lord Vishnu on this earth, the one in the form of Sri Ram is regarded as the best in all respects and parameters of righteousness, uprightness, knowledge, enlightenment, probity, propriety, stature, potent, majesty, auspiciousness, glory, renown and fame, forbearance, steadfastness of purpose etc. He is called a personification of Shiva because of his wisdom, renunciation, dispassion, detachment, enlightenment and also because he is most truthful, honest and steadfast in all the qualities associated with a noble soul. He is most beautiful and possess all the good, attractive and positive values and virtues that one can possibly ever hope to have or achieve as a man. Sri Ram has never deviated from his path of Dharma. Further, Shiva is called a Mahagyani—the most exalted, sagacious, erudite, knowledgeable, wise, enlightened, self-realised, chastened and an auspicious one amongst the renunciates, dispassionate and enlightened ones. Shiva is always engrossed in meditation and remains peaceful, tranquil, serene, unperturbed and eternally blissful. So, Sri Ram is called Shiva in all these aspects. He epitomises the best a man can ever expect to be—a perfect human being.]

ये राममेव सततं भुवि शुद्धसत्त्वा ध्यायन्ति तस्य चरितानि पठन्ति सन्तः।

मुक्तास्त एव भवभोगमहाहिपाशैः सीतापतेः पदमनन्तसुखं प्रयान्ति॥७०॥

70. Those saints who always concentrate, meditate upon and think of¹ Sri Ram in this bewildering, entrapping, delusionary, mundane world with a pure, uncorrupted and deceitless mind and intellect² and read only about his divine stories³—they are the ones who can free themselves from the fetters of this mundane, materialistic, delusionary world which is like a huge serpent⁴ (ready to devour them). As a result they attain eternally blissful lotus-like feet of Sri Ram, the Lord of Sita⁵ (70).

1. सन्तः सततं ध्यायन्ति 2. शुद्धसत्त्वा 3. पठन्ति चरितानि 4. मुक्तास्त भवभोगमहाहिपाशः 5. पदमनन्तसुखं सीतापते

[Note :- Verse nos. 57-70 can be called the gospel of Kumbhakarn.]

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Lanka Kand (Yuddha Kand) — Canto 8

Slaying of Kumbhakarn

श्रीमहादेव उवाच

कुम्भकर्णवचः श्रुत्वा भुक्कुटीविकटाननः।
 दशग्रीवो जगादेदमासनादुत्पतन्निव॥१॥
 त्वमानीतो न मे ज्ञानबोधनाय सुबुद्धिमान्।
 मया कृतं समीकृत्य युध्यस्व यदि रोचते॥२॥

1-2. Lord Shiva said—'Oh Parvati! Hearing the words of Kumbhakarn (Canto 7, verse nos. 57-70), the countenance and eyebrows¹ i.e., the facial expressions and demeanours of Ravana, the one with 10 necks², became very fierce and wrathful. He almost leapt up from his seat in disgust and anger, and said scornfully and sarcastically (1), 'I know you are very wise³, but I have not called you to preach me now⁴. If you like, you can regard my deeds as being correct and in order⁵, and enter the war on my behalf⁶ (2).

1. भुक्कुटी विकटाननः 2. दशग्रीवो 3. सुबुद्धिमान् 4. ज्ञानबोधनाय 5. मयाकृतं समीकृत्य 6. युध्यस्व यदि रोचते

नोचेद्गच्छ सुषुप्त्यर्थं निद्रा त्वां बाधतेऽधुना।
 रावणस्य वचः श्रुत्वा कुम्भकर्णो महाबलः॥३॥
 रुष्टोऽयमिति विज्ञाय तूर्णं युद्धाय निर्ययौ।
 स लङ्घयित्वा प्राकारं महापर्वतसन्निभः॥४॥
 निर्ययौ नगरात्तूर्णं भीषयन्हरिसैनिकान्।
 स ननाद महानादं समुद्रमभिनादयन्॥५॥

3-5. Otherwise go and sleep. You must be tormented by it!' Hearing these sarcastic and taunting remarks of Ravana, the brave Kumbhakarn (3) realised that he has become very angry, wrathful and annoyed¹, and so he (Kumbhakarn) set off for the battle front immediately. That huge-as-mountain and colossus figure² stepped across (4) the ramparts of the walled city³ and came out on the battle field. [He was so huge that he could not get through the exit gates of the city walls, they were too small for his large body. So, he just stepped across them in a giant, Gulliver-like step or leap.] He made a loud, thunderous and reverberating roar⁴ which scared the wits out of all the monkey army⁵. The ocean too rumbled and resounded with it⁶ (5).

1. रुष्टोऽयमिति 2. महापर्वतसन्निभः प्राकारं 3. लङ्घयित्वा निर्ययौ नगरात्तूर्णं 4. ननाद महानादं 5. भीषयन्हरिसैनिकान् 6. समुद्रमभिनादयन्

वानराङ्कालयामास बाहुभ्यां भक्षयन् रुषा।
 कुम्भकर्णं तदा दृष्ट्वा सपक्षमिव पर्वतम्॥६॥
 दुद्रुवुर्वानराः सर्वे कालान्तकमिवाखिलाः।
 भ्रमन्तं हरिवाहिन्यां मुद्गरेण महाबलम्॥७॥

6-7. Then, becoming fiercely angry, he started to destroy and annihilate the monkeys by catching hold of them by his hands and gobbling them wholesale¹. Kumbhakarn looked like a huge winged mountain² (6). [His body resembled the mountain while his arms

protruding from his body looked like the outstretched wings of a huge bird. The general appearance was of a huge dinosaur or some other forbidding, horrible and abominable creature.] All the monkeys began fleeing from there in haste just like all the creatures try to escape from the clutches of death-God Yam³. He roared, roamed, romped and rampaged⁴ amongst the forces of the monkeys⁵ with a very strong dumb-bell in hand⁶ as his only weapon (7).

1. वानरान्कालयामास बाहुभ्यां भक्षयन् 2. सपक्ष पर्वतम् 3. सर्वे कालान्तकमिवाखिलाः 4. भ्रमन्तं 5. हरिवाहिन्यां 6. मुद्गरेण

कालयन्तं हरीन्वेगाद्भक्षयन्तं समन्ततः।
चूर्णयन्तं मुद्गरेण पाणिपादैरनेकधा॥८॥
कुम्भकर्णं तदा दृष्ट्वा गदापाणिर्विभीषणः।
ननाम चरणं तस्य भ्रातुर्ज्येष्ठस्य बुद्धिमान्॥९॥

8-9. Everywhere he was killing the monkeys¹, swallowing them swiftly², and was crushing, grinding, pounding and thrashing them into pulp³ under his foot as well as by his fists⁴ (8). The most wise Vibhishan, who was holding a mace⁵, saw all this. He bowed at the feet of his elder brother (Kumbhakarn to pay his respects) (9).

1. कालयन्तं 2. वेगाद्भक्षयन्तं 3. चूर्णयन्तं 4. पाणी पादैर 5. गदा
विभीषणोऽहं भ्रातुर्मे दयां कुरु महामते।
रावणस्तु मया भ्रातर्बहुधा परिबोधितः॥१०॥
सीतां देहीति रामाय रामः साक्षाज्जनार्दनः।
न शृणोति च मां हन्तुं खड्गमुद्यम्य चोक्तवान्॥११॥
धिक्त्वा गच्छेति मां हत्वा पदा पापिभिरावृतः।
चतुर्भिर्मन्त्रिभिः सार्धं रामं शरणमागतः॥१२॥

10-12. Vibhishan said, 'Oh the wise one¹! I am your brother Vibhishan. Have mercy on me². Oh brother! I had tried repeatedly to tell and explain to Ravana (10) that he should give Sita back to Sri Ram because he is Janardan (Lord Vishnu) himself personified³. But he did not listen to me and instead he drew his sword to kill me⁴. He reproached me most scornfully, saying 'Shame to you⁵, get away from here⁶'. Surrounded by sinful, corrupted and pervert courtiers, he kicked me⁷. Then, accompanied by four ministers, I came to take shelter and refuge at the feet of Sri Ram⁸ (12).

1. महामते 2. मे दयां कुरु 3. साक्षाज्जनार्दनः 4. मां हन्तुं खड्गमुद्यम्य 5. धिक् त्वां 6. गच्छेति 7. हत्वा पदा 8. रामं शरणमागतः

तुच्छुत्वा कुम्भकर्णोऽपि ज्ञात्वा भ्रातरमागतम्।
समालिङ्ग्य च वत्स त्वं जीव रामपदाश्रयात्॥१३॥
कुलसंरक्षणार्थाय राक्षसानां हिताय च।
महाभागवतोऽसि त्वं पुरा मे नारदाच्छ्रुतम्॥१४॥

13-14. Hearing this and finding that his own brother Vibhishan has come, he embraced¹ him. Kumbhakarn said, 'Oh son! Live long²! You have taken the shelter/refuge of Sri

Ram's (holy, divine) feet (13), and this you have done with the intention of securing the safety of our clan³ as well as for the welfare of all the demons⁴. On some previous occasion, I had heard from sage Narad that you are a great devotee of the Lord⁵ (14).

1. समालिङ्गय 2. वत्स, जीव 3. कुलसंरक्षणार्थाय 4. राक्षसानां हिताय च 5. महाभागवत् त्वं

[Note :- Compare this with how Ravana had treated Vibhishan. This seemingly very innocuous gesture marks a stark difference between Ravana and Kumbhakarn. While the former's mind, intellect and discrimination was completely overshadowed by perverseness, evil, recklessness, pride, ego and ruthless belligerence, the latter, though being a demon himself, was more sober, prudent, courteous, wise and cultured in his demeanours and thoughts.]

गच्छ तात ममेदानीं दृश्यते न च किञ्चन।

मदीयो वा परो वापि मदमत्तविलोचनः।१५॥

इत्युक्तोऽश्रुमुखो भ्रातृश्रवणावभिवन्द्य सः।

रामपार्श्वमुपागत्य चिन्तापर उपस्थितः।१६॥

15-16. Oh dear¹! You must go away from my front now for my eyes are wild and intoxicated by wine². I cannot see (differentiate between) who is my own or who is opposed to me i.e., is my friend or foe³ (15). When his brother (Kumbhakarn) had said so, tears (of pity and sympathy, affection as well as remorse, regret and contrition at brotherly relations gone awry, dilemma, paradox, irony and predicaments of the situation which has made a loving brother his arch enemy, a situation over which none of the two had any control, and was aggravated by the fact that Kumbhakarn had showed love and endearment towards him) welled-up in Vibhishan's eyes. He bowed at his (Kumbhakarn's) feet and becoming overcome by worries and remorse⁴, he came back and stood before Sri Ram (16).

1. तात 2. मदमत्त विलोचनः 3. दृश्यते न मदीयो वा परो 4. चिन्तापर

[Note :- (i) To verse no. 15—The word मद might also mean haughtiness, pride, ego, dare devilry, bellicoseness, recklessness, a desire to crush and crumble all resistance and smash/defeat/trounce the enemy; anger, wrathfulness and vengeance as well as the misplaced conviction that he alone was sufficient to single-handedly decimate the enemy. The reader must note that Kumbhakarn had embarked on the battle without the support of any demon army. (ii) To verse no. 16—Vibhishan was worried चिन्तापर because he will now have to get Kumbhakarn killed although he had shown so much affection for him. It is a situation which is most damning and perplexing that Vibhishan faces. This filled him with extreme regret, contrition, remorse and dilemma. He was in a moral fix and most confounded. He regretted that he has to become a party to the cause of death of a loving brother.]

कुम्भकर्णोऽपि हस्ताभ्यां पदाभ्यां पेषयन्हरीन्।

चचार वानरीं सेनां कालयन् गन्धहस्तिवत्।१७॥

दृष्ट्वा तं राघवः क्रुद्धो वायव्यं शस्त्रमादरात्।

चिक्षेप कुम्भकर्णाय तेन चिच्छेद रक्षसः।१८॥

समुद्गरं दक्षहस्तं तेन घोरं ननाद सः।

स हस्तः पतितो भूमावनेकानर्दयन्कपीन्॥१९॥

17-19. Kumbhakarn roamed around the monkey army rampaging, romping, stumping, battering, thrashing and crushing them with his hands and feet¹ like he were a death-like wild, arrogant, intoxicated and crazy elephant² (17). Seeing him, Raghav (Sri Ram) became annoyed and angry³ and shot a special weapon called 'Vayavyastra'⁴ (literally a weapon which is shot by invoking the wind-God, or one which blows like and has the strength and thrust of a gale or tornado like wind). With the help of that weapon, he cut-off (sliced, severed)⁵ the right arm of the demon (18) which held the dumb-bell⁶. At this, he began shrieking violently⁷. His arm (which was cut-off) fell on the ground, crushing many monkeys⁸ in its wake (19).

1. हस्ता पादा पेषयन्हरीन् 2. कालयान् गन्ध हस्तिवत् 3. क्रुद्धो 4. वायव्यंशस्त्र 5. चिच्छेद 6. मुद्गरं दक्षहस्तं 7. घोरं ननाद 8. पतितो भूमावनेकानर्दयन्कपीन्

पर्यन्तमाश्रिताः सर्वे वानरा भयवेपिताः।

रामराक्षसयोर्युद्धं पश्यन्तः पर्यवस्थिताः॥२०॥

कुम्भकर्णश्छिन्नहस्तः शालमुद्यम्य वेगतः।

समरे राघवं हन्तुं दुद्राव तमथोऽच्छिनत्॥२१॥

20-21. [The following verses describe the duel between Sri Ram and Kumbhakarn—] Then all the monkeys who were scattered here and there in the battle field, stood aside astounded and terrified, and they watched the duel between Sri Ram and the demon (Kumbhakarn) (20). When his right hand was severed, Kumbhakarn took hold of a Sal tree¹ (in his left hand) and rushed towards Raghav (Sri Ram) to kill him in battle² (21).

1. शालमुद्यम्य 2. समरे राघवं हन्तुं

शालेन सहितं वामहस्तमैन्द्रेण राघवः।

छिन्नाबाहुमथायान्तं नर्दन्तं वीक्ष्य राघवः॥२२॥

द्वावर्धचन्द्रौ निशितावादायास्य पदद्वयम्।

चिच्छेद पतितौ पादौ लङ्काद्वारि महास्वनौ॥२३॥

22-23. But Raghav (Sri Ram) cut-off his left arm¹ holding the Sal Tree using a weapon called 'Indra's weapon'². In spite of having both his arms severed, he roared and shrieked³ and lunged towards Raghav (Sri Ram) (22). Seeing him rushing towards himself, Sri Ram mounted two arrows with half-moon like (crescent) tips⁴ and sliced off his two feet⁵. The two legs fell at the gate of Lanka with a tremendous thud⁶ (23).

1. वामहस्त 2. मैन्द्रेण 3. नर्दन्तं 4. द्वावर्धचन्द्रौ 5. पदद्वयम् चिच्छेद 6. पतितौ पादौ लङ्काद्वारि महास्वनौ

निकृत्तपाणिपादोऽपि कुम्भकर्णोऽतिभीषणः।

बडवामुखवद्वक्त्रं व्यादाय रघुनन्दनम्॥२४॥

अभिदुद्राव निनदत्राहुश्चन्द्रमसं यथा।

अपूरयच्छिताग्रैश्च सायकैस्तद्रघूतमः॥२५॥

24-25. In spite of having his limbs (hands and legs) cut-off, the most ferocious and fierce¹

Kumbhakarn rushed towards Raghunandan (Sri Ram) with a mouth wide open like a wild mare², and shrieking and yelling wildly³ (24). He appeared like Rahu rushing towards the moon-God to gobble him up⁴. But the most exalted of the Raghus (Sri Ram) filled it (i.e., stuffed it) with very sharp arrows⁵ (25).

1. अतिभीषणः 2. वडवामुखवद्वक्त्रं 3. व्यादाय 4. अभिदुद्राव निनदन्नाहुश्चन्द्रमसं 5. अपूरयच्छिताग्रैश्च

शरपूरितवक्त्रोऽसौ चुक्रोशातिभयङ्करः।
अथ सूर्यप्रतीकाशमैन्द्रं शरमनुत्तमम्॥२६॥
वज्राशनिसमं रामश्चिक्षेपासुरमृत्यवे।
स तत्पर्वतसङ्काशं स्फुरत्कुण्डलदंष्ट्रकम्॥२७॥
चकर्त रक्षोऽधिपतेः शिरो वृत्तमिवाशनिः।
तच्छिरः पतितं लङ्काद्वारि कायो महोदधौ॥२८॥

26-28. When his mouth was stuffed with arrows, the most ferocious and fierce demon began yelling and shrieking wildly¹. Then Sri Ram mounted the Indra's arrow² which was considered the best amongst them all³ and which was dazzling and splendorous as the sun⁴ (26). That arrow was sturdy, infallible, invincible, hard and strong as the Bajra⁵ (the weapon of Indra). Sri Ram shot it at the demon to finally kill him. That arrow went through his head—which was like a huge mountain⁶, had large ear-rings⁷ and whose jaws (literally, the row of teeth)⁸ were glittering—even as the Bajra of Indra had cut-off the head of the demon Vrittasur⁹. His head fell at the gates of Lanka¹⁰ while the torso fell in the ocean¹¹ (28).

1. चुक्रोशाति भयंकर 2. मैन्द्र 3. शरमनुत्तमम् 4. सूर्य प्रतीकाश 5. वज्राशनिशम् 6. पर्वत संकाशम् 7. कुण्डल 8. दंष्ट्र 9. वृत्तमिवशनिः 10. तच्छिरः पतितं लङ्काद्वारि 11. कायो महोदधौ

शिरोऽस्य रोधयद्द्वारं कायो नक्राद्यचूर्णयत्।
ततो देवाः सऋषयो गन्धर्वाः पन्नगाः खगाः॥२९॥
सिद्धा यक्षा गुह्यकाश्च अप्सरोभिश्च राघवम्।
ईडिरे कुसुमासारैर्वर्षन्तश्चाभिनन्दिताः॥३०॥

29-30. That head blocked the gate of Lanka¹ while the torso crushed numerous ocean dwelling marine creatures and blocked the whirlpools present in it². Seeing the death of Kumbhakarn, the Gods along with the sages and hermits as well as Gandharvas (celestial musicians), subterranean serpents, birds (29), Siddhas (mystics), Yakshas (a type of demi-Gods), and cave dwellers along with Apsaras (celestial damsels or courtesans of Indra's court) etc.³ became extremely pleased and happy. They showered flowers⁴ over Raghav, sang his glories and said prayers in his honour⁵ (30).

1. शिरोऽस्य रोधयद्द्वारं 2. कायो नक्राद्यचूर्णयत् 3. देवाः सऋषयो गन्धर्वाः पन्नगाः खगाः सिद्धा यक्षा गुह्यकाश्च अप्सरोभिश्च 4. कुसुमासारैर्वर्षन्तश्च 5. अभिनन्दिताः

[Note :- Verse nos. 18-29 describe how Kumbhakarn was killed. It was one-to-one duel. No army accompanied the demon while for the moment even the monkeys had stood aside to watch the awe inspiring spectacle of the Ram-Kumbhakarn war.]

आजगाम तदा रामं द्रष्टुं देवमुनीश्वरः।
 नारदो गगनात्तूर्णं स्वभासा भासयन्दिशः॥३१॥
 राममिन्दीवरश्याममुदाराङ्गं धनुर्धरम्।
 ईषत्ताम्रविशालाक्षमैन्द्रास्त्राञ्चितबाहुकम् ॥३२॥
 दयार्द्रदृष्ट्या पश्यन्तं वानराञ्छरपीडितान्।
 दृष्ट्वा गद्गदया वाचा भक्त्या स्तोतुं प्रचक्रमे॥३३॥

31-33. Just at that time, the God's sage Narad, who illuminated all the directions with his glowing radiance¹, came to see (meet) Sri Ram through the path of the sky² (31). Sri Ram—who is dark complexioned (i.e., blue tinged complexion) like a blue lotus³, most beautiful⁴, holds a bow⁵, whose eyes are red-hued like copper and are large/broad⁶, whose arms are adorned by the special weapon called Indrastra⁷ (32)—was glancing mercifully, benevolently and compassionately⁸ towards the monkeys who were distressed, tormented and hurt because of being wounded by arrows⁹ in the ongoing war. Seeing Sri Ram in the above posture, Narad was overwhelmed with devotion and affection for the Lord, and he prayed to him with an emotionally choked voice¹⁰ (33).

1. देवमुनिश्वरः स्वभासा भासयन्दिशः 2. गगनात्तूर्णं 3. राममिन्दीवरश्याम 4. मुदाराङ्गं 5. धनुर्धरम् 6. ईषत्ताम्रविशालाक्ष 7. मैन्द्रास्त्राञ्चितबाहुकम् 8. दयार्द्रदृष्ट्या 9. वानराञ्छरपीडितान् 10. गद्गदया वाचा भक्त्या स्तोतुं

नारद उवाच

देवदेव जगन्नाथ परमात्मन् सनातन।
 नारायणाखिलाधार विश्वसाक्षिन्नमोऽस्तु ते॥३४॥
 विशुद्धज्ञानरूपोऽपि त्वं लोकानतिवञ्चयन्।
 मायया मनुजाकारः सुखदुःखादिमानिव॥३५॥

34-35. Narad said, 'Oh God of gods¹! Oh the Lord of the world²! Oh the supreme Soul³! Oh the eternal, truthful one⁴! Oh Narayan who is the support, succour, base, strength and essence of all⁵! Oh the witness of the whole universe⁶! I bow reverentially before you (34). You are an image/embodiment of pure knowledge and wisdom⁷, but inspite of that (i.e., though you are enlightened) you assume a human form by your delusionary (illusion creating) powers called Maya⁸ to trick (confuse) the world into believing that you are subject to such worldly emotions such as happiness and joy, misery and distress etc.⁹ like an ordinary human being¹⁰ (35).

1. देवदेव 2. जगन्नाथ 3. परमात्मन् 4. सनातन 5. नारायणाखिलाधार 6. विश्व साक्षिन् 7. विशुद्ध विज्ञानरूपो 8. मायया मनुजाकारः 9. सुःख दुःखादि 10. मानिव

त्वं मायया गुह्यमानः सर्वेषां हृदि संस्थितः।
 स्वयंज्योतिःस्वभावस्त्वं व्यक्त एवामलात्मनाम्॥३६॥
 उन्मीलयन् सृजस्येतन्नेत्रे राम जगत्त्रयम्।
 उपसंहियते सर्वं त्वया चक्षुर्निमीलनात्॥३७॥

36-37. Being veiled or covered (i.e., empowered) by your Maya you secretly and imper-

ceptibly¹ always reside in the heart of the creatures². By nature you are self illuminated³ and only those who have a pure, uncorrupted mind-intellect-heart apparatus⁴ can ever hope to come face to face with (i.e., experience) you. You present or reveal yourself⁵ only before such persons (36). Oh Sri Ram! Simply by opening your eyes, you can create the entire Triloki (the three worlds)⁶ while all of it is annihilated⁷ i.e., brought to an end by your closing your eyes⁸ (37).

1. त्वं मायया गुह्यमानः 2. सर्वेषां हृदि संस्थितः 3. स्वयं ज्योतिः 4. एवमलात्मनाम् 5. व्यक्त 6. उन्मीलयन् सृजस्येतन्नेत्रे जगत्त्रयम् 7. उपसंहियते सर्व 8. त्वया चक्षुर्निमीलनात्

यस्मिन्सर्वमिदं भाति यतश्चैतच्चराचरम्।

यस्मान्न किञ्चिल्लोकेऽस्मिन्स्तस्मै ते ब्रह्मणे नमः॥३८॥

प्रकृतिं पुरुषं कालं व्यक्ताव्यक्तस्वरूपिणम्।

यं जानन्ति मुनिश्रेष्ठास्तस्मै रामाय ते नमः॥३९॥

38-39. You are the supreme Brahm¹ in whom the whole animate as well as inanimate world is reflected², who is the cause of its creation³ and there is nothing in this world excluding you⁴. I bow reverentially before you (38). The most exalted sages, hermits and wise ones call you 'Nature'⁵, Purush⁶, Kaal⁷ and an image of one who is formless, indescribable and invisible⁸ as well is formed, verifiable and visible⁹ at the same time. Oh Sri Ram, I reverentially bow before you (39).

1. ब्रह्मणे 2. भाति यतश्चैतच्चराचरम् 3. यस्मिन् 4. किञ्चिलोकेऽस्मिन् स्तस्मै 5. प्रकृतिं 6. पुरुषं 7. कालं 8. अव्यक्त 9. व्यक्त

[Note :- The word पुरुष Purush refers to the macrocosmic gross body or the Viraat Purush; it also means the male aspect of creation.]

विकाररहितं शुद्धं ज्ञानरूपं श्रुतिर्जगौ।

त्वां सर्वजगदाकारमूर्तिं चाप्याह सा श्रुतिः॥४०॥

विरोधो दृश्यते देव वैदिको वेदवादिनाम्।

निश्चयं नाधिगच्छन्ति त्वत्प्रसादं विना बुधाः॥४१॥

40-41. The Vedas¹ have proclaimed/described you as being without any shortcomings, blemishes or faults², as pure and uncorrupt³, and as an image/embodiment of true knowledge, wisdom and enlightenment⁴, and the same Vedas tell that you are an image of this whole creation (or conversely, this whole creation is only your manifestation or image)⁵ (40). Oh Lord! In this manner, those who doubt (or debate, or oppose) the veracity of Vedas⁶ see conflict in these words (or versions, descriptions, maxims, tenets or assertions) of the Vedas⁷. But, without your grace⁸ even the wise and knowledgeable ones⁹ cannot reach any conclusion or decision at all¹⁰ (41).

1. श्रुति 2. विकार रहितं 3. शुद्ध 4. ज्ञानरूपं 5. सर्वजगदाकार मूर्तिं 6. वेदवादिनाम् 7. विरोध दृश्यते 8. त्वत्प्रसादं 9. बुधः 10. निश्चयं नाधि

मायया क्रीडतो देव न विरोधो मनागपि।

रश्मिजालं रवेर्यद्वद्दृश्यते जलवद् भ्रमात्॥४२॥

भ्रान्तिज्ञानात्तथा राम त्वयि सर्वं प्रकल्प्यते।

मनसोऽविषयो देव रूपं ते निर्गुणं परम्॥४३॥

42-43. Oh Lord! You are acting using your illusive powers (like a maveric magician does)¹. Hence, there is no ambiguity, contradiction or opposition² in these words of the Vedas. Even as the rays of the sun³ create an illusion of water⁴ (here, a reference is made to the mirage seen on a hot day in the dessert) (42), this world is mistakenly and erroneously⁵ treated as being your image, or conversely, that you are an embodiment of the world⁶ (i.e., either that this world is your reflection or that the whole world is contained in you). Your actual formless, attributeless, supreme existence⁷ is a subject which is beyond the comprehension of the mind and intellect (i.e., they cannot understand, debate, discuss or contemplate about it)⁸ (43).

1. मायया क्रीडतो 2. विरोध 3. रश्मिजाल 4. भ्रमात् दृश्यते जलवद् 5. भ्रान्तिज्ञान 6. प्रकल्प्यते त्वयि 7. परम् निर्गुण 8. मनसो विषयो

कथं दृश्यं भवेद्देव दृश्याभावे भजेत्कथम्।

अतस्तवावतारेषु रूपाणि निपुणा भुवि॥४४॥

भजन्ति बुद्धिसम्पन्नास्तरन्त्येव भवार्णवम्।

कामक्रोधदयस्तत्र बहवः परिपन्थिनः॥४५॥

44-45. Oh Lord! How can 'that' (Nirgun aspect of God) be visible to any one¹? And since it (Brahm) is not visible, how can one worship, adore or have devotion for it²? Therefore, wise and expert persons³ worship, adore, dedicate themselves to and have devotion for your Sagun form⁴ that you have adopted during your incarnation on this earth⁵ (44). By being infused with enlightenment, knowledge of reality and wisdom in this easy way⁶, they are able to cross over this mundane ocean-like world⁷. There are many obstacles/hindrances in this path, such as various agitations of the mind leading to anger/wrath/vengeance⁸, lust/desire/infatuation/avarice/wistfulness⁹ etc. (45).

1. कथं दृश्यं 2. दृश्याभावे भजेत्कथम् 3. निपुणा 4. भजन्ति रूपाणि 5. अवतार भुवि 6. बुद्धिसम्पन्ना 7. स्तरन्त्येव भवार्णवम् 8. क्रोध 9. काम

भीषयन्ति सदा चेतो मार्जारा मूषकं यथा।

त्वन्नाम स्मरतां नित्यं त्वद्रूपमपि मानसे॥४६॥

त्वत्पूजानिरतानां ते कथामृतपरात्मनाम्।

त्वद्भक्तसङ्गिनां राम संसारो गोष्पदायते॥४७॥

46-47. These obstacles constantly and severely agitate and torment¹ the mind and intellect² just like a cat terrifies the mouse³. By constantly remembering your name⁴, meditating upon your divine form in the heart⁵ (46), involving oneself in worshipping and adoring you sincerely and industriously⁶, hearing the nectar-like divine stories of the Supreme Being or supreme Lord⁷ and having communion/interaction with your devotees and followers⁸—oh Sri Ram (by adopting any of these methods) such a person finds this mundane world, which is otherwise as vast and uncrossable as an ocean, to be as small and easily

crossable as a cow's hooves⁹. (47).

1. भीषयन्ति 2. चेतो 3. मार्जारा मूषकं 4. त्वन्नाम स्मरतां 5. त्वद्रूपमपि 6. त्वपूजानिरतानां 7. कथामृत परान्मनाम
8. त्वद्भक्त संगिनां 9. संसारो गोष्पदायते

[Note :- The hollow or shallow groove made in the mud or earth due to the pressure of a cow's hoof of is a very small area and depth of scoop-out. It can contain very small amount of water and is tiny in size. A man can easily step across it without any effort. So by adopting any one of the methods prescribed above, a person can get over this huge ocean-like world as easily as if he were crossing the water collected in that hollowed out earth made from a cow's hoof.]

अतस्ते सगुणं रूपं ध्यात्वाहं सर्वदा हृदि।

मुक्तश्चरामि लोकेषु पूज्योऽहं सर्वदैवतैः॥४८॥

राम त्वया महत्कार्यं कृतं देवहितेच्छया।

कुम्भकर्णवधेनाद्य भूभारोऽयं गतः प्रभो॥४९॥

48-49. That is why, I always concentrate, remember and meditate upon your Sagun form (as Sri Ram, the incarnation) in my heart¹, and being thereby liberated as a consequence of doing so from this delusionary, mundane, artificial, entrapping world of life and death², I roam about in all the worlds and am also honoured, respected and worshipped by all the Gods³ (48). Oh Sri Ram! You have done a great deed with the intention of doing good of the Gods⁴. Oh Lord! By the slaying of Kumbhakarn, quite a lot of the burden of the earth has been removed⁵ (49).

1. सगुणं रूपं ध्यात्वाहं 2. मुक्तश्चरामि 3. पूज्योऽहं सर्वदैवतैः 4. महत्कार्यं कृतं देवहितेच्छया 5. भूभार गतः

श्वो हनिष्यति सौमित्रिरिन्द्रजेतारमाहवे।

हनिष्यसेऽथ राम त्वं परश्वो दशकन्धरम्॥५०॥

पश्यामि सर्वं देवेश सिद्धैः सह नभोगतः।

अनुगृह्णीष्व मां देव गमिष्यामि सुरालयम्॥५१॥

इत्युक्त्वा राममामन्त्र्य नारदो भगवानृषिः।

ययौ देवैः पूज्यमानो ब्रह्मलोकमकल्मषम्॥५२॥

50-52. Tomorrow the son of Sumitra (Laxman) will kill Indrajeet (Meghnad)¹ while you, oh Sri Ram, will slay the 10-headed one (Ravana)² day after tomorrow³ (50). Oh Lord of the Gods! I shall station myself along with other Siddhas (mystics, experts)⁴ in the sky and watch the entire proceedings from there⁵. Oh Lord! Have your grace upon me⁶. Now I take your leave and am going to the heavens⁷ (literally, the abode of Gods)' (51). Saying this, the great sage Narad obtained the permission of Sri Ram and being honoured and worshipped by the Gods, he went to the sinless and faultless, pure and uncorrupt abode of Brahma⁸ (52).

1. रिन्द्रजेतार 2. दशकन्धर 3. परश्वो 4. सिद्धैः 5. नभोगतः पश्यामि 6. अनुगृह्णीष्व 7. सुरालयम्
8. ब्रह्मलोक मकल्मषम्

[Note :- (i) Verse nos. 34-52 can be called the gospel of Narad. (ii) The verse no.

50 very clearly shows that the 3 chief demons—Kumbhakarn, Meghnad and Ravana—were killed on three successive days. Given the fact that Canto 5 deals with the 1st day, Canto 6 with 2nd day and Canto 8 with the 3rd day of the war (Kumbhakarn's death), it is apparent that the entire war lasted for $3+2 = 5$ days appx. Or, at the most 7 days. The revival of the monkey army in Canto 5 was not on the 1st day but in early morning of the 2nd day for reasons described herein below. Laxman was wounded on the 2nd day, revived early 3rd day morning and Kumbhakarn plunges into battle on the 3rd day itself as in Canto 8. Then the next two days were spent in killing Meghnad and Ravana respectively. Therefore, total no. of days = $3+2 = 5$ days. If we regard that the monkey army was revived in the noon on the 1st day itself (Canto 5, verse nos. 72-74), then as a natural sequence of events indicate, Laxman was wounded during the pre-dusk hours of the 1st day itself (Canto 6, verse nos. 8-9), thereby reducing the total no. of days by one day. But this seems untenable because the herbs on the Dronachal mountain were effective only during the early morning (pre-dawn) hours of the night. So the revival of the monkeys in Canto 5, verse nos. 71-74 must have taken place in the early morning hours, before sun rise, of the 2nd day of battle. So the figure of 5-6 days seems most nearest to the actual no. of days the war might have been fought. The only variation might be the conjecture that Hanuman was sent to bring the herb by Sri Ram for the revival of the monkeys on the 2nd day and not on the 1st day of war. If this is the case, then the total number of days extend by one, totaling to $5+1 = 6$ days. Please also see Canto 9, verse no. 57.]

भ्रातरं निहतं श्रुत्वा कुम्भकर्ण महाबलम्।

रावणः शोकसन्तप्तो रामेणाक्लिष्टकर्मणा॥५३॥

मूर्च्छितः पतितो भूमावुत्थाय विललाप ह।

पितृव्यं निहतं श्रुत्वा पितरं चातिविह्वलम्॥५४॥

इन्द्रजित्प्राह शोकार्तं त्यज शोकं महामते।

मयि जीवति राजेन्द्र मेघनादे महाबले॥५५॥

दुःखस्यावसरः कुत्र देवान्तक महामते।

व्येतु ते दुःखमखिलं स्वस्थो भव महीपते॥५६॥

53-56. Hearing that his brother, the most valiant and valorous Kumbhakarn, had died at the hands of Sri Ram who does (or is capable of doing) the most daunting and difficult of tasks¹, Ravana became overwhelmed with grief and sorrows² (53). He was so shocked that he fainted and fell on the ground³, and when he regained consciousness, he wailed and mournfully lamented (for his brother)⁴. Hearing that his uncle⁵ was killed and his father⁶ was overcome by grief (54), Indrajeet (Meghnad) said to his grieving and mourning⁷ father, 'Oh the great one⁸! Give up regretting and lamenting in this way⁹! Oh king of kings¹⁰! When I, the most valiant and valorous¹¹ Meghnad is still alive (55), where is the cause for regrets, hopelessness, lamentations, worries, sorrows, distress, despair and

dejections¹²? Oh the most wise¹³ one who is the terminator of Gods¹⁴ as well as is the Lord of the earth¹⁵! Give up such despairings as well as sorrows and lamentations, and be at peace and become calm¹⁶ (56).

1. क्लिष्ट कर्मणा 2. शोकसन्तप्तो 3. मूर्च्छितः पतितो भूमावुत्थाय 4. विललाप 5. पितृव्यं 6. पितरं 7. शोकार्तं 8. महामते 9. त्यज शोकं 10. राजेन्द्र 11. महाबले 12. दुःखस्य वसरः 13. महामते 14. देवान्तक 15. महिपते 16. स्वस्थो भव

सर्वं समीकरिष्यामि हनिष्यामि च वै रिपून्।

गत्वा निकुम्भिलां सद्यस्तर्पयित्वा हुताशनम्॥५७॥

लब्ध्वा रथादिकं तस्मादजेयोऽहं भवाम्यरेः।

इत्युक्त्वा त्वरितं गत्वा निर्दिष्टं हवनस्थलम्॥५८॥

57-58. I shall set everything in order soon; I shall surely kill the enemy. Presently, I am going to a cave called Nikumbhila¹. There I shall perform a fire sacrifice to please the fire-God² (57) and obtain a chariot etc.³. This will make me invincible for the enemy⁴. Saying this, he went to the designated place for the fire sacrifice⁵ (58).

1. निकुम्भिलाम् 2. सद्यस्तर्पयित्वा हुताशनम् 3. रथादिकं 4. अजेयो भवाम्यरे 5. निर्दिष्टं हवनस्थलम्

रक्तमाल्याम्बरधरो रक्तगन्धानुलेपनः।

निकुम्भिलास्थले मौनी हवनायोपचक्रमे॥५९॥

विभीषणोऽथ तच्छ्रुत्वा मेघनादस्य चेष्टितम्।

प्राह रामाय सकलं होमारम्भं दुरात्मनः॥६०॥

59-60. At that place of a goddess called Nikumbhila, he put on a blood-coloured red cloth¹, wore a similar red-coloured garland and smeared a paste of sandalwood kneaded with blood² on his body. Then he started to perform the fire sacrifice to appease her (i.e., goddess Nikumbhila) (59). When Vibhishan came to know about all this, he informed Sri Ram about the start of the fire sacrifice by the rascal and evil fellow³ (60).

1. रक्तमाल्याम्बरधरो 2. रक्तगन्धानुलेपनः 3. होमारम्भं दुरात्मनः

[Note :- See also Canto 10, verse nos. 7-13 and its footnote.]

समाप्यते चेद्धोमोऽयं मेघनादस्य दुर्मतेः।

तदाजेयो भवेद्राम मेघनादः सुरासुरैः॥६१॥

अतः शीघ्रं लक्ष्मणेन घातयिष्यामि रावणिम्।

आज्ञापय मया सार्धं लक्ष्मणं बलिनां वरम्।

हनिष्यति न सन्देहो मेघनादं तवानुजः॥६२॥

61-62. Vibhishan said, 'If the fire sacrifice of this wicked, evil and pervert Meghnad¹ is completed without creating any hindrance, then he cannot be conquered² either by the Gods or by the non-Gods³ (61). Hence, I shall get this son of Ravana killed soon by Laxman⁴. Order Laxman, who is the best among the brave and strong warriors⁵ to accompany me (to the site of the fire sacrifice). There is no doubt that your younger brother (Laxman) shall surely kill Meghnad⁶' (62).

1. मेघनादस्य दुर्मतेः 2. तदाजेयो भवेद्राम 3. सुरासुरैः 4. रावणिम् शीघ्रं लक्ष्मणेन घातयिष्यामि 5. बलिनां वरम् 6. हनिष्यति न सन्देहो मेघनादं तवानुजः

अहमेवागमिष्यामि हन्तुमिन्द्रजितं रिपुम्।
 आग्नेयेन महास्त्रेण सर्वराक्षसघातिना॥६३॥
 विभीषणोऽपि तं प्राह नासावन्येर्निहन्यते।
 यस्तु द्वादश वर्षाणि निद्राहारविवर्जितः॥६४॥
 तेनैव मृत्युर्निर्दिष्टो ब्रह्मणास्य दुरात्मनः।
 लक्ष्मणस्तु अयोध्याया निर्गम्यायात्त्वया सह॥६५॥
 तदादि निद्राहारादीन् जानाति रघूत्तम।
 सेवार्थं तव राजेन्द्र ज्ञातं सर्वमिदं मया॥६६॥

63-66. Sri Ram said, 'I shall go myself to kill my enemy with the formidable weapon called 'Agneyen'¹ (63). Then Vibhishan objected, saying 'This demon cannot be killed by anyone else. A person who has forsaken any food and sleep for continuous 12 years² (64) can only kill him. Such a death has been fixed (destined)³ for this wicked fellow by Brahma. Ever since he has left Ayodhya to accompany you, the most exalted of the Raghus⁴ (Laxman) has not known (i.e., has not been aware of, or simply has not availed of) food or sleep at all because he was fully preoccupied in serving you⁵. Oh King of kings! I know all these things⁶ (65-66).

1. आग्नेयेन महास्त्रेण 2. द्वादश वर्षाणि निद्राहारविवर्जितः 3. मृत्युर्निर्दिष्टो 4. रघुत्तम 5. सेवार्थं तव 6. जानाति ज्ञातं सर्वमिदं मया

तदाज्ञापय देवेश लक्ष्मणं त्वरया मया।
 हनिष्यति न सन्देहः शेषः साक्षाद्धराधरः॥६७॥
 त्वमेव साक्षाज्जगतामधीशो नारायणो लक्ष्मण एव शेषः।
 युवां धराभारनिवारणार्थं जातौ जगन्नाटकसूत्रधारौ॥६८॥

67-68. Hence, oh the Lord of Gods¹! Instruct Laxman to come along with me immediately. He is the legendary Sheshnath², the bearer of the earth, personified³. There is no doubt that he will kill him (Meghnad)⁴ (67). You are the true personification of Narayan, the Lord of the world himself⁵ and Laxman is the legendary Sheshnath⁶. Both of you are the so-called 'masters of the ring', the controller, the puppeteer⁷ of this world-like drama (i.e., a theatre or play⁸). You have taken birth to remove the burden of this world⁹. (I know all this!) (68).

1. देवेश 2. शेषः 3. साक्षाद्धराधरः 4. हनिष्यति न सन्देहः 5. साक्षाज्जगतामधीशो नारायणो 6. लक्ष्मण एव शेषः 7. सूत्रधार 8. जगन्नाटक 9. धराभार निवारणार्थं

[Note :- Remarkable aspect of Adhyatma Ramayan is that all the chief demons who came in contact with Sri Ram were aware of his true identity. Whatever they did was done willingly as means of attaining salvation. Perhaps Meghnad is the only exception. Perhaps also it is the reason that Sri Ram sent Laxman to slay him and did not kill him himself.]

Lanka Kand (Yuddha Kand) — Canto 9

Slaying of Meghnad

श्रीमहादेव उवाच

विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत्।

जानाति तस्य रौद्रस्य मायां कृत्स्नां विभीषण॥१॥

स हि ब्रह्मास्त्रविच्छूरो मायावी च महाबलः।

जानामि लक्ष्मणस्यापि स्वरूपं मम सेवनम्॥२॥

1-2. Lord Shiva said—'Oh Parvati! Hearing these words of Vibhishan, Sri Ram said, 'Oh Vibhishan! I know all about the deceitful, fierce, evil, formidable, abominable and illusive deeds¹ and tricks of this fellow (Meghnad) (1). He knows about the use of Brahmastra² (a special weapon given by Brahma, the creator, and it is considered infallible and invincible), is very illusive and full of deceit and tricks³, is very valiant and valorous as well as very strong, potent and powerful⁴. I am also aware of how Laxman serves me (i.e., I am conscious of the fact that Laxman has been surviving without food and sleep and has been very diligent and serious in serving me)⁵ (2).

1. रौद्रस्य मायां कृत्स्नां 2. ब्रह्मास्त्र 3. मायावी 4. विच्छूरो च महाबलः 5. ज्ञानां लक्ष्मणस्यापि स्वरूपं मम सेवनं

ज्ञात्वैवासमहं तूष्णीं भविष्यत्कार्यगौरवात्।

इत्युक्त्वा लक्ष्मणं प्राह रामो ज्ञानवतां वरः॥३॥

गच्छ लक्ष्मण सैन्येन महता जहि रावणिम्।

हनूमत्प्रमुखैः सर्वैर्युथपैः सह लक्ष्मण॥४॥

3-4. Though I know everything, I had not disclosed them considering the difficulty of the task at hand¹. Having said so, Sri Ram—who is the most superior amongst the wise, sagacious and knowledgeable ones²—turned to Laxman and said (3), 'Go Laxman! Take along the army of monkeys with you, besides Hanuman and all other chieftains (commanders³), and kill the son of Ravana (Meghnad) (4).

1. कार्यगौरवात् 2. ज्ञानवतां वरः 3. सवैर्युथपैः

[Note :- Sri Ram did not wish to disclose the fact that Laxman had not eaten or slept for 14 years because otherwise Meghnad would be warned and he would not face him at all and will remain alive.]

जाम्बवानृक्षराजोऽयं सह सैन्येन संवृतः।

विभीषणश्च सचिवैः सह त्वामभियास्यति॥५॥

अभिज्ञस्तस्य देहस्य जानाति विवराणि सः।

रामस्य वचनं श्रुत्वा लक्ष्मणः सविभीषणः॥६॥

जग्राह कार्मुकं श्रेष्ठमन्यद्भीमपराक्रमः।

रामपादाम्बुजं स्पृष्ट्वा हृष्टः सौमित्रिरब्रवीत्॥७॥

5-7. Jamvant, the chief of the bears, will accompany you with his army of bears, and Vibhishan with his group of ministers will also go along (5). (I am sending Vibhishan because—) Vibhishan is well acquainted with him (Meghnad)¹ (hence, he will help you to

identify him) and he knows all the places where he can possibly hide—he has all the required information². Hearing the words (commands) of Sri Ram, Laxman—who is the most valiant, valorous, victorious and famous warrior amongst his peers³—lifted his second excellent and mighty bow⁴, and accompanied by Vibhishan, he touched the lotus-like feet of Sri Ram. Then the son of Sumitra (Laxman)⁵ said most cheerfully (6-7)—

1. अभिज्ञस्तस्य 2. जानाति विवराणि सः 3. मन्यदिभपराक्रमः 4. जग्राह कार्मुक श्रेष्ठ 5. सौमित्रि

अद्य मत्कार्मुकान्मुक्ताः शरा निर्भिद्य रावणिम् ।
गमिष्यन्ति हि पातालं स्नातुं भोगवतीजले ॥८॥
एवमुक्त्वा स सौमित्रिः परिक्रम्य प्रणम्य तम् ।
इन्द्रजिनिधनाकांक्षी ययौ त्वरितविक्रमः ॥९॥

8-9. 'Today, the arrows shot from my bow shall pierce and pass through the body of the son of Ravana¹ and then shall go to the subterranean world to take a bath (i.e., dip themselves) in the waters of the river Bhogwati². [This river is known as the subterranean Ganges]' (8). Saying this, the son of Sumitra (Laxman) circumambulated and bowed³ before him (Sri Ram), and then swiftly went with a firm determination, eagerness and desire⁴ to kill Indrajeet (Meghnad) (9).

1. मत्कार्मुकान्मुक्ताः शरानिर्भिद्य रावणिम् 2. गमिष्यन्ति हि पातालं स्नातुं भोगवतीजले 3. परिक्रम्य प्रणम्य 4. आकांक्षी

वानरैर्बहुसाहस्रैर्हनुमान्पृष्ठतोऽन्वगात् ।
विभीषणश्च सहितो मन्त्रिभिस्त्वरितं ययौ ॥१०॥
जाम्बवत्प्रमुखा ऋक्षाः सौमित्रिं त्वरयान्वयुः ।
गत्वा निकुम्भिलादेशं लक्ष्मणो वानरैः सह ॥११॥
अपश्यद्वलसङ्घातं दूराद्राक्षससङ्कलम् ।
धनुरायम्य सौमित्रिर्यत्तोभूद्भूरिविक्रमः ॥१२॥

10-12. Behind him followed Hanuman with thousands of monkeys and Vibhishan with his ministers (10). Besides them, Jamvant and other bears also accompanied the son of Sumitra (Laxman) for the mission. At the moment when Laxman reached the place of goddess Nikumbhi¹ along with the monkeys (11), he saw from a distance a huge army of demons collected there (to protect Meghnad's fire sacrifice). Then the most valorous and powerful son of Sumitra² (Laxman) strung and readied his bow³ (12).

1. निकुम्भिलादेशं 2. भीरविक्रमः सौमित्रि 3. धनुरायम्य

अङ्गदेन च वीरेण जाम्बवान् राक्षसाधिपः ।
तदा विभीषणः प्राह सौमित्रिं पश्य राक्षसान् ॥१३॥
यदेतद्राक्षसानीकं मेघश्यामं विलोक्यते ।
अस्यानीकस्य महतो भेदने यत्नवान् भव ॥१४॥
राक्षसेन्द्रसुतोऽप्यस्मिन् भिन्ने दृश्यो भविष्यति ।
अभिद्रवाशु यावद्वै नैतत्कर्म समाप्यते ॥१५॥

13-15. Along with him, Angad and the brave Jamvant too became alert. Then the king of demons¹ Vibhishan said to the son of Sumitra (Laxman) (13), 'Look at these demons. The

dark as cloud and huge demon army² which you see there in front, you should first try to remove this hindrance/obstacle in our path³ (14). When this (wall of demon army) is removed, then we can see (approach, meet) the son of the king of demons⁴ (Meghnad). Attack him before he completes his religious rituals⁵ (because otherwise, if he is able to successfully complete his sacrifice, he will automatically become invincible) (15).

1. राक्षसाधिपः 2. मेघश्यामं यदेतद्राक्षसानीकं 3. यत्न भेदने अस्यानिकस्य 4. राक्षसेन्द्र सुतो दृश्यो 5. अभिद्रवाशु यावद्वे नैतत्कर्म

जहि वीर दुरात्मानं हिंसापरमधार्मिकम्।
विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः॥१६॥
ववर्ष शरवर्षाणि राक्षसेन्द्रसुतं प्रति।
पाषाणैः पर्वताग्रैश्च वृक्षैश्च हरियूथपाः॥१७॥
निर्जघ्नुः सर्वतो दैत्यांस्तेऽपि वानरयूथपान्।
परश्वधैः शितैर्बाणैरसिभिर्यष्टितोमरैः॥१८॥
निर्जघ्नुर्वानरानीकं तदा शब्दो महानभूत्।
स सम्प्रहारस्तुमुलः संजज्ञे हरिरक्षसाम्॥१९॥

16-19. Oh the brave one! Kill this sinner, violent and cruel killer¹, who is wicked and an evil creature², soon'. Hearing these words of Vibhishan, Laxman who had auspicious and good characteristics³ (16) began raining (showering, peppering) a hail of arrows⁴ aimed at the son of the king of demons⁵ (Meghnad). All other monkey commanders and their troops also pelted stones, boulders and trees⁶ (17) at the demons from all directions. Similarly, the demon hordes retaliated on the monkey army with axes, sharp arrows, swords, sticks/batons/branches of trees and 'Tomar' (a dumb-bell or ball shaped ancient fighting gear attached to an iron rod. It is swung violently to dash the heads of the enemy. In some instances, a Tomar is designed as a spear or a lancet)⁷ (18). There was a horrific tumult there, and a fiercely fought pitched battle broke out⁸ between the monkeys⁹ and the demons¹⁰ (19).

1. हिंसापरमधार्मिकम् 2. दुरात्मानं 3. शुभलक्षणः 4. शरवर्षाणि 5. राक्षसेन्द्रसुतं 6. पाषाण, पर्वत, वृक्ष 7. परश्व, शितैर्बाण, रसिभि, यष्टि, तोमरैः 8. महानभूत् सम्प्रहारस्तुमुलः 9. हरि 10. रक्षसाम्

इन्द्रजित्स्वबलं सर्वमर्द्यमानं विलोक्य सः।
निकुम्भिलां च होमं च त्यक्त्वा शीघ्रं विनिर्गतः॥२०॥
रथमारुह्य सधनुः क्रोधेन महतागमत्।
समाह्वयन् स सौमित्रिं युद्धाय रणमूर्धनि॥२१॥

20-21. Seeing that his army was being mercilessly crushed¹ (i.e., vanquished, decimated and smashed), the brave Indrajeet left Nikumbhi and the fire sacrifice incomplete², and came out immediately³ (20). He quickly mounted his chariot⁴ with his bow in hand, and very angrily came to the battle field full of exasperation and wrath, to face Laxman. He challenged the son of Sumitra (Laxman) for battle (i.e., a duel)⁵ (21).

1. मर्द्यमानं 2. होमं च त्यक्त्वा 3. शीघ्रं विनिर्गतः 4. रथमारुह्य 5. युद्धाय रणमूर्धनि

सौमित्रे मेघनादोऽहं मया जीवन्न मोक्ष्यसे।
 तत्र दृष्ट्वा पितृव्यं स ग्राह निष्ठुरभाषणम्॥२२॥
 इहैव जातः संवृद्धः साक्षाद् भ्राता पितुर्मम।
 यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः॥२३॥

22-23. He said, 'Oh Saumitre¹ (Laxman)! I am Meghnad. Now you cannot escape alive from me²'. Then he saw his uncle Vibhishan there, and feeling disgusted and peeved, he addressed him in very scornful, contemptible and harsh words³ (22), 'You are born here amongst us (i.e., in this clan of demons⁴), you were brought up here⁵, you are a real brother of my father⁶, but unfortunately now you have left (forsaken, as if dead⁷) your own kiths and kins⁸ and have instead accepted serfdom and subservience of others⁹ (23).

1. सौमित्रे 2. मया जीवन्न मोक्ष्यसे 3. निष्ठुरभाषणम् 4. इहैव जातः 5. संवृद्धः 6. साक्षाद् पितुर्मम भ्राता
 7. मृतसृज्य 8. स्वजन 9. परभृत्यत्वमागतः

कथं द्रुह्यसि पुत्राय पापीयानसि दुर्मतिः।
 इत्युक्त्वा लक्ष्मणं दृष्ट्वा हनूमत्पृष्ठतः स्थितम्॥२४॥
 उद्यदायुधनिस्त्रिंशे रथे महति संस्थितः।
 महाप्रमाणमुद्यम्य घोरं विस्फारयन्धनुः॥२५॥

24-25. I am like your son¹ (being your nephew), I do not know how and why you have developed animosity and ill-will² with me. Surely, you are very sinful, pervert and wicked³. Saying this, he looked at Laxman who was riding on the back (shoulders) of Hanuman⁴ (24). Sitting in a chariot which was provided with different types of fierce, potent and effective arms and armaments⁵, the great demon took hold of a very large bow and made a terrible twang with it⁶ (25).

1. पुत्राय 2. द्रुह्यसि 3. पापी दुर्मतिः 4. हनूमत्पृष्ठतः 5. उद्यदायुधनिस्त्रिंशे 6. महा प्रमाण घोरं विस्फारयन्धनुः
 [Note :- Also refer to how Sri Ram and Laxman had earlier ridden the backs of Hanuman and Angad respectively in Canto 1, verse no. 31; Canto 4, verse no. 9; Canto 6, verse no. 19 and Kishkindha Kand, Canto 1, verse nos. 27-28.]

अद्य वो मामका बाणाः प्राणान्पास्यन्ति वानराः।
 ततः शरं दाशरथिः सन्ध्यायामित्रकर्षणः॥२६॥
 ससर्ज राक्षसेन्द्राय क्रुद्धः सर्प इव श्वसन्।
 इन्द्रजिद्रक्तनयनो लक्ष्मणं समुदैक्षत॥२७॥

26-27. He said, 'Oh monkeys! Today my arrows will literally drink (i.e., suck out or snuff out) your life¹ (i.e., my arrows are thirsty for your blood)'. Then the son of Dasrath² (Laxman) aimed an arrow which can vanquish and crush the enemy³ (26). He most furiously and angrily, like a hissing snake/serpent⁴, shot it at the king of demons⁵ (Meghnad). On the other hand, Indrajeet (Meghnad) too glared furiously⁶ at Laxman with red eyes⁷ (27).

1. प्राणान्पास्यन्ति 2. दाशरथि 3. सन्ध्या शरं यामित्र कर्षणः 4. क्रुद्धः सर्प इव श्वसन् 5. राक्षसेन्द्राय 6. समुदैक्षत
 7. रक्त नयनो

शक्राशनिसमस्पर्शैर्लक्ष्मणेनाहतः शरैः।
 मुहूर्तमभवन्मूढः पुनः प्रत्याहतेन्द्रियः॥२८॥
 ददर्शाविस्थितं वीरं वीरो दशरथात्मजम्।
 सोऽभिचक्राम सौमित्रिं क्रोधसंरक्तलोचनः॥२९॥

28-29. Being hit and injured by the arrow shot by Laxman, which was as formidable, powerful and tough as the Bajra of Indra¹, he (Meghnad) fainted for one Muhurt² (roughly less than 1 hour; precisely 48 minutes; but here it means 'for a short while'). When he regained consciousness (28), he saw the most brave and valorous³ son of Dasrath (Laxman)⁴ standing in front of him. Seeing the son of Sumitra⁵ (Laxman), that demon dashed towards him, his eyes red with anger and vehemence⁶ (29).

1. शक्राशनिसम 2. मुहूर्तम भवन्मूढः 3. वीरं वीरो 4. दशरथात्मजम् 5. सौमित्रिं 6. सोऽभिचक्राम क्रोधसंरक्तलोचनः

शरान्धनुषि सन्धाय लक्ष्मणं चेदमब्रवीत्।
 यदि ते प्रथमे युद्धे न दृष्टो मे पराक्रमः॥३०॥
 अद्य त्वां दर्शयिष्यामि तिष्ठेदानीं व्यवस्थितः।
 इत्युक्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम्॥३१॥
 दशभिश्च हनूमन्तं तीक्ष्णधारैः शरोत्तमैः।
 ततः शरशतेनैव सम्प्रयुक्तेन वीर्यवान्॥३२॥
 क्रोधद्विगुणसंरब्धो निर्बिभेद विभीषणम्।
 लक्ष्मणोऽपि तथा शत्रुं शरवर्षैरवाकिरत्॥३३॥

30-33. He mounted an arrow on his bow and said to Laxman, 'If you have not seen my prowess, courage, power, might and strength¹ in the war earlier (30), then stand right there². I shall show it to you right now'. Saying this, he pierced (gravely wounded)³ Laxman with 7 arrows⁴ (31), Hanuman with 10 arrows which were one of the best he had⁵ and which had sharp edges (i.e., sharp tips⁶) and Vibhishan with 100 arrows⁷ shot at him angrily and with renewed vigour and aimed precisely at him (so that the arrows don't miss their target)⁸. Here, Laxman also started showering arrows at the enemy⁹ (32-33).

1. पराक्रम 2. तिष्ठेदानीं 3. भिविव्याध 4. सप्तभि 5. दशभि शरोत्तमैः 6. तीक्ष्ण धारै 7. शरशतेनैव 8. क्रोधद्विगुणसंरब्धो 9. शरवर्षैरवाकिरत् शत्रुं

तस्य बाणैः सुसंविद्धं कवचं काञ्चनप्रभम्।
 व्यशीर्यत रथोपस्थे तिलशः पतितं भुवि॥३४॥
 ततः शरसहस्रेण सङ्क्रुद्धो रावणात्मजः।
 विभेद समरे वीरं लक्ष्मणं भीमविक्रमम्॥३५॥

34-35. Peppered and perforated¹ by his (Laxman's) arrows, the body-armour² of Meghnad, which had the radiance of gold³, broke up into splinters⁴ and first fell on the rear of the chariot⁵ and then slid to the ground⁶ (34). Then the son of Ravana (Meghnad) became very furious and wrathful, and he wounded the most valiant and valorous⁷ Laxman by thousands of arrows⁸ in retaliation (35).

1. सुसंविद्धै 2. कवचं 3. काञ्चनप्रभम् 4. तिलशः 5. रथोपस्थे 6. पतितं भुवि 7. भीमविक्रमम् 8. शरसहस्रेण

व्यशीर्यतापतद्विव्यं कवचं लक्ष्मणस्य च।
 कृतप्रतिकृतान्योन्यं बभूवतुरभिदुतौ॥३६॥
 अभीक्ष्णं निःश्वसन्तौ तौ युध्येतां तुमुलं पुनः।
 शरसंवृतसर्वाङ्गौ सर्वतो रुधिरोक्षितौ॥३७॥

36-37. As a result of this, even Laxman's magnificent and divine armour fell down, shattered¹. In this manner, the two brave warriors mutually fought each other, countering the aggressive steps taken by his opponent² (36). Both of them breathed heavily and deeply every now and then³, and they fought each other very ferociously⁴. All the parts of their bodies were peppered by arrows⁵ and were drenched in blood⁶ (37).

1. व्यशीर्यतापत दिव्यं कवचं 2. कृत प्रतिकृता न्योन्यं 3. निःश्वसन्तौ अभीक्ष्णं 4. युद्धेतां तुमुलं 5. शरसंवृत सर्वाङ्गो 6. रुधिरोक्षितौ

सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः।
 अयुध्येतां महासत्त्वौ जयाजयविवर्जितौ॥३८॥
 एतस्मिन्नन्तरे वीरो लक्ष्मणः पञ्चभिः शरैः।
 रावणेः सारथिं साश्वं रथं च समचूर्णयत्॥३९॥

38-39. For a very long time those two valiant and valorous warriors¹ fought each other with sharp and effective arrows². None of them could be victorious or be defeated by his opponent³ (38). Suddenly, the brave Laxman shot 5 arrows⁴ and crushed (literally, reduced to a powder; smashed, shattered, destroyed)⁵ the charioteer, the horses and the chariot of Ravana (which was used by Meghnad)⁶ (39).

1. महासत्त्वो 2. निशितैः शरैः 3. जयाजयविवर्जितो 4. पञ्चभिः शरैः 5. समचूर्ण 6. रावणेः सारथिं साश्वं रथं च

चिच्छेद कार्मुकं तस्य दर्शयन्हस्तलाघवम्।
 सोऽन्यत्तु कार्मुकं भद्रं सज्यं चक्रे त्वरान्वितः॥४०॥
 तच्चापमपि चिच्छेद लक्ष्मणस्त्रिभिराशुगैः।
 तमेव छिन्नधन्वानं विव्याधानेकसायकैः॥४१॥

40-41. Showing the deftness and skill of his hands at archery¹, he (Laxman) cut-off his (Meghnad's) bow² immediately. The blessed gentleman (Meghnad)³ took up another excellent bow and raised it (40). Laxman cut it off too with 3 arrows⁴ and perforated/peppered⁵ the demon—who was by now without a bow⁶—with numerous arrows (41).

1. दर्शयन्हस्तलाघवम् 2. चिच्छेद कार्मुकं 3. भद्रं 4. स्त्रिभिराशुगैः 5. विव्याध 6. छिन्नधन्वानं

पुनरन्यत्समादाय कार्मुकं भीमविक्रमः।
 इन्द्रजिल्लक्ष्मणं बाणैः शितैरादित्यसन्निभैः॥४२॥
 बिभेद वानरान्सर्वाङ्गैरापूरयन्दिशः।
 तत ऐन्द्रं समादाय लक्ष्मणो रावणिं प्रति॥४३॥
 सन्धायाकृष्य कर्णान्तं कार्मुकं दृढनिष्ठुरम्।
 उवाच लक्ष्मणो वीरः स्मरन् रामपदाम्बुजम्॥४४॥

42-44. Then the most valiant and valorous¹ Indrajeet picked up another bow (the 3rd one) and, covering all the directions by a hail of sun-like splendorous, dazzling and

sharp arrows², he wounded Laxman and all other monkeys. Then Laxman took out the specially empowered arrow called 'Aendra'³ and aiming it at the son of Ravana⁴, mounted it on his bow. He pulled the string of the uncompromisingly strong, sturdy and tough⁵ bow right up to his ears⁶, and remembering (invoking) the lotus-like feet of Sri Ram in his heart⁷, the brave Laxman said solemnly⁸ (44)—

1. भीमविक्रमः 2. शितैरादित्यसन्निभैः 3. ऐन्द्रं 4. रावणिं 5. दृढ निष्ठुरं 6. सन्धाया कर्णान्त 7. स्मरन रामपदाम्बुजम्
8. उवाच लक्ष्मणो वीरः

धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि।
त्रिलोक्यामप्रतिद्वन्द्वस्तदेनं जहि रावणिम्॥४५॥
इत्युक्त्वा बाणमाकर्णद्विकृष्य तमजिह्वगम्।
लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति॥४६॥

45-46. 'If the son of Dasrath (Sri Ram) is righteous and upholder of Dharma¹, is the upholder of the sanctity of truth and is steadfast in truthfulness² and is without any opponent in the 3 worlds³ (the entire universe)—then, oh my arrow, you must kill this son of Ravana⁴ (45). Saying this, the brave Laxman pulled that arrow up to his ears and shot it straight at Indrajeet (Meghnad) (46).

1. दाशरथि धर्मात्मा 2. सत्यसन्ध 3. प्रतिद्वन्द्वस्त त्रिलोक्य 4. जहि रावणिम्

स शरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम्।
प्रमथ्येन्द्रजितः कायात्पातयामास भूतले॥४७॥
ततः प्रमुदिता देवाः कीर्तयन्तो रघूत्तमम्।
बवर्षुः पुष्पवर्षाणि स्तुवन्तश्च मुहुर्मुहुः॥४८॥

47-48. That arrow severed the head of Indrajeet (Meghnad)—which was protected by a helmet¹ and looked glorious and radiant with large ear-rings²—from his body and it fell on the ground³ (47). In this manner, when Meghnad was killed, the Gods became exhilarant and extremely ecstatic with joy⁴, and they repeatedly sang in chorus the praises of the best among the Raghus (Laxman)⁵ and showered flowers (on him from the sky)⁶ (48).

1. शिरस्त्राणं 2. श्रीमज्ज्वलितकुण्डलम् 3. कायात्पातयामास भूतले 4. प्रमुदिता 5. रघूत्तम कीर्तयन्तो स्तुवन्तश्च मुहुर्मुहुः 6. ववर्षुः पुष्प वर्षाणि

जहर्ष शक्रो भगवान्सह देवैर्महर्षिभिः।
आकाशेऽपि च देवानां शुश्रुवे दुन्दुभिस्वनः॥४९॥
विमलं गगनं चासीत्स्थिराभूद्विश्वधारिणी।
निहतं रावणिं दृष्ट्वा जयजल्पसमन्वितः॥५०॥

49-50. Lord Indra¹, along with the Gods and the great sages², felt very happy and exhilarant. At that time, the sound of the kettle drums and trumpets³ of the Gods reverberated in the sky (49). Seeing that the son of Ravana (Meghnad) has been killed (or eliminated)⁴, there was a chorus of acclaim and thunderous applause everywhere⁵. The sky became clear⁶ and the earth, which is the mother and the bearer of this existence (i.e., the life or

the living creatures in this world)⁷, also became stable (i.e., calm and peaceful, without any torments and worries)⁸ (50).

1. भगवान शक्रो 2. देवैर्महर्षि 3. दुन्दुभि 4. निहतं रावणिं दृष्ट्वा 5. जय जल्प समन्वितः 6. विमलं गगनं 7. भूद्विश्वधारिणी 8. स्थिरा

गतश्रमः स सौमित्रिः शङ्खमापूरयद्रणे।

सिंहनादं ततः कृत्वा ज्याशब्दमकरोद्विभुः॥५१॥

तेन नादेन संहृष्टा वानराश्च गतश्रमाः।

वानरेन्द्रैश्च सहितः स्तुवद्भिर्हृष्टमानसैः॥५२॥

लक्ष्मणः परितुष्टात्मा ददर्शाभ्येत्य राघवम्।

हनूमद्राक्षसाभ्यां च सहितो विनयान्वितः॥५३॥

ववन्दे भ्रातरं रामं जयेष्टं नारायणं विभुम्।

त्वत्प्रसादाद्रघुश्रेष्ठ हतो रावणिराहवे॥५४॥

51-54. When the son of Sumitra (Laxman) was a bit relaxed, he sounded his conch, the sounds of which resounded in the whole battle field¹. Then (in jubilation and to celebrate the occasion) he twanged his bow like the roar of a lion² (51). The terrible cacophony and thunderous, reverberating sound³ made all the monkeys ecstatic with joy⁴, and they became free of all battle fatigue and weariness⁵. Then, along with the jubilant and celebrating brave monkeys and being praised by them (for his epic victory over Meghnad) (52), Laxman came to Raghav (Sri Ram) most cheerfully and satisfied⁶ (because he had successfully completed the assignment) to have his holy Darshan⁷ (i.e., to meet and see his Lord Sri Ram for whose sake he had staked his own life). Along with Hanuman and the demon king (Vibhishan), Laxman prayerfully (53) bowed (i.e., showed respect and reverence⁸) before his elder brother Sri Ram who is Narayan (the supreme Lord; another name for Lord Vishnu) and Vibhu⁹ (i.e., omnipresent, all-pervading, magnanimous, benevolent, almighty and eternal Lord). He said—'Oh the most exalted of the Raghus (Sri Ram)¹⁰! By your kind grace and benevolence¹¹, the son of Ravana has been killed in the battle' (54).

1. शंख मापूरयद्रणे 2. ज्याशब्द सिंहनाद 3. नादेन 4. संहृष्टा 5. गतश्रमाः 6. परितुष्टात्मा 7. ददर्शा 8. ववन्दे 9. नारायणम् विभुम् 10. रघुश्रेष्ठ 11. त्वत्प्रसाद

श्रुत्वा तल्लक्ष्मणाद्भक्त्या तमालिङ्ग्य रघूत्तमः।

मूर्ध्यवघ्नाय मुदितः सस्नेहमिदमब्रवीत्॥५५॥

साधु लक्ष्मण तुष्टोऽस्मि कर्म ते दुष्करं कृतम्।

मेघनादस्य निधने जितं सर्वमरिन्दम॥५६॥

55-56. Hearing this most devoted, humble and submissive¹ words of Laxman (i.e., words which did not have the slightest trace of pride, ego, haughtiness or arrogance), the most exalted of the Raghus (Sri Ram) became very pleased and happy, and he embraced Laxman affectionately. He smelt his head (as a gesture of affection)² and said (55), 'Oh Laxman! You are great and saintly³! I am very satisfied by your deeds. Today you have done a very difficult task⁴. Oh the vanquisher of enemies⁵! By the death of Meghnad,

we have apparently won everything⁶ (56).

1. दम्भकृत्या 2. तमालिङ्गय मूर्ध्न्यवघ्राय 3. साधु लक्ष्मण 4. दुष्करं कृतं 5. मरिन्दम 6. सर्व जितं

[Note :- Sri Ram means that the death of Meghnad, and Kumbhakarn earlier, has dealt a death knell for Ravana for the former were the most formidable amongst demon clan, only matching Ravana in ferociousness, invincibility and expertise with arms, and were protected by various boons. With Meghnad out of the way, three fourths of the war had literally been won, as it were. Ravana's morale will dip tremendously and so will of the rest of his army. And an army with lost morale is sure to lose in the battlefield. This will certainly result in its final rout. Meghnad and Kumbhakarn were the backbone of Ravana's dare devilry and recklessness. On numerous occasions when he found himself trapped, it was Meghnad who came to the rescue of his father. With him out of the way, the decks were clear for Sri Ram. That is what Sri Ram means by saying 'everything has been won'—that is, 'almost won'. See also Uttar Kand, Canto 1, verse no. 18.]

अहोरात्रैस्त्रिभिर्वीरः कथञ्चिद्विनिपातितः।

निःसपत्नः कृतोऽस्म्यद्य निर्यास्यति हि रावणः॥५७॥

पुत्रशोकान्मया योद्धुं तं हनिष्यामि रावणम्॥५८॥

मेघनादं हतं श्रुत्वा लक्ष्मणेन महाबलम्।

रावणः पतितो भूमौ मूर्च्छितः पुनरुत्थितः।

विललापातिदीनात्मा पुत्रशोकेन रावणः॥५९॥

57-59. You have fought bravely and courageously for 3 days and 3 nights¹ and some how slayed that great warrior (Meghnad). By doing this you have made me free of enemies². Ravana has now become defenceless³ without his son to support him⁴ (57). Since Ravana is already overcome by grief at the death of his son⁵, I shall easily kill him when he comes over to fight with me' (58). Hearing that the most brave, strong and courageous⁶ Meghnad has been killed by Laxman, Ravana fainted and fell on the ground⁷. When he regained consciousness⁸, he lamented, mourned and wailed woefully⁹ as he grieved gravely for his son¹⁰ (59).

1. अहोरात्रोस्त्रिभिर्वीरः 2. कृतोऽस्मद्य 3. निर्यास्यति 4. निःसपत्न 5. पुत्र शोका 6. महाबलं 7. पतितो भूमौ मूर्च्छितः 8. पुनरुत्थितः 9. विललापातिदीनात्मा 10. पुत्रशोकेन

[Note to verse no. 57 :- Refer to Canto 8, verse no. 50 according to which Laxman was to slay Meghnad in one day. What Sri Ram means by 3 days and nights is the total number of days that Laxman and Meghnad had been fighting each other since the outbreak of hostility. Canto 5, verse no. 65 etc. describe the 1st day of Meghnad's war, Canto 6, verse nos. 6-9 describe the 2nd day of Laxman's battle, and this Canto 9, verse nos. 21-47 describe the 3rd and final day of Laxman's battle with Meghnad which resulted in the latter's death.]

पुत्रस्य गुणकर्माणि संस्मरन्पर्यदेवयन्।

अद्य देवगणाः सर्वे लोकपाला महर्षयः॥६०॥

हतमिन्द्रजितं ज्ञात्वा सुखं स्वप्स्यन्ति निर्भयाः।
 इत्यादि बहुशः पुत्रलालसो विललाप ह॥६१॥
 ततः परमसंकुद्धो रावणो राक्षसाधिपः।
 उवाच राक्षसान्सर्वात्रिनाशयिषुराहवे॥६२॥

60-62. Recalling the qualities, characters, virtues and deeds¹ of his son, Ravana began grieving and mourning a lot. 'Today, all the Gods, Lokpals (custodians of the Lokas or the various worlds) and great sages and hermits (60) shall sleep happily and fearlessly² knowing that Indrajeet has been killed'—in this sarcastic manner, he lamented for his son in various ways³ due to his affection for the latter⁴ (61). Thence, after sometimes, the king of demons, Ravana, became extremely furious with anger and indignation⁵ and discussed with all his ministers how to destroy the enemy in the war⁶ (62).

1. संस्मरण गुण कर्माणि 2. देवगणाः सर्वे लोकपाला महर्षयः हतमिन्द्रजितं ज्ञात्वा सुखं स्वप्स्यन्ति निर्भयः 3. बहुशः विललाप 4. पुत्र लालसो 5. परमसंकुद्धो 6. राक्षसान्सर्वात्रिनाशयिषुराहवे

स पुत्रवधसन्तप्तः शूरः क्रोधवशं गतः।
 संवीक्ष्य रावणो बुद्ध्या हन्तुं सीतां प्रदुद्रुबे॥६३॥
 खड्गपाणिमथायान्तं क्रुद्धं दृष्ट्वा दशाननम्।
 राक्षसीमध्यगा सीता भयशोकाकुलाभवत्॥६४॥

63-64. Then the brave and courageous¹ Ravana, being overwhelmed by remorse and grief at the death of his son², thought of something³ and angrily rushed to kill Sita⁴ (63). Seeing the 10-headed demon⁵ rushing wrathfully and full of vengeance towards herself with a sword drawn in his hands⁶, Sita—who was sitting surrounded by demonesses—became terrified by fear⁷ (64).

1. शूरः 2. पुत्रवध सन्तप्तः 3. बुद्ध्या संवीक्ष्य 4. दशाननम् 5. हन्तुं सीतां 6. खड्गपाणिमथायान्तं 7. सीता भयशोकाकुलाभवत्

एतस्मिन्नन्तरे तस्य सचिवो बुद्धिमान् शुचिः।
 सुपाश्वर्षो नाम मेधावी रावणं वाक्यमब्रवीत्॥६५॥
 ननु नाम दशग्रीव साक्षाद्वैश्रवणानुजः।
 वेदविद्याव्रतस्नातः स्वकर्मपरिनिष्ठितः॥६६॥

65-66. Just at that time, one of his ministers named Suparshava¹, who was intelligent, wise, pure-hearted and scholarly², intervened and said (65), 'Oh the 10-headed one³! What is this? What are you doing? You are a younger brother of Kuber, the son of Visrava himself⁴. You are an expert in the tenets of the Vedas, observe the rules and regulations prescribed by them, bathe at the end of sacrifices etc. (or you follow the purification rites of bathing), observe fast etc.⁵, and are steadfast and vigilant in following the rules and regulations prescribed by them for a person of your birth (as a Brahmin, as a demon etc.)⁶ (66).

1. सुपाश्वर्षो 2. बुद्धिमान्, शुचिः, मेधावी 3. दशग्रीव 4. साक्षाद्वैश्रवणानुजः 5. वेदविद्याव्रत स्नातः 6. स्वधर्म परिनिष्ठितः

[Note :- In a similar impulsive move, Ravana had ordered Hanuman to be killed when Vibhishan had to intervene to protect Hanuman in Sundar Kand Canto 4,

verse nos. 29-35.]

अनेकगुणसम्पन्नः कथं स्त्रीवधमिच्छसि।
 अस्माभिः सहितो युद्धे हत्वा रामं च लक्ष्मणम्।
 प्राप्स्यसे जानकीं शीघ्रमित्युक्तः स न्यवर्तत॥६७॥
 ततो दुरात्मा सुहृदा निवेदितं वचः सुधर्म्यं प्रतिगृह्य रावणः।
 गृहं जगामाशु शुचा विमूढधीः पुनः सभां च प्रययौ सुहृद्वृतः॥६८॥

67-68. Being endowed with so many virtues and values, how can you ever think of killing a woman (specially when she is unarmed and already distressed)¹? Accompanied by all of us, you will soon kill Sri Ram and Laxman in the war² and acquire Janki (Sita)³. When thus dissuaded in a logical manner, he checked himself and abandoned his recklessness and returned back (67). Thereafter, the wicked and pervert⁴ Ravana, being confounded, greatly perturbed, consternated and unable to think rationally because of his sorrows and grief⁵, accepted this advise given by his well-wisher (the minister Suparshava) which was in accordance with established rules of behaviour and code of conduct⁶, and went home. Next day, he went to the royal court accompanied by (or surrounded by) his relatives, compatriots and welwishers⁷ (68).

1. स्त्रीवधमिच्छसि 2. युद्धे हत्वा रामं च लक्ष्मणम् 3. प्राप्स्यसे जानकीं 4. दुरात्मा 5. शुचा विमूढधीः 6. सुधर्म्यं 7. सुहृद्वृतः

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Lanka Kand (Yuddha Kand) — Canto 10

Destruction of Ravana's fire sacrifice; Mandodari's entreaty with Ravana

श्रीमहादेव उवाच

स विचार्य सभामध्ये राक्षसैः सह मन्त्रिभिः।
 निर्ययौ येऽवशिष्टास्तै राक्षसैः सह राघवम्॥१॥
 शलभः शलभैर्युक्तः प्रज्वलन्तमिवानलम्।
 ततो रामेण निहता सर्वे ते राक्षसा युधि॥२॥
 स्वयं रामेण निहतस्तीक्ष्णबाणेन वक्षसि।
 व्यथितस्त्वरितं लङ्कां प्रविवेश दशाननः॥३॥

1-3. Lord Shiva said—'Oh Parvati! Then he (Ravana) discussed the situation with other demons and ministers present in the court. Deciding on a final course of action, all the remaining demons headed towards Raghav (Sri Ram) (1) just like the moth accompanied by other insects heads towards a burning flame or fire¹ and gets destroyed (by burning) in the process. Sri Ram destroyed (killed)² all the demons in the battle that followed (2). The 10-headed one (Ravana) was gravely hurt himself by sharp arrows shot by Sri Ram which hit him in his chest³, and as a consequence he immediately returned to Lanka, gravely wounded and tormented⁴ (3).

1. शलभः शलभैर्युक्तः प्रज्वलन्तमिवानलम् 2. ततो रामेण निहता सर्वे ते राक्षसा युधि 3. निहतस्तीक्ष्णबाणेन वक्षसि 4. व्यथितस्त्वरितं लङ्कां प्रविवेश

दृष्ट्वा रामस्य बहुशः पौरुषं चाप्यमानुषम्।
 रावणो मारुतेश्चैव शीघ्रं शुक्रान्तिकं ययौ॥१४॥
 नमस्कृत्य दशग्रीवः शुक्रं प्राञ्जलिरब्रवीत्।
 भगवन् राघवेणैवं लङ्का राक्षसयूथपैः॥१५॥
 विनाशिता महादैत्या निहताः पुत्रबान्धवाः।
 कथं मे दुःखसन्दोहस्त्वयि तिष्ठति सद्गुरौ॥१६॥

4-6. Observing numerous super-human and mighty deeds¹ of both Sri Ram and Maruti (Hanuman), Ravana wasted no time and hurriedly went to his Guru Sukracharya² (4). The 10-headed one (Ravana) bowed before him in reverence and said with folded hands, 'Oh Lord³! Raghav (Sri Ram) has destroyed the whole city of Lanka along with the chief commanders of the demon army, great demon warriors, their sons, relatives and friends⁴. How come we have reached such a miserable and sorrowful state of affairs while having you as our true Guru⁵? (5-6).

1. दृष्ट्वा चाप्य मानुषम् पौरुषं 2. शुक्रान्तिकम् शीघ्रं ययौ 3. भगवन् 4. लङ्कां विनाशिता, राक्षसयूथपैः, महादैत्या, पुत्रबान्धवाः निहताः 5. सद्गुरौ तिष्ठति

[Note :- Ravana means that Sukracharya is doing nothing to prevent such a catastrophic sequence of events happening. Why is he not doing or advising some way out for them as a true and honest, loyal and wise advisor should do. Sukracharya is the moral preceptor of the demons as Brihaspati is for the Gods.]

इति विज्ञापितो दैत्यगुरुः प्राह दशाननम्।
 होमं कुरु प्रयत्नेन रहसि त्वं दशाननम्॥१७॥
 यदि विघ्नो न चेद्धोमे तर्हि होमानलोत्थितः॥१८॥
 महान् रथश्च वाहाश्च चापतूणीरसायकाः।
 सम्भविष्यन्ति तैर्युक्तस्त्वमजेयो भविष्यसि॥१९॥

7-9. When the 10-headed one (Ravana) pleaded in this manner, the Guru of demons¹ prescribed (or declared, announced)² thus—'Oh the 10-headed one³! In whatever way it is possible for you, go to a secluded place and perform the fire sacrifice⁴ (7). If there is no interference with it⁵, then out of it shall emerge a large chariot, horses, a bow, a quiver and arrows⁶. You shall become unconquerable/invincible⁷ by obtaining them (8-9).

1. दैत्यगुरुः 2. विज्ञापितो 3. दशानन 4. रहसि होमं कुरु प्रयत्नेन 5. यदि विघ्नो न 6. रथ, वाहा, चाप, तूणीर, सायका सम्भविष्यन्ति 7. अजेयो

गृहाण मन्त्रान्मद्गतान् गच्छ होमं कुरु द्रुतम्।
 इत्युक्तस्त्वरितं गत्वा रावणो राक्षसाधिपः॥२०॥
 गुहां पातालसदृशीं मन्दिरे स्वे चकार ह।
 लङ्काद्वारकपाटादि बद्ध्वा सर्वत्र यत्नतः॥२१॥
 होमद्रव्याणि सम्पाद्य यान्युक्तान्याभिचारिके।
 गुहां प्रविश्य चैकान्ते मौनी होमं प्रचक्रमे॥२२॥

10-12. Accept the Mantras (a group of divine syllables having magical powers) which I

give you, and go and perform the fire sacrifice using them immediately¹. When he had advised so, the king of demons, Ravana, went (10) to his palace and got a deep pit or underground cavern constructed (or dug out) under it². Then he got all the gates and entrance points firmly closed shut most carefully³ (i.e., they were properly bolted, sealed, double checked, secured and guards were posted there) (11). Then he thoughtfully (i.e., carefully) collected all the various items required for doing such fire sacrifices as prescribed in the scriptures⁴, and then entered the cave or the dug out. Observing full concentration, being undisturbed deep inside it, and in silence, he started performing the ritual at a secluded or lonely corner of the place⁵ (12).

1. गृहाण मन्त्रान्महत्तान् गच्छ होमं गुरुदुतम् 2. गुहां पातालसदृशीं मन्दिरे 3. लङ्काद्वारकपाटादि बद्ध्वा सर्वत्र यत्नतः 4. होमद्रव्याणि सम्पाद्य यान्युक्तान्याभिचारिके 5. गुहां प्रविश्य चैकान्ते मौनी होमं प्रचक्रमे

उत्थितं धूममालोक्य महान्तं रावणानुजः।

रामाय दर्शयामास होमधूमं भयाकुलः॥१३॥

पश्य राम दशग्रीवो होमं कर्तुं समारभत्।

यदि होमः समाप्तः स्यात्तदाजेयो भविष्यति॥१४॥

13-14. Then Ravana's younger brother (Vibhishan) saw a huge column of smoke rising in the sky¹ and he became alarmed². He showed that plume of smoke coming out of the fire sacrifice³ to Sri Ram (13). He (Vibhishan) said, 'Oh Sri Ram! Look, the 10-headed one has started performing the fire sacrifice. If that is completed without interference or hindrance, then he shall become unconquerable/invincible⁴ (14).

1. उत्थितं धूममालोक्य महान्तं 2. भयाकुलः 3. होमधूमं 4. यदि होमः समाप्तः स्यात्तदाजेयो भविष्यति

[Note :- The cave, cavern or pit had a chimney or vent for escape of the smoke during the fire ritual. This trail did Ravana in. That plume of smoke could be seen rising high up in the sky and possibly was drifting towards Sri Ram's camp. The aromatic herbs used as offering to the fire further confirmed the fact that it was not an accidental fire or a smouldering left-over of the day's destructive war. This was also the way that Vibhishan got wind of Meghnad performing the fire sacrifice in Lanka Kand, Canto 8, verse nos. 57-60.]

अतो विघ्नाय होमस्य प्रेषयाशु हरीश्वरान्।

तथेति रामः सुग्रीवसम्मतेनाङ्गदं कपिम्॥१५॥

हनूमत्प्रमुखान्वीरानादिदेश महाबलान्।

प्राकारं लङ्घयित्वा ते गत्वा रावणमन्दिरम्॥१६॥

15-16. Hence, dispatch the commanders of the monkey army as soon as possible to create obstacles in the completion of the fire sacrifice¹. Saying 'all right', Sri Ram consulted Sugriv and ordered Angad, Hanuman and other great, valiant and strong warriors² to proceed forthwith on the mission. All of them leapt across or swung across the ramparts of the city³ and reached Ravana's palace (15-16).

1. विघ्नाय होमस्य प्रेषयाशु हरीश्वरान् 2. अङ्गद कपिम् हनूमत्प्रमुखान्वीरानादिदेश महाबलान् 3. लङ्घयित्वा प्राकारं

[Note :- It will be noted that Ravana and Meghnad got a taste of their own medi-

cine. They were used to defiling the fire sacrifices of sages, hermits and seers. Though this was a reprehensive act on the part of the righteous Sri Ram, but we must remember that he was fighting a war, and wars are merciless and often require pre-emption. He wished to give a message that a thorn has to be plucked out by another thorn; it was a literal tit for tat for the demon clan. It also shows that when all means to avoid confrontation are exhausted, when the wicked, the pervert, the rascal, the unrighteous evil mongers would not see reason and mend their ways, then in order to restore peace and tranquility, the balance of order and righteousness, it does become imperative often times to use harsh methods for the larger interest of the society and humanity. If the carrot doesn't work, the stick has to be oftentimes used. If the Lord shows mercy and compassion—which is actually his habit and wont—then multitudes suffer due to the wickedness of a handful of persons. It is better to sacrifice them and salvage the boat of peaceful and harmonious existence rather than pretending to be righteous and let the humanity suffer. Being a king and Lord of the universe and its inhabitants, it was morally bound on Sri Ram to protect his larger subjects from the cruelty and tyranny unleashed by Ravana and his kith and kin.]

दशकोट्यः प्लवङ्गानां गत्वा मन्दिररक्षकान्।

चूर्णयामासुस्त्रांश्च गजांश्च न्यहनन् क्षणात्॥१७॥

ततश्च सरमा नाम प्रभाते हस्तसंज्ञया।

विभीषणस्य भार्या सा होमस्थानमसूचयत्॥१८॥

17-18. Those 10 crore¹ monkeys crushed (trounced, trampled under foot and literally reduced to dust²) the guards of the palace, and killed numerous horses and elephants³ in a short while⁴ (17). (There was a great tumult through out the night in Lanka) As soon as it was dawn⁵, the wife of Vibhishan named Sarma⁶, indicated the place of the sacrifice by a gesture of her hands⁷ (i.e., she showed the monkeys the trap door leading to the cavern) (18).

1. दशकोट्यः 2. चूर्णया 3. श्वां, गजां न्याहनन् 4. क्षणात् 5. प्रभाते 6. सरमा 7. हस्त संज्ञया होमस्थान सूचयत्

[Note :- This is how 'the enemy within' betrays. Ravana's bad times had made him forget about Sarma, or perhaps he regarded her as irrelevant as a mosquito which does not require any special attention. It proved his final undoing even as a small ant can sneak up an elephant's trunk and kill it, as the saying goes. Ravana should have imprisoned her as soon as he kicked Vibhishan out. This slight miss in his radar of wisdom and faulty strategy resulted in the whole planning tumbling down like a pack of cards, as it were. He should have, at the least, put her under strict guard of trusted demonesses. This was a big blunder from the strategic point of view that Ravana made and never lived to regret.]

गुहापिधानपाषाणमङ्गदः पादघट्टनैः।

चूर्णयित्वा महासत्त्वः प्रविवेश महागुहाम॥१९॥

दृष्ट्वा दशाननं तत्र मीलिताक्षं दृढासनम्।
ततोऽङ्गदाज्ञया सर्वे वानरा विविशुर्दुतम्॥२०॥

19-20. The most strong and valorous Angad¹ kicked aside and stomped to pieces² the heavy stone³ which was put at the entrance of the cave (as a trap door) to block it⁴. Then he entered the deep pit or cavern⁵ (19). There he saw the 10-headed one (Ravana) sitting cross-legged in a meditative posture⁶ with closed eyes⁷. Then, on the orders of Angad, all the monkeys quickly trooped inside the cave or pit⁸ (20).

1. महस्त्वः अङ्गदः 2. पादघट्टनैः चूर्ण 3. पाषाण 4. गुहापिधान 5. महा गुहाम् 6. दृढासनम् 7. मिलिताक्षं
8. विविशुर्दुतम्

तत्र कोलाहलं चक्रुस्ताडयन्तश्च सेवकान्।
सम्भारांश्चिक्षिपुस्तस्य होमकुण्डे समन्ततः॥२१॥
स्रुवमाच्छिद्य हस्ताच्च रावणस्य बलादुषा।
तेनैव सञ्जघानाशु हनूमान् प्लवगाग्रणीः॥२२॥

21-22. The monkeys barged inside the grotto and went berserk, ransacking the cave. They started thrashing the servants/attendants and created a great ruckus¹. They threw or put all the various items kept there for the fire sacrifice, in the fire pit² (21). Hanuman, who was in the vanguard (forefront) of the monkeys³, snatched the ladle⁴ forcefully from the hands of Ravana and hit him with it (using it as a baton) (22).

1. कोलाहलं चक्रुस्ताडयन्तश्च 2. होमकुण्डे सम्भारांश्चिक्षिपुस्तस्य 3. प्लवगाग्रणीः 4. स्त्रुवाः

घ्नन्ति दन्तैश्च काष्ठैश्च वानरास्तमितस्ततः।
न जहौ रावणो ध्यानं हतोऽपि विजिगीषया॥२३॥
प्रविश्यान्तःपुरे वेश्मन्यङ्गदो वेगवत्तरः।
समानयत्केशबन्धे धृत्वा मन्दोदरीं शुभाम्॥२४॥

23-24. The monkeys were attacking Ravana from all sides with their teeth and sticks¹. But he did not stop from meditating inspite of being so fiercely attacked², hoping for ultimate victory³ (23). [When they had failed to instigate him or disturb him from his meditative posture and performance of the fire sacrifice inspite of their best efforts, then—] Angad swiftly went inside the royal palace and dragged the chaste Mandodari⁴ out by her plaits (i.e., by pulling at her hairs⁵) and brought her there (i.e., inside the cave) (24).

1. घ्नन्ति दन्तैश्च काष्ठैश्च 2. न जहौ रावणो ध्यानं हतोऽपि 3. विजिगीषया 4. मन्दोदरीं शुभाम् 5. समानयत्केशबन्धे धृत्वा

रावणस्यैव पुरतो विलपन्तीमनाथवत्।
विददाराङ्गदस्तस्याः कञ्चुकं रत्नभूषितम्॥२५॥
मुक्ता विमुक्ताः पतिताः समन्ताद्रत्नसञ्चयैः।
श्रोणिसूत्रं निपतितं त्रुटितं रत्नचित्रितम्॥२६॥

25-26. In front of Ravana, he tore apart the bodice¹ studded (embroidered) with various gems and jewels² from the body of Mandodari who was wailing and lamenting most woe-fully³ like a destitute⁴ (25). The pearls of the bodice came off it and scattered here and there on the ground⁵ along with the fallen gems⁶. In a similar way, the gem-studded⁷ chas-

tity-belt⁸ also snapped and fell on the ground⁹ (26).

1. विद्दारा कंचुकं 2. रत्नभूषितम् 3. विलपन्ती 4. अनाथवत् 5. मुक्ता विमुक्ता पतिताः 6. समन्ताद्रत्न
7. रत्नचित्रितम् 8. श्रोणिसूत्रं 9. त्रुटितं निपतितं

कटिप्रदेशाद्विस्त्रंस्ता नीवी तस्यैव पश्यतः।

भूषणानि च सर्वाणि पतितानि समन्ततः॥२७॥

देवगन्धर्वकन्याश्च नीता हृष्टैः प्लवङ्गमैः।

मन्दोदरी रुरोदाथ रावणस्याग्रतो भृशम्॥२८॥

27-28. The garment worn by her on the lower half of her body¹ became loose from the waist and, even while he (Ravana) watched stunned and appalled in horror, indignation, consternation and perplexity, it slid down from the waist. All her ornaments fell and scattered everywhere² (27). Similarly, out of jest and mischief, other monkeys gleefully³ brought numerous other maidens belonging to the Gods and Gandharvas⁴ (who had been forcefully kept by Ravana as his mistresses) there from the royal palace. Then (at the sight of mass disrobing of the women of the royal household), Mandodari began weeping and lamenting gravely⁵ in front of Ravana (28).

1. कटिप्रदेशाद्विस्त्रंस्ता नीवी 2. भूषणानि च सर्वाणि पतितानि 3. हृष्टैः प्लवङ्गमैः 4. देवगन्धर्वकन्याश्च नीता
5. मन्दोदरी रुरोदाथ भृशम्

[Note :- Angad tried to violate the modesty of Mandodari to instigate Ravana. Though it was a most outrageous and shocking incident to have been perpetrated by Angad, it was part of the job to cause hindrance in the completion of Ravana's fire sacrifice. Successful completion of the objective was of paramount importance, because it was a do or die situation, a war— and no chances could be taken. This was a tact which Ravana had been using himself in causing various torments to the Gods and sages to cause hindrances in their fire sacrifices. So he has got a taste of his own medicine, as it were. See not to verse nos. 15-16.]

क्रोशन्ती करुणं दीना जगाद दशकन्धरम्।

निर्लज्जोऽसि परैरेवं केशपाशे विकृष्यते॥२९॥

भार्या तवैव पुरतः किं जुहोषि न लज्जसे।

हन्यते पश्यतो यस्य भार्या पापैश्च शत्रुभिः॥३०॥

मर्तव्यं तेन तत्रैव जीवितान्मरणं वरम्।

हा मेघनाद ते माता क्लिश्यते बत वानरैः॥३१॥

29-31. She (Mandodari) became horrified, felt helpless and hapless, miserable and pitiful, and wept and wailed most woefully. She angrily¹ rebuked the 10-headed one (Ravana), 'Alas! You are very shameless². Your enemies are pulling your wife by her hairs³ and you are trying to complete your fire sacrifice. Aren't you ashamed of yourself? A person whose wife is humiliated and insulted in public or tormented in anyway (literally, beaten, thrashed⁴) by his sinful enemies⁵ in front of the person who calls himself her husband while he watches, should die then and there⁶. It is better for him to die then to live⁷. Oh Meghnad! Today your mother is being tormented and humiliated⁸ at the hands of the (humble, wretched

and sinful) monkeys⁹! (29-31).

1. क्रोशन्ती करुणं दीना 2. निर्लज्जोऽसि 3. परैरेवं केशपाशे विकृष्यते 4. हन्यते 5. पापैश्च शत्रुभिः 6. मर्त्यं तेन 7. जीवितात्मरणं वरम् 8. हा मेघनाद ते माता क्लिश्यते 9. बत वानरैः

त्वयि जीवति मे दुःखमीदृशं च कथं भवेत्।

भार्या लज्जा च सन्त्यक्ता भर्त्रा मे जीविताशया॥३२॥

श्रुत्वा तद्देवितं राजा मन्दोदर्या दशाननः।

उत्तस्थौ खड्गमादाय त्यज देवीमिति बुवन्॥३३॥

32-33. (Oh son!) If you had been alive, why would I have had to suffer so much¹? My husband has turned his face away from shame and his wife² in order to save his own life³ (by completing the fire sacrifice and appeasing the goddess Nikumbhi)' (32). Hearing this taunting and distressed lament of Mandodari, the 10-headed king⁴ lost his patience, stood up with a sword (in resentment, dismay, disgust and indignation), saying 'Oh! Leave this lady alone⁵' (33).

1. त्वयि जीवति में दुःखमीदृशं च कथं भवेत् 2. भार्या लज्जा च सन्त्यक्ता 3. भर्त्रा मे जीविताशया 4. दशाननः राजा 5. त्यज देवीमिति

जघानाङ्गदमव्यग्रः कटिदेशे दशाननः।

तदोत्सृज्य ययुः सर्वे विध्वंस्य हवनं महत्॥३४॥

रामपार्श्वमुपागम्य तस्थुः सर्वे प्रहर्षिताः॥३५॥

34-35. As soon as he got up, the 10-headed one (Ravana) kicked Angad on the small of his back¹. Meanwhile, all other monkeys ransacked and defiled his fire sacrifice² and departed immediately from there (34). All of them presented themselves before Sri Ram most cheerfully and jubilantly³ (35).

1. जघनाङ्गदमव्यग्रः कटिदेशे 2. सर्वे विध्वंस्य हवनं 3. रामपार्श्वमुपागम्य सर्वे प्रहर्षिताः

[Note :- This establishes the intent of the outrageous, disgraceful and indecent behaviour of the monkeys as described in verse nos. 24-28. It was not to violate the chastity or modesty of Ravana's women but was a tactic of war. Though disgusting and disparaging to his otherwise immaculate reputation, it was thought necessary by Angad because otherwise Ravana's fire sacrifice could not have been interfered with.]

रावणस्तु ततो भार्यामुवाच परिसान्त्वयन्।

दैवाधीनमिदं भद्रे जीवता किं न दृश्यते।

त्यज शोकं विशालाक्षी ज्ञानमालम्ब्य निश्चितम्॥३६॥

अज्ञानप्रभवः शोकः शोको ज्ञानविनाशकृत्।

अज्ञानप्रभवाहन्धीः शरीरदिष्वनात्मसु॥३७॥

36-37. Ravana consoled his wife and said, 'Oh Bhadre¹ (oh the gentle, chaste lady)! All this sorrow and joy are dependent upon destiny²—is this not visible (or apparent, obvious³) to a living being⁴? So, oh the broad-eyed one⁵! Relying on (or realising, becoming aware of) this established wisdom and knowledge⁶, you must stop lamenting or regretting and feeling remorseful and sorrowful⁷ (36). Sorrows, remorse, miseries, consternations,

gloom, dismay etc.⁸ have their origin (or cause) in ignorance or unawareness of truthful knowledge of reality as well as in the absence of wisdom⁹, and they in turn destroy wisdom, discrimination and intelligence¹⁰. Having ego, pride and a sense (feeling, perception) of 'me, I, mine' etc. in the body which is gross 'non-Atma'¹¹ is also due to ignorance and absence of wisdom and truthful knowledge¹². [That is, since the body is gross, non-conscious and separate/distinct from the living, conscious and pure Atma which is the truthful nature of the creature, regarding the two as one inseparable entity is a fallacy, a misconception and the cause of all sorrows, agonies and entanglements in this world.] (37).

1. भद्रे 2. दैवाधीनमिदं 3. दृश्यते 4. जीवता 5. विशालाक्षि 6. ज्ञानमालम्ब्य 7. त्यज शोकं 8. शोकः 9. आज्ञान प्रभाव 10. ज्ञान विनाशकृत् 11. शरीरादिष्वनात्मसु 12. अज्ञानप्रभवाहन्धीः

तन्मूलः पुत्रदारादिसम्बन्धः संसृतिस्ततः।

हर्षशोकभयक्रोधलोभमोहस्पृहादयः ॥३८॥

अज्ञानप्रभवा ह्येते जन्ममृत्युजरादयः।

आत्मा तु केवलं शुद्धो व्यतिरिक्तो ह्यलेपकः॥३९॥

38-39. This false ego or sense of belonging or identification of the soul with the external, gross body is at the root¹ of all illusions (deceptive relationships) of son, wife and other relations². These relations (or worldly attachments) are the cause of all joys/happiness, grief/sorrows/regrets/remorse/gloom/miseries/lamentations, fears/consternations, angers/wrathfulness/ill-temper/vengeance/animosity/ferocity etc., greed/avarice/yearnings/rapacity, attachments/infatuations/endearments, desires/longing/wistfulness/wishes etc.³ (38). The stages of birth, death and decay (i.e., old age, decrepit stage of the body)⁴ etc. are all due to 'Agyan'⁵ (ignorance, lack of wisdom and truthful knowledge). Because 'Atma'⁶ (pure, truthful consciousness, microcosmic soul or pure self) is the one of its kind⁷ (or is the only one without a parallel or duplicate; it is matchless and unique), pure and divine⁸, separate, distinct and different from everything else⁹ and is without any attachments or relationships of any kind¹⁰ (39).

1. तन्मूलः 2. पुत्र, दारदि सम्बन्ध 3. हर्ष, शोक, भय, क्रोध, लोभ, मोह, स्पृहा respectively 4. जन्म, मृत्यु, जरा 5. अज्ञानप्रभवा 6. आत्मा 7. केवलं 8. शुद्ध 9. व्यतिरिक्तो 10. ह्यलेपकः

आनन्दरूपो ज्ञानात्मा सर्वभावविवर्जितः।

न संयोगो वियोगो वा विद्यते केनचित्सतः॥४०॥

एवं ज्ञात्वा स्वामात्मानं त्यज शोकमनिन्दिते।

इदानीमेव गच्छामि हत्वा रामं सलक्ष्मणम्॥४१॥

आगमिष्यामि नोचेन्मां दारयिष्यति सायकैः।

श्रीरामो वज्रकल्पैश्च ततो गच्छामि तत्पदम्॥४२॥

40-42. That Atma is an embodiment of pure bliss, peace, tranquility and happiness¹, is pure and has true knowledge and wisdom², and is free from all feelings, emotions or sentiments³. That image/embodiment of 'eternal truth'⁴ does not have a union or separation with anybody or anything⁵ (40). Oh the eternal, blissful one⁶! Forsake sorrows, lamentations, grieving, mourning and gloom of all kind⁷! Realise the true nature of your soul

(Atma)⁸ and become cheerful. I am going right now—either I shall return after killing (overcoming and defeating) Sri Ram along with Laxman⁹ (41) or Sri Ram will perforate me and cut me into pieces by his arrows which are as strong as Bajra (Indra's weapon)¹⁰. Then I shall attain his supreme stature¹¹ (i.e., I shall attain emancipation and salvation by being one with his holy feet¹²) (42).

1. आनन्दरूपो 2. ज्ञानात्मा 3. सर्वभावविवर्जिताः 4. केन चित्सतः 5. न संयोगो वियोगो 6. मनिन्दिते 7. शोक त्यज 8. ज्ञात्वा स्वामात्मनं 9. गच्छामि हत्वा रामं सलक्ष्मणम् 10. नोचेन्मां दारयिष्यति सायकैः वज्रकल्पैश्च 11. ततो गच्छामि तत्पदम् 12. पद

[Note :- Verse nos. 36-42 can be called Ravana's gospel for Mandodari.]

तदा त्वया मे कर्तव्या क्रिया मच्छासनात्प्रिये।

सीतां हत्वा मया सार्धं त्वं प्रवेक्ष्यसि पावकम्॥४३॥

एवं श्रुत्वा वचस्तस्य रावणस्यातिदुःखिता।

उवाच नाथ मे वाक्यं शृणु सत्यं तथा कुरु॥४४॥

43-44. [Expressing his last wish, in case he dies in the battle field, Ravana tells Mandodari—] 'Oh dear! By my command/orders, you must do one last thing for me—you must kill Sita¹ and enter the cremation fire with me² (in case I am dead)' (43). Hearing these words of Ravana, Mandodari became very distressed, dismayed and gloomy³. She said, 'Oh Lord! I tell you what is proper and truthful⁴. Listen to it and do according to it⁵ (i.e., pay heed to my last advise to you because there is no time to procrastinate and act arrogantly and recklessly now) (44).

1. त्वया मे कर्तव्याक्रिया मच्छासनात्प्रिये सीतां हत्वा त्वं 2. प्रवेक्ष्य पावकम् मया सार्धं 3. दुःखिता 4. सत्यं 5. शृणु तथा कुरु

[Note :- (i) Nothing surprising in this wish of Ravana. This is a standard military strategy of despots and tyrants—let not the enemy get what is considered a prized victory. By getting rid of Sita, Ravana wished to ensure that Sri Ram would be wringing his hands in utmost disgust, abject frustration, distress and dismay after the initial euphoria of winning the battle when he finds out that Sita is dead. It would prove disastrous for Sri Ram—and inspite of having won physical victory over Ravana in the battle, he would have, in effect, ultimately lost the war! Further, he wished to ensure that Mandodari is not subjected to insinuations and torture when the invading army finds out that Sita—for whom the whole war took place in the first place—is no more. It is very possible that they would wreck vengeance on Mandodari. Ravana's assumptions are not out of place after what Angad and his companions did to her to disrupt Ravana's fire sacrifices in verse nos. 24-28. Ravana feared for the worst. But as it eventually happened, Mandodari did not keep his last wish. This is probably because Ravana had said so in a fit of disgust and rage, not with a cool, rationale head. It was a reckless instruction. One is left to wonder the course the story of Sri Ram would have taken had Mandodari carried out Ravana's last wish of killing Sita and burning herself!

(ii) Please refer to verse nos. 55-61 below which clearly states the reason why Ravana did not pay heed to Mandodari's entreaty and advice to cease hostility. It also shows that he was certain of death, even determined to embrace it, and lays down the reasons why he wished Mandodari to die with him. He wished that all those who were associated with him must be killed in the presence of Sri Ram who was the supreme Lord himself. With this thinking as a backdrop of the war, one concludes that Ravana was being very wise in all his actions and deeds. In fact, by getting the sinful demons killed at the hands of the Lord God (Sri Ram), he had ensured their spiritual well-being and eternal life. All their sins and vices were purged and they obtained deliverance from this mundane, sinful existence.]

शक्यो न राघवो जेतुं त्वया चान्यैः कदाचन।

रामो देववरः साक्षात्प्रधानपुरुषेश्वरः॥४५॥

मत्स्यो भूत्वा पुरा कल्पे मनुं वैवस्वतं प्रभुः।

ररक्ष सकलापद्भ्यो राघवो भक्तवत्सलः॥४६॥

45-46. Raghav (Sri Ram) cannot be conquered by you or anybody else at any time¹. Sri Ram is the supreme and the most exalted Lord², the chief supreme Purush (macrocosmic Soul or the Viraat Purush; the chief male aspect of creation)³ and Lord of Gods⁴ (45). Raghav (Sri Ram), who is beloved of his devotees and is benevolent and munificent towards them⁵, had assumed the form of the legendary fish⁶ and protected Vaivastamanu⁷ from all his troubles at the beginning of this Kalpa⁸ (46).

1. शक्यो न राघवो जेतुं त्वया चान्यैः कदाचन 2. देववरः 3. प्रधान पुरुष 4. ईश्वरः 5. भक्तवत्सल 6. मत्स्यो 7. वैवस्वतं मनुं 8. ररक्ष सकलापद्भ्यो

[Note :- One Kalpa = one day of Brahma which is equal to 4320×10⁶ worldly or terrestrial years.]

रामः कूर्मोऽभवत्पूर्वं लक्षयोजनविस्तृतः।

समुद्रमथने पृष्ठे दधार कनकाचलम्॥४७॥

हिरण्याक्षोऽतिदुर्वृत्तो हतोऽनेन महात्मना।

क्रोडरूपेण वपुषा क्षोणीमुद्धरता क्वचित्॥४८॥

47-48. Sri Ram was the one who had become (manifested himself as) the legendary tortoise¹ with a body extending up to 1 lakh (100 thousand) Yojans (i.e., 800 thousand miles appx.)². At the time of the churning of the legendary ocean, it was he (the tortoise) who had borne the mountain called Sumeru³ on his back (47). During another of the earlier (ancient) times, he had assumed the form of the legendary boar⁴ and this great soul⁵ had slayed the most wicked, mischievous and pervert⁶ demon Hiranyaksha⁷ while liberating the earth from his clutches (48).

1. कूर्मो 2. लक्षयोजनविस्तृतः 3. कनकाचलम् 4. क्रोडरूपेण 5. महात्मना 6. अतिदुर्वृत्तो 7. हिरण्याक्षो

त्रिलोककण्टकं दैत्यं हिरण्यकशिपुं पुरा।

हतवान्नारसिंहेन वपुषा रघुनन्दनः॥४९॥

विक्रमैस्त्रिभिरेवासौ बलिं बद्ध्वा जगत्त्रयम्।

आक्रम्यादात्सुरेन्द्राय भृत्याय रघुसत्तमः॥५०॥

49-50. This Raghunandan (son of Raghu's clan i.e., Sri Ram)¹ had killed Hiranyakshipu², who was like a thorn³ for the three worlds (celestial, terrestrial and subterranean worlds)⁴, by assuming the body of half-man half-lion (Narsingh)⁵ (49). The same one who is the most exalted in Raghu's clan (Sri Ram)⁶ had tied king Bali⁷, measured the entire 3 worlds in his 3 steps and returned it to his follower (servant, devotee, subordinate⁸) Indra, the Lord of Gods⁹ (during his incarnation as the mendicant dwarf) (50).

1. रघुनन्दनः 2. हिरण्यकशिपुं 3. कण्टकं 4. त्रिलोक 5. नारसिंहेन 6. रघुसत्तमः 7. बलिं बद्ध्वा 8. भृत्याय 9. सुरेन्द्र

राक्षसाः क्षत्रियाकारा जाता भूमेर्भरावहाः।

तान्हत्वा बहुशो रामो भुवं जित्वा ह्यदान्मुनेः॥५१॥

स एव साम्प्रतं जातो रघुवंशे परात्परः।

भवदर्थे रघुश्रेष्ठे मानुषत्वमुपागतः॥५२॥

51-52. When the demons assumed the form of Kshatriyas¹ and tormented the earth, then he, as Parashuram², killed them many times³ in battle and having won (or snatched) the earth from their domination (or clutches) handed it over to sage Kashyap (a Brahmin⁴) (51). Presently the same eternal, fathomless, almighty, unconquerable⁵ Lord has manifested himself as a man⁶ in the clan of Raghu⁷ as the best amongst the clan⁸ for your sake⁹ (i.e., as he had done in the earlier occasions when the tyranny of the haughty, reckless, dare-devil, pervert and evil demon clan had tormented the earth and its creatures, he has assumed a human form to eliminate them. Why don't you understand this? Why do you willingly jump in the jaws of death?) (52).

1. राक्षसाः क्षत्रियाकारा 2. रामो 3. तान्हत्वा बहुशो 4. भुवं जित्वा ह्यदान्मुनेः 5. परात्परः 6. मानुषत्वमुपागतः

7. साम्प्रतं जातो रघुवंशे 8. रघुश्रेष्ठो 9. त्वमुपागतः

[Note :- Mandodari had not realised what was in the mind of her husband. She was not privy to his thoughts because he had determined to attain emancipation and salvation by the only way and means he knew as a demon—to instigate Sri Ram so as to get himself killed by him with Sita only as an excuse. There is no doubt as to this when we consider his conversation with Marich (Aranya Kand, Canto 6, verse nos. 30-35), his instructions to demonesses (Aranya Kand, Canto 7, verse no. 65), Ravana's thoughts (Sundar Kand, Canto 2, verse nos. 15-19) when he heard of the slaying of Khar and Dushan in Aranya Kand, Canto 5, verse nos. 58-61 and verse nos. 55-61 of this Kand which follows below :—]

तस्य भार्या किमर्थं वा हता सीता वनाद्बलात्।

मम पुत्रविनाशार्थं स्वस्यापि निधनाय च॥५३॥

इतः परं वा वैदेहीं प्रेषयस्व रघूत्तमे।

विभीषणाय राज्यं तु दत्त्वा गच्छामहे वनम्॥५४॥

53-54. Why did you abduct his wife Sita from the Tapovan (Panchvati) to get my son killed¹ and get yourself killed too²? (53). (It is till not too late.) You should send Vaidehi

(Sita) to the most exalted Raghu (Sri Ram) even now; then, crown Vibhishan on the throne (i.e., give him the kingdom of Lanka³) and then we (you and me) shall go to the forest⁴ (as Vanprastha—forest dwelling mendicants to spend the rest of our lives in penitence and austerities)' (54).

1. पुत्र विनाशार्थ 2. स्वस्यापि निधनाय च 3. राज्यं दत्त्वा 4. गच्छामहे वनम्

मन्दोदरीवचः श्रुत्वा रावणो वाक्यमब्रवीत्।

कथं भद्रे रणे पुत्रान् भ्रातृन् राक्षसमण्डलम्॥५५॥

घातयित्वा राघवेण जीवामि वनगोचरः।

रामेण सह योत्स्यामि रामबाणैः सुशीघ्रगैः॥५६॥

विदार्यमाणो यास्यामि तद्विष्णोः परमं पदम्।

जानामि राघवं विष्णुं लक्ष्मीं जानामि जानकीम्।

ज्ञात्वैव जानकी सीता मयानीता वनाद्वलात्॥५७॥

रामेण निधनं प्राप्य यास्यामीति परं पदम्।

विमुच्य त्वां तु संसाराद्गमिष्यामि सह प्रिये॥५८॥

55-58. Hearing the words of Mandodari, Ravana said 'Oh noble lady!¹ Having got my sons² (i.e., Akshay Kumar, Meghnad etc.), brother³ (Kumbhakarn) and all the demon hordes⁴ slayed in the battle⁵, how can I ever dream of spending my life in the forest as a forest dwelling mendicant⁶? Now I shall also fight to the end with Sri Ram, and shall get wounded and pierced⁷ by his swift arrows⁸ and, as a result, shall go to that Vishnu's supreme abode⁹! I realise and understand (or recognise¹⁰) that Raghav (Sri Ram) is Vishnu himself and Janki (Sita) is Laxmi (consort of Vishnu)¹¹. And fully understanding it (or being well aware of it)¹², I had forcefully and purposefully brought Sita from the forest¹³ (55-57) so that I can die at the hands of Sri Ram¹⁴ and, as a consequence, attain his (Sri Ram's) supreme abode¹⁵. Oh dear! Now leaving you behind, I shall make my exit from this entrapping, mundane, delusionary world along with others¹⁶ (58).

1. भद्रे 2. पुत्राण 3. भ्रातृन् 4. राक्षस मण्डल 5. रणे घातयित्वा 6. जीवामि वनगोचरः 7. विदार्यमाणो 8. सुशीघ्रगैः 9. तद्विष्णोः परमं पदम् 10. जानामि 11. राघवं विष्णुं लक्ष्मीं जानकीम् 12. ज्ञात्वैव 13. वनाद्वलात् मयानीता 14. रामेण निधनं प्राप्य 15. परं पदम् 16. विमुच्य त्वां संसाराद्गमिष्यामि सह प्रिये

[Note :- This shows Ravan's firm resolve to get all the male demons of fighting age or all the adults die along with him. The question is, what happened to the demonesses? Well, the majority of them had been burnt in the fierce fire lit by Hanuman. See Sundar Kand, Canto 4, verse nos. 43-44. As a result, only the righteous amongst the race of demons survived Sri Ram's war with Ravana, and they were ruled by Vibhishan.]

परानन्दमयी शुद्धा सेव्यते या मुमुक्षुभिः।

तां गतिं तु गमिष्यामि हतो रामेण संयुगे॥५९॥

प्रक्षाल्य कल्मषाणीह मुक्तिं यास्यामि दुर्लभाम्॥६०॥

59-60. The supreme state of pure, eternal bliss, peace and tranquility¹ that the seekers/

aspirants of emancipation and salvation enjoy², I shall get that stature³ by getting killed at the hands of Sri Ram⁴ (59). In this manner, by washing (or purging, cleaning⁵) all my sins, evils, misdeeds and misdemeanours⁶, I shall achieve the rarest of rare⁷ state of being liberated from the cycle of birth and death in this mundane, delusionary, entangling world⁸ (60).

1. परानन्दमयी शुद्धा 2. मुमुक्षुभिः सेव्यते 3. गतिं 4. गमिष्यामि हतो रामेण संयुगे 5. प्रक्षाल्य 6. कल्मषाणीह 7. दुर्लभम् 8. मुक्तिम्

क्लेशादिपञ्चकतरङ्गयुतं भ्रमाढ्यं दारात्मजाप्तधनबन्धुझषाभियुक्तम् ।

और्वानलाभनिजरोषमनङ्गजालं संसारसागरमतीत्य हरिं व्रजामि ॥६१॥

61. I shall cross the mundane, delusionary, entangling world-like ocean which has the 5 great tormentors (or troubles, tribulations, sorrows, anguish)¹ as its waves², illusion, deception, imposter and other delusions are its swirling whirlpools³, wife, sons, kins, wealth/riches/prosperity and friends etc. are its fishes⁴ (i.e., the various marine creatures), anger/wrathfulness/ill-temper/ferocity/animosity and vengeance are the great fires⁵, and it has the net (to trap) spread all over it in the form of Kaam (lust, desire, greed, avarice, infatuation etc.)⁶—I shall cross this ocean and go near Lord Hari⁷ (i.e., I shall get deliverance and attain the supreme Lord himself)⁸ (61).

1. क्लेशादिपञ्च 2. तरंग 3. भ्रमाढ्यं 4. दारात्मजाप्तधनबन्धुझषाभियुक्तम् 5. और्वानलाभनिजरोष 6. मनङ्ग जालं 7. संसारसागरमतीत्य हरि

[Note :- (i) Verse nos. 55-61 are eye-openers. They explicitly tell that Ravana was well aware of what he was doing. His intention was noble to the core. The external tantrums that he had thrown was just to mislead other demons—otherwise they wouldn't have fought at all. Like a true benevolent king, he wanted all his men to share the largesse of emancipation and salvation which has literally come a begging to be accepted at their very doorstep. Please also refer to Uttar Kand, Canto 3, verse nos. 31-42, 58-59. (ii) The five tormenters referred in verse no. 61 are the following— (a) Avidya (ignorance); (b) Asmita (to regard Atma and the subtle body consisting of mind-intellect complex as one; also means pride, ego, haughtiness, hypocrisy, arrogance—or Ahankar; (c) Raag (attachment, infatuation, desire etc.); (d) Dwesh (ill-will, enmity, malice, hatred, confrontationist attitude etc.) and (e) Abhinivesh (fear of death)—अविद्या, अस्मिता, राग, द्वेष, अभिनिवेश.]

* __* __* __*

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि । वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान्संदधाम्यृतं वदिष्यामि । सत्यं वदिष्यामि तन्मामवतु । तद् वक्तारमवतु । अवतु मामवतु वक्तारमवतु वक्तारम् । ॐ शान्तिः! शान्तिः!! शान्तिः!!! (ऋग्वेद, शान्तिपाठ)

Let my speech and mind be in sync. Oh Lord! Reveal yourself before me. Oh mind and speech! Let me have the knowledge enshrined in the Vedas. My wisdom should not decay. I should be always studying. I will speak the good and the truth. Let God protect the speaker, that is me. Let there be peace (spiritual, worldly, bodily). (Rig Veda, Shanti Paath)

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Lanka Kand (Yuddha Kand) — Canto 11

Sri Ram-Ravana war and Ravana's death

श्रीमहादेव उवाच

इत्युक्त्वा वचनं प्रेम्णा राज्ञीं मन्दोदरीं तदा।
 रावणः प्रययो योद्धुं रामेण सह संयुगे॥१॥
 दृढं स्यन्दनमास्थाय वृतो घोरैर्निशाचरैः।
 चक्रैः षोडशभिर्युक्तं सवरूथं सकूबरम्॥२॥
 पिशाचवदनैर्घोरैः खरैर्युक्तं भयावहम्।
 सर्वास्त्रशस्त्रसहितं सर्वोपस्करसंयुतम्॥३॥

1-3. Lord Shiva said—'Oh Parvati! Having affectionately consoled the chief queen Mandodari as described above, Ravana started off for the battle field to fight with Sri Ram (1). He mounted a sturdy and strong chariot¹ surrounded by most formidable, ferocious and fierce demons². That chariot had 16 wheels³, protective reinforced armour called a 'Baruth'⁴ and a 'Kubar'⁵ (a part of the chariot which is used to tie all the reins of the harnessed animals to a single peg) (2). Horrible donkeys—which had satan or devil like faces⁶—were yoked to it. This made the chariot appear grotesque, very fearful, inauspicious and terrible to behold⁷. It was provided with all types of arms and armaments⁸ and was well endowed with all the paraphernalia and accoutrements for war⁹ (3).

1. दृढं स्यन्दन् 2. वृतो घोरैर्निशाचरैः 3. चक्रैः षोडश 4. वरूथं 5. कूबरम् 6. पिशाच वदनैर् घोरैः खरै 7. भयावहम्
 8. सर्वास्त्रशस्त्रसहितं 9. सर्वोपस्करसंयुतम्

निश्चक्रामाथ सहसा रावणो भीषणाकृतिः।
 आयातन्तं रावणं दृष्ट्वा भीषणं रणकर्कशम्॥४॥
 सन्त्रस्ताभूत्तदा सेना वानरी रामपालिता॥५॥

4-5. In this manner, Ravana came out of the city presenting a most formidable, horrific, awe inspiring and scary sight¹. Seeing that the most scaring, fierce, ferocious, ruthless and battle-hardened war veteran² Ravana is approaching (4), the monkey army, though under Sri Ram's protection³, nevertheless became extremely terrified⁴ (5).

1. भीषणाकृति निश्चक्रामात् 2. भीषणं रणकर्कशम् 3. राम पालिता सेना 4. सन्त्रस्ता

हनूमानथ चोत्प्लुत्य रावणं यौद्धुमाययौ।
 आगत्य हनुमान् रक्षोवक्षस्यतुलविक्रमः॥६॥
 मुष्टिबन्धं दृढं बद्ध्वा ताडयामास वेगतः।
 तेन मुष्टिप्रहारेण जानुभ्यामपतद्रथे॥७॥

6-7. Then Hanuman leapt in front to face and fight with Ravana¹. As soon as he came there (in front of Ravana), the most valiant and valorous Hanuman² (6) clenched his fists firmly and hit him hard swiftly on the chest³. No sooner had he been hit by that fist, he (Ravana) fell down on his knees on the chariot⁴ (7).

1. हनूमानथ चोत्प्लुत्य रावणं यौद्धुमाययौ 2. अतुलविक्रमः हनुमान् 3. रक्षोवक्षस्य मुष्टिबन्धं दृढं 4. ताडयामास वेगतः मुष्टिप्रहारेण जानुभ्यामपतद्रथे

मूर्च्छितोऽथ मुहूर्तेन रावणः पुनरुत्थितः।
 उवाच च हनूमन्तं शूरोऽसि मम सम्मतः॥८॥
 हनूमानाह तं धिङ्मां यस्त्वं जीवसि रावण।
 त्वं तावन्मुष्टिना वक्षो मम ताडय रावण॥९॥

8-9. He remained unconscious for 1 Muhurt¹ (literally for a short while) and then regained consciousness once again². Then he said to Hanuman, 'Oh Hanuman! I accept that you are very strong, agile, powerful, potent, valiant, valorous, bold and courageous³' (8). Hanuman replied, 'Oh Ravana! It is shameful for me⁴ that inspite of my hitting you with my punch (fist)⁵ you have still survived⁶. All right, now you hit me on my chest⁷ (9).

1. मूर्च्छिता मुहूर्तेन 2. पुनरुत्थित 3. मम सम्मतः शूरोऽसि 4. धिमां 5. तावन्मुष्टिना 6. जीवसि 7. ताडय मम वक्षो

पश्चान्मया हतः प्राणान्मोक्ष्यसे नात्र संशयः।
 तथेति मुष्टिना वक्षो रावणेनापि ताडितः॥१०॥
 निघूर्णमाननयनः किञ्चित्कश्मलमाययौ।
 संज्ञामवाप्य कपिराड् रावणं हन्तुमुद्यतः॥११॥

10-11. After that (when I retaliate) there is no doubt that you shall die¹ with my next fist with which I shall hit you'. Then Ravana (accepted the challenge and) said 'all right' and hit Hanuman hard with his fist on his chest² (10). Hanuman braced himself for the blow, but when he was hit, his (Hanuman's) eyes went round in circles³, he felt giddy, slightly swooned and became a little disoriented and uneasy⁴. Then, when he returned back to normal and recovered himself⁵, the great monkey⁶ prepared himself to counter-attack Ravana⁷ (11).

1. प्राणान्मोक्ष्यसे 2. मुष्टिना वक्षो रावणेनापि ताडितः 3. निघूर्णमाननयनः 4. किञ्चित्कश्मलमाययौ 5. संज्ञाम वाप्य 6. कपिराड् 7. रावणं हन्तुमुद्यतः

ततोऽन्यत्र गतो भीत्या रावणो राक्षसाधिपः।
 हनूमानङ्गदशचैव नलो नीलस्तथैव च॥१२॥
 चत्वारः समवेत्याग्रे दृष्ट्वा राक्षसपुङ्गवान्।
 अग्निवर्णं तथा सर्परोमाणं खड्गरोमकम्॥१३॥
 तथा वृश्चिकरोमाणं निर्जघ्नुः क्रमशोऽसुरान्।
 चत्वारश्चतुरो हत्वा राक्षसान् भीमविक्रमान्।
 सिंहनादं पृथक् कृत्वा रामपार्श्वमुपागताः॥१४॥

12-14. The king of demons Ravana became exceedingly astonished, apprehensive and terrified¹ (because he knew what Hanuman could do; he had witnessed the burning Lanka), and made good his escape from there to some other place² (to escape Hanuman's wrath and subsequent humiliating defeat, especially when all the demons were watching intently). Hanuman, Angad, Nal and Neel presently found (12) four demons who were the best amongst the rest of them³ and were named Agnivarna, Sarparoma, Khangroma (13) and Vrishchikarom⁴ respectively standing in front of them. Then those four monkeys respectively killed those most valiant and valorous demons⁵ one by one⁶. Thereafter, roaring

individually⁷, they came and stood in front of Sri Ram (14).

1. भीत्या 2. ततोऽन्यत्र गतो 3. राक्षसपुंगवान् 4. अग्निवर्ण, सर्परोमाणं, खंगरोमकम् तथा वृश्चिकरोमाणं 5. राक्षसान् भ्रमविक्रमान् 6. निर्जघ्नुः क्रमशोऽसुरान् चत्वारश्चतुरो हत्वा 7. पृथक् सिंहनादं

ततः क्रुद्धो दशग्रीवः सन्दश्य दशनच्छदम्॥१५॥

विवृत्य नयने क्रूरो राममेवान्वधावत।

दशग्रीवो रथस्थस्तु रामं वज्रोपमैः शरैः॥१६॥

आजघान महाघोरैर्धाराभिरिव तोयदः।

रामस्य पुरतः सर्वान्वानरानपि विव्यथे॥१७॥

15-17. After this, the 10-headed one (Ravana) became very angry and furious; he bit all his ten lips with his teeth¹ (in indignation, resentment and dismay) (15). That cruel and ferocious² fellow glared at Sri Ram³ and lunged at him⁴. The 10-headed one (Ravana) was on a chariot⁵ while Sri Ram was on foot, and the former began raining (peppering, showering) a hail of Bajra-like (sharp, strong, piercing, potent and invincible) arrows on Sri Ram⁶ (16) just like clouds rain torrential rain on the ground⁷. He wounded all the monkeys even as Sri Ram watched (17).

1. दशनच्छदम् सन्दश्य 2. क्रूरो 3. विवृत्य नयने राम 4. मेवान्वधावत 5. दश ग्रीवो रथस्थस्तु 6. रामं वज्रोपमैः शरैः 7. आजघान महाघोरैर्धाराभिरिव

ततः पावकसङ्काशैः शरैः काञ्चनभूषणैः।

अभ्यवर्षद्रणे रामो दशग्रीवं समाहितः॥१८॥

रथस्थं रावणं दृष्ट्वा भूमिष्ठं रघुनन्दनम्।

आहूय मातलिं शक्रो वचनं चेदमब्रवीत्॥१९॥

18-19. Then Sri Ram became alert and began showering gold-plated arrows¹ (i.e., arrows which were as radiant as the colour of gold and) which were glowing like fire² at the demon (18). When Indra³ saw that Ravana was on a chariot while Raghunandan (Sri Ram) was on the ground (i.e., on foot)⁴, he called his charioteer Matli⁵ and said (19)—

1. काञ्चनभूषणैः 2. पावक संकाशैः शरैः 3. शक्रो 4. रथस्थं रावणं भूमिष्ठं रघुनन्दनम् 5. मातलिं

रथेन मम भूमिष्ठं शीघ्रं याहि रघूत्तमम्।

त्वरितं भूतलं गत्वा कुरु कार्यं ममानघ॥२०॥

एवमुक्तोऽथ तं नत्वा मातलिर्देवसारथिः।

ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम्॥२१॥

स्वर्गाज्जयार्थं रामस्य ह्युपचक्राम मातलिः।

प्राञ्जलिर्देवराजेन प्रेषितोऽस्मि रघूत्तम॥२२॥

20-22. 'Oh Anagh¹ (the sinless, faultless one)! Look, the most exalted Raghu² (Sri Ram) is standing on the ground³. Take my chariot and go to the earth⁴ immediately and do this work for me' (20). Having received his orders, the charioteer of the Gods, Matli⁵, bowed before him, yoked green coloured horses to his excellent chariot⁶ (21) and came down from the heavens for the purpose of Sri Ram's victory. He presented himself before him (Sri Ram) and said to him with folded hands, 'Oh the most exalted of the Raghus! I have

been sent by the king of Gods (Indra)⁷ (for your service) (22).

1. ममानघ 2. रघुत्तमम् 3. भूमिष्ठं 4. भूतलं 5. मातलिर्देवसारथिः 6. हरितैः संयोज्य हवैश्च स्यन्दनोत्तमम् 7. देवराजेन
[Note :- The epithet of 'Anagh' should not be taken too literally. It is simply a polite, civilised courteous manner of addressing a good person.]

रथोऽयं देवराजस्य विजयाय तव प्रभो।
प्रेषितश्च महाराज धनुरैन्द्रं च भूषितम्॥२३॥
अभेद्यं कवचं खड्गं दिव्यतूणीयुगं तथा।
आरुह्य च रथं राम रावणं जहि राक्षसम्॥२४॥
मया सारथिना देववृत्रं देवपतिर्यथा।
इत्युक्तस्तं परिक्रम्य नमस्कृत्य रथोत्तमम्॥२५॥

23-25. Oh Lord! This is the king of God's chariot and he has sent it for your victory¹. Oh Lord! He has also sent the 'Indra's bow'² (23), impregnable armour³, a sword⁴ and two divine quivers⁵. Oh Sri Ram! Mount this chariot and slay the demon Ravana (24) even as the Lord of Gods⁶ (Indra) had killed the demon Vrittasur⁷ with me as his charioteer'. When Matli had said so, Sri Ram circumambulated the excellent chariot⁸ and bowed before it⁹ (to show his respect to the divine chariot as well as his own humility and a sense of thanks giving to the Gods) (25).

1. विजयाय तव 2. धनुरैन्द्र 3. अभेद्यं कवचं 4. खड्गं 5. दिव्यतूणीयुगं 6. देवपति 7. वृत्रं 8. परिक्रम्य 9. नमस्कृत्य रथोत्तमम्

आरुरोह रथं रामो लोकान्लक्ष्म्या नियोजयन्।
ततोऽभवन्महायुद्धं भैरवं रोमहर्षणम्॥२६॥
महात्मनो राघवस्य रावणस्य च धीमतः।
आग्नेयेन च आग्नेयं दैवं दैवेन राघवः॥२७॥
अस्त्रं राक्षसराजस्य जघान परमास्त्रवित्।
ततस्तु ससृजे घोरं राक्षसं चास्त्रमस्त्रवित्।
क्रोधेन महताविष्टो रामस्योपरि रावणः॥२८॥

26-28. Sri Ram mounted the chariot (of the Gods sent by Indra) and this magnificent sight provided all the world with auspiciousness, hope, good fortunes and turn of tide for the all round good of all¹. [The final duel between Sri Ram and Ravana started now—] Then the final spectacularly fierce, ruthless and no-holds-barred great duel² which was chillingly exciting, nail biting, hair raising and thrilling to the core so much so as to raise goose bums³ (26) started between the great and most exalted Raghav (Sri Ram)⁴ and wise and intelligent Ravana⁵. Raghav (Sri Ram)—who was most expert and adept in the use of weapons⁶—cut down Ravana's Agneyastra⁷ (a missile-like weapon tipped with fire) with a matching Agneyastra and Devastra⁸ (a weapon shot after invoking separate patron Gods to make it very potent) and other similar weapons. Then Ravana—who was well versed in the art of weapon use⁹—became very furious¹⁰ and shot a most formidable Rakshashastra¹¹ (a weapon used by demons and specially meant to be used by them) at Sri Ram (27-28).

1. आरुरोह रथं रामो लोकान्लक्ष्म्यां नियोजयन् 2. महायुद्धं 3. रोम हर्षणम् 4. महात्मनो राघवस्य 5. रावणस्य धीमतः
6. परमास्त्रवित् 7. आग्नेयेन 8. दैवेन 9. अस्त्रवित् 10. क्रोधेन महता 11. घोरं राक्षसं चास्त्रम्

रावणस्य धनुर्मुक्तः सर्पा भूत्वा महाविषाः।
 शराः काञ्चनपुङ्खभा राघवं परितोऽपतन् ॥२९॥
 तैः शरैः सर्पवदनैर्वमद्भिरनलं मुखैः।
 दिशश्च विदिशश्चैव व्याप्तास्तत्र तदाभवन् ॥३०॥

29-30. The arrows shot from the bow of Ravana appeared to have fins made of golden strands (i.e., they resembled golden feathers)¹, and they fell all around Raghav² assuming the form of very poisonous and fierce snakes³ (29). All the directions of the compass⁴ were saturated by the weapons and arrows⁵ shot by Ravana which had flames of fire leaping up and spouting forward from their tips which resembled the mouth of dragons⁶ (30).

1. शराः काञ्चनपुङ्खभा 2. परितोऽपतन् राघवं 3. सर्पा महाविषाः 4. दिश विदिश 5. व्याप्तास्तत्र
 6. सर्प वदनैर्वमद्भिरनलं मुखैः

[Note :- The arrows shot by Ravana transformed themselves by magical powers into poisonous dragons squirting flame, brimstone and fire, and they covered the ground around Sri Ram in the battle field.]

रामः सर्पास्ततो दृष्ट्वा समन्तात्परिपूरितान्।
 सौपर्णमस्त्रं तद्घोरं पुरः प्रावर्तयद्रणे ॥३१॥
 रामेण मुक्तास्ते बाणा भूत्वा गरुडरूपिणः।
 चिच्छिदुः सर्पबाणास्तान्समन्तात्सर्पशत्रवः ॥३२॥

31-32. When Sri Ram observed that the whole area (of the battle field) is covered by serpents resembling fierce dragons (because the arrows shot by Ravana had metamorphosed into poisonous, fiery dragons)¹, he shot the most potent and formidable² weapon called Sauparna Astra³ (which was also known by the name of Garudastra because on being shot, it metamorphosed into an eagle or heron and gobbled up the snakes) (31). Those arrows launched by Sri Ram transformed themselves into Garud⁴ (the legendary eagle or heron) and began cutting down (i.e., countering and acting as an antidote to)⁵ the serpent-like or dragon-like magical arrows spread everywhere (32).

1. सर्पास्ततो 2. तद्घोरं 3. सौपर्णमस्त्रं 4. गरुडरूपिणः 5. चिच्छिदुः

अस्त्रे प्रतिहते युद्धे रामेण दशकन्धरः।
 अभ्यवर्षत्ततो रामं घोराभिः शरवृष्टिभिः ॥३३॥
 ततः पुनः शरानीकै राममक्लिष्टकारिणम्।
 अर्दयित्वा तु घोरेण मातलिं प्रत्यविध्यत ॥३४॥

33-34. When the 10-headed one (Ravana) found that all his armaments and magical weapons have been nullified (made ineffective)¹ by Sri Ram in the battle, he showered a fierce hail of arrows² on the latter (33). Then, once again, he caused immense consternation to Sri Ram³ by pestering and peppering him with sharp arrows, besides wounding his charioteer Matli⁴ (34).

1. अस्त्रे प्रतिहते 2. घोराभिः शर वृष्टिभिः 3. राम क्लिष्ट करिणम् 4. मातलिं प्रत्यविध्यत

पातयित्वा रथोपस्थे रथकेतुं च काञ्चनम्।
 ऐन्द्रानश्चानभ्यहनद्रावणः क्रोधमूर्च्छितः ॥३५॥

विषेदुर्देवगन्धर्वाश्चारणाः पितरस्तथा।

आर्त्ताकारं हरिं दृष्ट्वा व्यथिताश्च महर्षयः॥३६॥

35-36. Not satisfied by it, Ravana—who was mad with anger (literally, overwhelmed with anger and indignation)¹—severed the golden flag (standard) of Sri Ram's chariot and fell it on the rear side², and wounded the horses of Indra³ (35). Seeing that Hari⁴ (here meaning Sri Ram) was in great trouble⁵, the Gods, Gandharvas (celestial demi-Gods), Charans (celestial bards) and Pittars (dead ancestors in spirit form)⁶ became remorseful and gloomy⁷ while the great sages and hermits⁸ lamented and regretted internally in their hearts⁹ (36).

1. क्रोधमूर्च्छितः 2. रथकेतुं रथोपस्थे 3. एन्द्रानश्वानभ्यहनद्रावणः 4. हरिं 5. आर्त्ताकारं 6. देव, गन्धर्व, चारण, पितर 7. विषेदु 8. महर्षयः 9. व्यथिताश्च

व्यथिता वानरेन्द्राश्च बभूवः सविभीषणाः।

दशास्यो विंशतिभुजः प्रगृहीतशरासनः॥३७॥

ददृशे रावणस्तत्र मैनाक इव पर्वतः।

रामस्तु भुक्कुटिं बद्ध्वा क्रोधसंरक्तलोचनः॥३८॥

कोपं चकार सदृशं निर्दहन्निव राक्षसम्।

धनुरादाय देवेन्द्रधनुराकारमद्भुतम्॥३९॥

गृहीत्वा पाणिना बाणं कालानलसमप्रभम्।

निर्दहन्निव चक्षुर्भ्यां ददृशे रिपुमन्तिके॥४०॥

37-40. All the commanders and chief of the monkey hordes (army) as well as Vibhishan became very worried and confounded. At that time, Ravana with his 10-heads and 20-arms¹ holding bows and arrows² (37) looked formidably awesome and colossus like the Mainak mountain³. Sri Ram's eyes became red with anger, his brows curved like a bow in annoyance and anger⁴ (38), and fiercely glaring⁵ at the demon as if he would burn him to ashes⁶, he (Sri Ram) picked up another remarkable, magnificent, majestic and strange⁷ bow—which was as effective and similar to the one belonging to Indra⁸ (39)—in his hands and taking up an arrow which was as splendourous, radiant and glowing as the fire of death⁹, he looked at his enemy with fierce eyes¹⁰ as if to reduce him to ashes¹¹ and finish him off (i.e., kill him or eliminate him)¹² (40).

1. दशास्यो, विंशतिभुजः 2. प्रगृहित शरासनः 3. ददृशे रावणस्तत्र मैनाक इव पर्वतः 4. भुक्कुटिं बद्ध्वा क्रोधसंरक्तलोचनः 5. कोपं चकार सदृशं 6. निर्दहन्निव राक्षसम् 7. अद्भुतम् 8. देवेन्द्र धनुराकार 9. पाणिना गृहीत्वा बाणं कालानलसमप्रभम् 10. चक्षुर्भ्यां 11. निर्दहन्निव 12. रिपुमन्तिके

पराक्रमं दर्शयितुं तेजसा प्रज्वलन्निव।

प्रचक्रमे कालरूपी सर्वलोकस्य पश्यतः॥४१॥

विकृष्य चापं रामस्तु रावणं प्रतिविध्य च।

हर्षयन्वानरानीकं कालान्तक इवाबभौ॥४२॥

41-42. The death-like Sri Ram (i.e., Sri Ram who resembled Kaal himself)¹ literally became ignited by his own majestic and stupendous powers² (that is, the great energy and powers which he had in him were now effusing or emanating from him like a halo or glow radiating in all the

directions from a super-heated piece of metal). He began to display (i.e., showcase) his immense and formidable prowess, powers, potent, valour, strength, courage and might³ in front of the whole world⁴ (41). He pulled the string of his bow and perforated/peppered⁵ Ravana with his arrows. He looked adorable and as awe-inspiring and formidable⁶ as Kaal himself⁷ while all the monkeys felt cheerful, exhilarant and hopeful (of victory)⁸ once again (42).

1. कालरूपी 2. तेजसा प्रज्वलन्निव 3. पराक्रमं 4. सर्वलोकस्य 5. प्रतिविध्य 6. इवाबभौ 7. कालान्तकं 8. हर्षयन्वानरा

क्रुद्धं रामस्य वदनं दृष्ट्वा शत्रुं प्रधावतः।

तत्रसुः सर्वभूतानि चचाल च वसुन्धरा॥४३॥

रामं दृष्ट्वा महारौद्रमुत्पातांश्च सुदारुणान्।

त्रस्तानि सर्वभूतानि रावणं चाविशद्भयम्॥४४॥

43-44. Looking at the fearsome angry face (i.e., countenance and demeanours)¹ of Sri Ram while he attacked the enemy, all the creatures became terrified² while the earth shook and trembled³ (43). Observing the ferocious, uncompromising and extremely wrathful countenance⁴ of Sri Ram as well as these greatly ominous, disastrous, violent, grave and potentially dangerous developments⁵, panic, dismay and distress⁶ overcame all the creatures of the world while terror and awe entered (or took firm roots) in the heart of Ravana⁷ (44).

1. क्रुद्धं वदन 2. तत्रसुः सर्वभूतानि 3. वसुन्धरा चचाल 4. महारौद्र मुत्पातां 5. सुदारुणान् 6. त्रास्तानि

7. चाविशद्भयम् रावणं

विमानस्थाः सुरगणाः सिद्धगन्धर्वकिन्नराः।

ददृशुः सुमहायुद्धं लोकसंवर्तकोपमम्।

ऐन्द्रमस्त्रं समादाय रावणस्य शिरोऽच्छिनत्॥४५॥

मूर्धानो रावणस्याथ बहवो रुधिरोक्षिताः।

गगनात्प्रपतन्ति स्म तालादिव फलानि हि॥४६॥

45-46. At that time all the Gods, Siddhas (mystics), Gandharvas (celestial demi-Gods; celestial musicians), Kinnars (celestial dancers and singers; a form of demi God with the head of a horse) etc.¹ rode their air vehicles and watched this great and epic war² which resembled the all-hell-broke-loose scenario of dooms day³. Meanwhile, he (Sri Ram) shot the Aendrastra⁴ (a weapon used by Indra) and chopped off the head⁵ of Ravana (45). The numerous blood-soaked heads⁶ of Ravana began falling from the sky just like the fruits of the palm tree⁷ fall from it (when they are ripe) (46).

1. सुरगणाः सिद्धगन्धर्वकिन्नराः 2. सुमहायुद्धं 3. लोकसंवर्तकोपमम् 4. ऐन्द्रमस्त्रं 5. शिरो अच्छिनत् 6. रुधिरोक्षिताः

7. गगनात्प्रपतन्ति तालादिव फलानि

न दिनं न च वैरात्रिर्न सन्ध्या न दिशोऽपि वा।

प्रकाशन्ते न तद्रूपं दृश्यते तत्र सङ्गरे॥४७॥

ततो रामो बभूवाथ विस्मयाविष्टमानवः।

शतमेकोत्तरं छिन्नं शिरसां चैकवर्चसाम्॥४८॥

47-48. At that moment, day, night, evening, directions etc.¹—nothing was clearly visible in the battle field² so much so that even his (Ravana's) form³ was not discernible properly

(only the cut-off heads were seen raining down in all the directions like hail while the dripping blood from those severed heads rained down like rain, thereby obstructing all view) (47). This greatly amazed, peeved and perplexed⁴ Sri Ram. (He thought to himself, wondering—) 'I have chopped off one hundred one⁵ heads (of Ravana) which are all equal in their radiance⁶ (48).

1. न दिनं न च वैरात्रिर्न सन्ध्या न दिशोऽपि 2. प्रकाशान्ते न तद्रूपं दृश्यते तत्र सङ्गरे 3. तद्रूपं 4. विस्मया 5. शतमेकोत्तरं छिन्नं शिरसां 6. चैकवर्चसाम्

न चैव रावणः शान्तो दृश्यते जीवितक्षयात्।

ततः सर्वास्त्रविद्धिरः कौसल्यानन्दवर्धनः॥४९॥

अस्त्रैश्च बहुभिर्युक्तश्चिन्तयामास राघवः।

यैर्यैर्बाणैर्हता दैत्या महासत्त्वपराक्रमाः॥५०॥

त एते निष्फलं याता रावणस्य निपातने।

इति चिन्ताकुले रामे समीपस्थो विभीषणः॥५१॥

उवाच राघवं वाक्यं ब्रह्मदत्तवरो ह्यसौ।

विच्छिन्ना बाहवोऽप्यस्य विच्छिन्नानि शिरांसि च॥५२॥

उत्पत्स्यन्ति पुनः शीघ्रमित्याह भगवानजः।

नाभिदेशेऽमृतं तस्य कुण्डलाकारसंस्थितम्॥५३॥

49-53. But still Ravana does not appear to calm down (i.e., become dysfunctional, mel-
lowed, relent, immobilised or die)¹ due to loss of life (i.e., blood)². Then the son of
Kaushalya³ (Sri Ram)—who was an expert in the art of using all types of weapons, was
steadfast, courageous, strong and brave⁴ (49) and was armed (to the teeth, as it were)
with all types (varieties) of arms and armaments⁵—thought to himself (i.e., wondered)⁶,
'All those arrows which I had previously used to slay big, valorous, valiant, mighty and
strong demons⁷ (50) have failed to kill this Ravana (i.e., they have become ineffective
against him)'. Seeing that Sri Ram was very worried, confounded and perturbed⁸,
Vibhishan—who was standing near him (51)—said, 'Oh Raghav (Sri Ram)! Lord Brahma
(the creator) had given him a boon. He had said at the time of giving the boon that all his
heads and arms will grow back immediately anew as soon as they are cut-off⁹. Oh Lord!
Amrit (elixir of life) is kept securely in a circular patch¹⁰ in his navel¹¹ (52-53).

1. न चैव रावणः शान्तो 2. जीवितक्षयात् 3. कौसल्यानन्द 4. सर्वास्त्रविद्धिरः वर्धनः 5. अस्त्रै बहुभिर्युक्त
6. चिन्तयामास 7. दैत्या महासत्त्वपराक्रमाः 8. चिन्ताकुले 9. ब्रह्मदत्तवरो विच्छिन्ना बाहवोऽप्यस्य विच्छिन्नानि
शिरांसि च उत्पत्स्यन्ति पुनः शीघ्र 10. कुण्डलाकारसंस्थितम् 11. नाभिदेशेऽमृतं

तच्छोषयानलास्त्रेण तस्य मृत्युस्ततो भवेत्।

विभीषणवचः श्रुत्वा रामः शीघ्रपराक्रमः॥५४॥

पावकास्त्रेण संयोज्य नाभिं विव्याध रक्षसः।

अनन्तरं च विच्छेद शिरांसि च महाबलः॥५५॥

बाहूनापि च संरब्धो रावणस्य रघूत्तमः।

ततो घोरां महाशक्तिमादाय दशकन्धरः॥५६॥

विभीषणवधार्थाय चिक्षेप क्रोधविह्वलः।

चिच्छेद राघवो बाणैस्तां शितैर्हमभूषितैः॥५७॥

54-57. Dry it up with a fire-weapon¹. That is the only way to bring about his death². Hearing these words of Vibhishan, the mighty and strong, valiant and valorous³ Sri Ram swiftly (54) mounted the fire weapon and shot it at the navel of the demon (Ravana)⁴. After that, the most valiant and valorous Sri Ram, who is the most exalted in the Raghu's clan⁵, severed the demon's head⁶ and arms⁷. At this, betrayed by Vibhishan, the 10-headed one (Ravana)⁸ aimed a very fierce weapon called Mahashkti⁹ (55-56) at Vibhishan to kill him¹⁰ because he (Ravana) was extremely agitated, annoyed, exasperated, peeved and angry¹¹ at the latter. But Raghav (Sri Ram) immediately intercepted it and cut it down¹² with a gold-plated, sharp arrow¹³ (57).

1. तच्छोसयानलास्त्रेण 2. मृत्युस्ततो भवेत् 3. पराक्रमः 4. संयोज्य पावकास्त्रेण नाभिं बिव्याध 5. महाबलः रघूत्तमः 6. विच्छेद शिरांसि राक्षसः 7. बाहूनपि 8. दशकन्धराः 9. घोरं महाशक्ति 10. वधार्थाय 11. क्रोधविह्वल 12. बाणैस्तां राघवो चिच्छेद 13. शितैर्हमभूषितैः

[Note :- Indeed, Vibishan has never been able to wash off the epithet of a 'betrayer' and the ignominious charge of treason, regicide and fratricide ever since. In fact, his name has been synonymous with these sins—selfish betrayal, treason, fratricide and regicide notwithstanding the spiritual side of his actions. From this point of view, Kumbhakarn was more noble, loyal and an outstandingly honourable character vis-a-vis Vibhishan.]

दशग्रीवशिरश्छेदात्तदा तेजो विनिर्गतम्।

म्लानरूपो बभूवाथ छिन्नैः शीर्षैर्भयङ्करैः॥५८॥

एकेन मुख्यशिरसा बाहुभ्यां रावणो बभौ।

रावणस्तु पुनः क्रुद्धो नानाशस्त्रास्त्रवृष्टिभिः॥५९॥

ववर्ष रामं तं रामस्तथा बाणैर्ववर्ष च।

ततो युद्धमभूद्घोरं तुमुलं लोमहर्षणम्॥६०॥

58-60. The 'Tej'¹ (the essential life giving energy; effulgence) of the 10-headed Ravana escaped from him due to the severance of his heads², and he looked deformed, gloomy and devoid of his earlier awe-inspiring, majestic but fearful form³ because of the severance of those formidable heads⁴ (58). Presently, Ravana had retained only one central head⁵ and two arms⁶. But still he did not relent but became extremely ferocious and angry⁷, and continued to rain numerous varieties of weapons and arms⁸ (59) on Sri Ram. Similarly, Sri Ram heavily peppered (sprayed, showered) him continuously with arrows⁹. As a result, once again a thrilling, hair raising¹⁰, very fierce and horrible, last ditch, do-or-die battle¹¹ erupted between them (60).

1. तेजो 2. शिरश्छेदात्तदा 3. म्लान रूपी 4. शीर्षैर्भयङ्करैः 5. एकेन मुख्यशिरसा 6. बाहुभ्यां 7. क्रुद्धो 8. नाना शस्त्रास्त्र 9. बाणैर्ववर्ष 10. लोमहर्षणम् 11. युद्धमभूद्घोरं

अथ संस्मारयामास मातली राघवं तदा।

विस्ज्यास्त्रं वधायास्य ब्राह्मं शीघ्रं रघूत्तम॥६१॥

विनाशकालः प्रथितो यः सुरैः सोऽद्य वर्तते।
 उत्तमाङ्गं न चैतस्य छेत्तव्यं राघव त्वया॥६२॥
 नैव शीर्ष्णि प्रभो वध्यो वध्य एव हि मर्मणि।
 ततः संस्मारितो रामस्तेन वाक्येन मातलेः॥६३॥

61-63. At that point, Matli (the charioteer) reminded¹ Raghav (Sri Ram), 'Oh the most exalted of the Raghus! To kill him, you must shoot the Brahmastra² (a weapon shot by invoking Lord Brahma) forthwith (61) because the time determined by the Gods for the destruction³ of the demon Ravana is present now⁴. Oh Raghav (Sri Ram)! You must not severe his head⁵ (62) because, oh Lord, he cannot be killed by cutting off of his head⁶ but his end can be brought about only by piercing his core or vital organ⁷ (i.e., his heart)'. These words of Matli reminded Sri Ram of the secret behind Ravana's invincibility as suggested to him by Vibhishan (63).

1. संस्मारयामास मातली 2. विसृज्यास्त्रं वधायास्य ब्रह्मं शीघ्रं 3. विनाशकालः प्रथितो यः सुरैः 4. सोऽद्य वर्तते 5. उत्तमाङ्गं न चैतस्य छेत्तव्यं 6. नैव शीर्ष्णि वध्यो 7. वध्य एव हि मर्मणि

जग्राह सशरं दीप्तं निःश्वसन्तमिवोरगम्।
 यस्य पार्श्वे तु पवनः फले भास्करपावकौ॥६४॥
 शरीरमाकाशमयं गौरवे मेरुमन्दरौ।
 पर्वस्वपि च विन्यस्ता लोकपाला महौजसः॥६५॥

64-65. He took out a most formidable, majestic and radiantly glowing arrow¹ resembling a fiercely hissing serpent/dragon². That arrow had (i.e., was endowed with) the magnificent glory, potent, might, power and strength³ of wind in its rear end⁴, of the sun and the fire at its tip⁵ and of the Lokpals (custodians of the various worlds) at its soldering points (joints)⁶. Its vastness could be compared to the sky⁷ and it was as heavy as the Meru and Mandrachal mountains⁸ (64-65).

1. दीप्तं शरं 2. निःश्वसन्तमिवोरगम् 3. महौजसः 4. पार्श्वे पवनः 5. फलेभास्कर पावकौ 6. विन्यस्ता लोकपाला 7. शरीरमाकारामयं 8. गौरवे मेरु मन्दरौ पर्वस्वपि

जाज्वल्यमानं वपुषा भातं भास्करवर्चसा।
 तमुग्रमस्त्रं लोकानां भयनाशनमद्भ्यम्॥६६॥
 अभिमन्यु ततो रामस्तं महेषुं महाभुजः।
 वेदप्रोक्तेन विधिना सन्दधे कार्मुके बली॥६७॥

66-67. Since it was supernatural, divine and brilliant in shape and size¹, it resembled the sun in its splendour, brilliance, magnificence and dazzle². In order to vanquish and eliminate the fear and torments of all the worlds³, this arrow—which was very violent, potent, sharp and effective⁴ as well as most strange, mysterious, wonderful, splendid and stupendous in prowess, magnificence and majesty⁵ (66)—was invoked by Sri Ram who was very brave and had strong arms⁶. He empowered it (the arrow) with Mantras invoked properly according to the prescribed method in the science of archery as described in the Vedas⁷ and mounted and raised it on his

strong bow⁸ (67).

1. जाज्वल्यमानं वपुषां भातं 2. भास्कर वर्चसा 3. भयनाशनम लोकानां 4. तमुग्रमस्त्रं 5. अद्भुतम् 6. महेषुं महाभुजः 7. अभिमन्त्र्य वेद प्रोक्तेन विधिना 8. सन्दधे कार्मुके बली

तस्मिन्सन्धीयमाने तु राघवेण शरोत्तमे।

सर्वभूतानि वित्रेसुश्चाल च वसुन्धरा॥६८॥

स रावणाय संक्रुद्धो भृशमानस्य कार्मुकम्।

चिक्षेप परमायत्तस्तमस्त्रं मर्मघातिनम्॥६९॥

68-69. When Raghav (Sri Ram) raised that excellent arrow which was the best amongst all the arrows¹ and readied it to shoot, all the creatures became terrified² while the earth shook and trembled³ (68). He became very angry, pulled the bow (i.e., its string) properly and aiming carefully⁴, he shot the arrow which was potent enough and capable of rupturing the vital organ or the secret core⁵ of Ravana (i.e., the place where the elixir of life or Amrit which was responsible for Ravana's invincibility and long life was kept and it had been sustaining Ravana till now) (69).

1. शरोत्तमे 2. सर्वभूतानि वित्रेसु 3. चाल वसुन्धरा 4. संक्रुद्धो भृशमानस्य कायर्मुकम् चिक्षेप परमायत्तस्तमस्त्रं 5. मर्मघातिनम्

स वज्र इव दुर्द्धर्षो वज्रपाणिविसर्जितः।

कृतान्त इव घोरास्यो न्यपतद्रावणोरसि॥७०॥

स निमग्नो महाघोरः शरीरान्तकरः परः।

बिभेद हृदयं तूर्णं रावणस्य महात्मनः॥७१॥

रावणस्याहरत्प्राणान्विवेश धरणीतले।

स शरो रावणं हत्वा रामतूणीरमाविशत्॥७२॥

70-72. That arrow—which was most formidable, mighty, severe, uncompromising¹ like the Bajra (thunderbolt) throne by 'Bajrapani'² (i.e., Indra, the one who holds the Bajra), which resembled the fierce and horrible mouth of death³ and which was intolerably ferocious⁴—hit Ravana on his chest⁵ (70). That most formidable, severe, uncompromising, unrelenting, powerful and fatal⁶ arrow—which was empowered with special quality to slay the body which it struck⁷—entered the body and ruptured the heart⁸ of that great Ravana⁹ (71). It ended (terminated) the life of Ravana¹⁰ and bored (drilled) itself into the earth¹¹. In this way, having slayed Ravana, the arrow returned back to the quiver of Sri Ram¹² (72).

1. दुर्द्धर्षो 2. वज्रपाणि 3. कृतान्त घोरास्यो 4. दुर्द्धर्षो, घोरास्यो 5. न्यपतद्रावणोरसि 6. महाघोरः 7. शरीरान्तकरः 8. बिभेद हृदयं 9. रावणस्य महात्मनः 10. रावणस्याहरत्प्राणा 11. निवेश धरणीतले 12. राम तूणीर माविशत्

[Note :- (i) The arrow literally drilled its way through Ravana's armour. Since Ravana knew that the most sensitive part of his body were his navel (verse nos. 53-54) and his heart (verse nos. 63, 71), he surely must have secured them to the best of his ability. This arrow penetrated through it, bored through the thickness of his flesh and bones, emerged from the other side of his body and entered the earth. In modern parlance it could have been an armour penetrating missile. For that matter, all the special arrows or projectiles shot by both of them at each other—such as the

Indrastra, the Brahmastra, the Agneyastra etc.—could have been state of the art, technologically advanced war heads. (ii) Further, the use of the prefix महात्मनः i.e., the ‘great soul’ for Ravana in verse no. 71 shows that his killing should be viewed in the correct perspective. For far from being an ordinary pervert and vile sinner, he was indeed a great soul, a realised personae who had acquired this outwardly evil mongering body due to his past misdeeds and misdemeanours but he was nevertheless an enlightened and wise soul. There are umpteen numbers of verses highlighting this aspect of his character—such as for example Canto 10, verse nos. 55-61 of Lanka Kand itself. Even the Gods—who were always tormented by Ravana and were behind his death—had to concede that Ravana was indeed a great and privileged soul. See verse nos. 78-82 below. (iii) The technology of recovering the arrows and other projectiles once shot for re-use was the prime reason why big battles were fought with only one or two quivers in stock. There was no need for fresh supply of arrows because all the arrows could be retrieved. The credit lied not in making use of this technologically advanced weapon on the enemy at reckless random but using it meticulously, properly, with correct timing and aim, and properly charged or invoked by Mantras to make them most effective.]

तस्य हस्तात्पाताशु सशरं कार्मुकं महत्।
 गतासुभ्रमिवेगेन राक्षसेन्द्रोऽपतद्भुवि॥७३॥
 तं दृष्ट्वा पतितं भूमौ हतशेषाश्च राक्षसाः।
 हतनाथा भयत्रस्ता दुद्रुवुः सर्वतोदिशम्॥७४॥

73-74. As soon as the arrow hit him, Ravana's huge bow¹ fell down from his hand along with his arrow². He swooned and tottered³ and the great king of demons⁴ collapsed to the ground⁵ (73). Seeing him lying on the ground, the remaining demons who had survived death till now⁶ became without a Lord (or commander)⁷, lost all hopes and fled terrified, helter-skelter, everywhere from the battle field⁸ (74).

1. महत् कार्मुकं 2. हस्तात्पाताशु सशरं 3. गतासुभ्रमिवेगेन 4. राक्षसेन्द्रो 5. अपतद्भुवि 6. हतशेषा 7. हतनाथा भयत्रस्ता 8. दुद्रुवुः सर्वतोदिशम्

दशग्रीवस्य निधनं विजयं राघवस्य च।
 ततो विनेदुः संहृष्टा वानरा जितकाशिनः॥७५॥
 वदन्तो रामविजयं रावणस्य च तद्वधम्।
 अथान्तरिक्षे व्यनदत्सौम्यस्त्रिदशदुन्दुभिः॥७६॥

75-76. 'The 10-headed one has died and Raghav has been victorious¹'—the monkeys were jubilant and ecstatic with joy² at this glorious victory and started applauding it loudly in chorus (75). They praised and applauded the victory of Sri Ram³ over the sinful Ravana⁴. In the sky, there was a welcome reverberating sound of kettle drums and trumpets⁵ to celebrate the happy occasion (76).

1. दशग्रीवस्य निधनं विजयं राघवस्य 2. विनेदुः संहृष्टा वानरा जितकाशिनः 3. वदन्तो रामविजयं 4. तद्वधम् रावणस्य 5. व्यनदत्सौम्यस्त्रिदशदुन्दुभिः अथान्तरिक्षे

पपात पुष्पवृष्टिश्च समन्ताद्राघवोपरि।
 तुष्टुबुर्मुनयः सिद्धाश्चारणाश्च दिवौकसः॥७७॥
 अथान्तरिक्षे ननृतुः सर्वतोऽप्सरसो मुदा।
 रावणस्य च देहोत्थं ज्योतिरादित्यवत्स्फुरत्॥७८॥
 प्रविवेश रघुश्रेष्ठं देवानां पश्यतां सताम्।
 देवा ऊचुरहो भाग्यं रावणस्य महात्मनः॥७९॥

77-79. Flowers were showered on Sri Ram from all directions¹ while the sages, hermits, ascetics, mystics, Charans and Gods² began to sing his glory and prayers (77). Then the Apsaras³ (celestials damsels) began dancing in jubilation in the sky (heavens) most joyfully⁴. Just at that time, a shaft or ball of splendorous, dazzling effulgence of light which was blinding, brilliant and as magnificent as the sun⁵, emerged from the body of Ravana⁶ (78) and entered the body of the most exalted Raghu (Sri Ram)⁷ even as the Gods watched in awe and wonder. Seeing this (wonderful and rarest of rare spectacle), the Gods exclaimed, 'Oh! The great soul⁸ Ravana is indeed very fortunate and privileged⁹ (79).

1. पपात पुष्पवृष्टिश्च समन्ताद्राघवोपरि 2. मुनयः, सिद्धा, शाचरणा, देवौ 3. अप्सरसो 4. मुदा अथान्तरिक्षे ननृतुः
 5. ज्योतिश दित्पवत्स्फुरत 6. रावणस्य च देहोत्थं 7. प्रविवेश रघुश्रेष्ठं 8. महात्मनः 9. ऊचुरहो भाग्यं रावणस्य

वयं तु सात्त्विका देवा विष्णोः कारुण्यभाजनाः।
 भयदुःखादिभिरव्याप्ताः संसारे परिवर्तिनः॥८०॥
 अयं तु राक्षसः क्रूरो ब्रह्महातीव तामसः।
 परदाररतो विष्णुद्वेषी तापसहिंसकः॥८१॥
 पश्यत्सु सर्वभूतेषु राममेव प्रविष्टवान्।
 एवं ब्रुवत्सु देवेषु नारदः प्राह सुस्मितः॥८२॥

80-82. We Gods primarily have good virtues and characteristics in abundance¹ and are the favourite (or preferred ones) of Lord Vishnu², but still we wander in this world surrounded and tormented with fears, sorrows etc.³ (80). Compared to this, he was very cruel and merciless⁴, a murderer (literally a slayer) of Brahmins⁵, possessed the most lowly and detestable characteristics such as all sorts of evil, vices, pervertness etc.⁶, was lascivious, promiscuous, insincere and unchaste⁷, was opposed to the Lord, was a heretic, an infidel, had ill-will towards Vishnu⁸ and was the tormentor of those who were doing penances and austerities (Tapa)⁹ (81). But look, while all the creatures¹⁰ watched in wonder and awe, he has merged into (i.e., has become one with) Sri Ram¹¹. When they were wondering thus, Narad smiled and said (82)—

1. वयं तु सात्त्विका 2. कारुण्य भाजनाः विष्णोः 3. व्याप्त भय दुःखादि 4. क्रूरो 5. ब्रह्महातिव 6. तामसः 7. परदाररतो
 8. विष्णु द्वेषी 9. तापस हिंसक 10. सर्वभूतेषु पश्यत्सु 11. राममेव प्रविष्टवान्

शृणुतात्र सुरा यूयं धर्मतत्त्वविक्षणाः।
 रावणो राघवद्वेषादनिशं हृदि भावयन्॥८३॥
 भृत्यैः सह सदा रामचरितं द्वेषसंयुतः।
 श्रुत्वा रामात्स्वनिधनं भयात्सर्वत्र राघवम्॥८४॥

पश्यन्ननुदिनं स्वप्ने राममेवानुपश्यति।
क्रोधोऽपि रावणस्याशु गुरुबोधाधिकोऽभवत्॥८५॥

83-85. 'Oh dear Gods! Listen to my views. All of you are well versed in the essential wisdom of Dharma¹ (i.e., the essentials of righteousness, probity, propriety, noble conduct, ethics, morality etc.). Since Ravana was opposed to Sri Ram, he constantly thought of him day and night, albeit with enmity and malice² (83), along with his subordinates, servants and dependants³. Hearing that he was destined to die at the hands of Sri Ram⁴, he was so mentally terrified of him that he constantly saw (i.e., imagined, visualised, thought of) Raghav (Sri Ram) everywhere⁵ (84) so much so that he even dreamt of him in the night when he slept⁶. In this way, Ravana's anger and vengeance became his reward or boon and was more fruitful and useful for him than the teachings and preachings of a true teacher called a Guru⁷ (85).

1. धर्मतत्त्वविचक्षणाः 2. रावणो राघवद्वेषादनिशं हृदि भावयन् 3. भृत्यैः सह सदा रामचरितं द्वेषसंयुतः 4. श्रुत्वा रामात्स्वानिधनं 5. भयात्सर्वत्र राघवम् 6. पश्यन्ननुदिनं स्वप्ने 7. गुरुबोधाधिकोऽभवत्

रामेण निहतश्चान्ते निर्धूताशेषकल्मषः।
रामसायुज्यमेवाप रावणो मुक्तबन्धनः॥८६॥

86. At the end, being killed at the hands of Sri Ram himself, all his remaining (residual) sins, vices, evils, misdeeds and misdemeanours and their resultant effects were washed away, purged, catharised or cleansed¹. As a result, being freed or liberated from all the fetters (of this delusionary, mundane, entangling, artificial world)², Ravana attained the supreme stature of being one with Sri Ram³ (86).

1. निर्धूता शेष कल्मषः 2. मुक्तबन्धनः 3. राम सायुज्य मेवाप

पापिष्ठो वा दुरात्मा परधनपरदारेषु सक्तो यदि स्यान्नित्यं
स्नेहाद्भयाद्वा रघुकुलतिलकं भावयन्सम्परेतः।
भूत्वा शुद्धान्तरङ्गो भवशतजनितानेकदोषैर्विमुक्तः
सद्यो रामस्य विष्णोः सुरवरविनुतं याति वैकुण्ठमाद्यम्॥८७॥

87. [Now in this verse, Narad prescribes the method for the creatures of this world to attain salvation—] Even though a person had been a sinner¹, wicked, pervert and evil², had been wistful and rapacious towards the wealth and women of others³—if he still constantly, persistently and consistently⁴, by devotion or out of fear (i.e., willingly out of devotion and faith or fearfully out of fear of hell and retribution for his sins or misdemeanours⁵), remembers, concentrates and meditates upon⁶ the most exalted and the best in the clan of Raghu (Sri Ram)⁷ and dies (literally, abandons his mortal body consisting of the 5 gross elements)⁸ while doing so, then he becomes purified in mind, intellect and heart⁹ (i.e., his internal being is cleansed and purified of all the vices and blemishes), is liberated/freed from the various sorrows, miseries, distresses, torments, troubles and tribulations¹⁰ accumulated over hundreds of births in this mundane world¹¹ and thereby, the creature goes to the eternal abode of Sri Ram called Vaikunth¹². Sri Ram is an image (personification) of Lord Vishnu himself¹³. This abode (Vaikunth) is praised

and honoured even by Indra¹⁴ (or it might also mean that this achievement of the soul of acquiring residence in Vaikunth is lauded and applauded by even the wisest of the Gods because of its rarity and superiority) (87).

1. पापिष्ठो 2. दुरात्मा 3. परधनपरदारेषु सक्तो 4. नित्यं 5. स्नेहदभयाद्वा 6. भावयन्सा 7. रघुकुल तिलकं 8. मप्रेतः
9. शुद्धान्तरंगो 10. अनेक दोषैर्विमुक्त 11. भवशत जनिता 12. याति वैकुण्ठमाद्यम् 13. विष्णो सद्यो रामस्य
14. सुरवर विनुतं

[Note :- Verse no. 87 can be called a brief gospel of Narad.]

हत्वा युद्धे दशास्यं त्रिभुवनविषमं वामहस्तेन चापं
भूमौ विष्टभ्य तिष्ठन्नितरकरधृतं भ्रामयन्बाणमेकम्।
आरक्तोपान्तनेत्रः शरदलितवपुः सूर्यकोटिप्रकाशो
वीरश्रीबन्धुराङ्गस्त्रिदशपतिनुतः पातु मां वीररामः॥८८॥

88. [Now, Narad describes the divine and heavenly view of Sri Ram after he has just obtained victory over Ravana—] Having killed the 10-headed Ravana—who was tormenting the 3 worlds—in the battle, he (Sri Ram) is standing with the bow in his left hand touching the ground (i.e., he is leaning against it) and is twisting (fiddling with or gently moving) the arrow in his right hand¹. The corners of his eyes are red², his body—which has been peppered and sprayed by arrows³—is radiant, glowing and splendorous like millions of suns⁴; his robust and well built, handsome body is crowned (adorned) by the glory of Victory⁵, and he is lauded, praised, honoured, revered and duly respected by Indra, the king of Gods⁶. Oh the most valorous, valiant and majestic Sri Ram⁷, protect me⁸ (88).

1. वामहस्तेन चापं भूमौ विष्टभ्य तिष्ठन्नितरकरधृतं भ्रामयन्बाणमेकम् 2. आरक्तोपान्त नेत्र 3. शरदलितवपुः
4. सूर्यकोटि प्रकाशो 5. वीरश्री बन्धुराङ्ग 6. स्त्रिदश पतिनुतः 7. वीररामः 8. पातुमः

[Note :- Verse no. 88 is a prayer by Narad in honour of the victorious Sri Ram.]

* __* __* __*

Lanka Kand (Yuddha Kand) — Canto 12

Coronation of Vibhishan; Sita's fire test of Purity

श्रीमहादेव उवाच

रामो विभीषणं दृष्ट्वा हनूमन्तं तथाङ्गदम्।
लक्ष्मणं कपिराजं च जाम्बवन्तं तथा परान्॥१॥
परितुष्टेन मनसा सर्वनिवाब्रवीद्वचः।
भवतां बाहुवीर्येन निहतो रावणो मया॥२॥

1-2. Lord Shiva said—'Oh Parvati! Sri Ram looked (compassionately, gratefully and thankfully) at Hanuman, Angad, Sugriv, Jamvant and others (1). He was satisfied and happy¹. Then he said to them with a contented mind², 'I have killed Ravana today on the strength of your arms!' (2).

1. परितुष्टेन 2. मनसा सर्वनिवा

कीर्तिः स्थास्यति वः पुण्या यावच्चन्द्रदिवाकरौ।
 कीर्तयिष्यन्ति भवतां कथां त्रैलोक्यपावनीम्॥३॥
 मयोपेतां कलिहरां यास्यन्ति परमां गतिम्।
 एतस्मिन्नन्तरे दृष्ट्वा रावणं पतितं भुवि॥४॥
 मन्दोदरीमुखाः सर्वाः स्त्रियो रावणपालिताः।
 पतिता रावणस्याग्रे शोचन्त्यः पर्यदेवयन्॥५॥

3-5. Your heavenly and pure glory and fame as well as the good deeds done by you¹ shall remain established (in this world) as long as there is the sun and the moon². Those creatures who shall sing these glories and heavenly stories pertaining to both myself and all of you³, stories which can purify all the 3 worlds⁴ and are potent enough to vanquish all the blemishes and faults of the Kaliyug⁵, shall attain the supreme state of emancipation and salvation, of finding the final rest in my holy feet which is the ultimate goal of the soul⁶. About that time, as was expected, seeing Ravana lying on the ground (3-4), Mandodari and all other women who were protected by (i.e., looked after and sustained by) Ravana⁷, came there, fell down before him (i.e., his dead body) and began mourning and lamenting in grief⁸ (5).

1. कीर्तिः स्थास्यति वः पुण्या 2. यावच्चन्द्रदिवाकरौ 3. मयोपेतां 4. त्रैलोक्य पावनिम् 5. कलीहरां 6. परमां गतिम् 7. रावण पालिताः 8. शोचन्त्य पर्यदेवयन्

विभीषणः शुशोचार्तः शोकेन महतावृतः।
 पतितो रावणस्याग्रे बहुधा पर्यदेवयत्॥६॥
 रामस्तु लक्ष्मणं प्राह बोधयस्व विभीषणम्।
 करोतु भ्रातृसंस्कारं किं विलम्बेन मानद॥७॥
 स्त्रियो मन्दोदरीमुख्याः पतिता विलपन्ति च।
 निवारयतु ताः सर्वा राक्षसी रावणप्रियाः॥८॥

6-8. Even Vibhishan was overwhelmed with remorse, and was greatly grieved, distressed, melancholic and worried¹. He fell down before Ravana and lamented most woe-fully² (6). Then Sri Ram said to Laxman, 'Oh Maanad³ (literally, the vanquisher of pride, ego, vanity)! Console Vibhishan so that he does not waste time and performs the last rites of his brother. What is the benefit of unnecessarily delaying it now⁴. The beloved demonesses of Ravana⁵, the chief among them being Mandodari⁶, are falling to the ground and woe-fully lamenting⁷—so stop them from doing it⁸ (8).

1. शोकेन महतावृतः शुशोचार्तः 2. बहुधा पर्यदेवयत् 3. मानद 4. किं विलम्बेन 5. रावणप्रियाः राक्षसी 6. मन्दोदरी मुख्याः 7. पतिता विलपन्ति 8. निवारयतु ताः सर्वा राक्षसी

एवमुक्तोऽथ रामेण लक्ष्मणोऽगाद्विभीषणम्।
 उवाच मृतकोपान्ते पतितं मृतकोपमम्॥९॥
 शोकेन महताविष्टं सौमित्रिदिमब्रवीत्।
 यं शोचसि त्वं दुःखेन कोऽयं तव विभीषण॥१०॥

9-10. When Sri Ram had instructed Laxman in this way, the latter came near Vibhishan who was lying motionless as if dead near the corpse (9). Vibhishan was overcome with

immense grief, contrition and remorse¹. The son of Sumita (Laxman)² said, 'Oh Vibhishan! One for whom you are grieving and lamenting³—who is he to you⁴? (10).

1. शोकेन महता 2. सौमित्रि 3. यं शोचसि त्वं दुःखेन 4. कोऽयं तव विभीषण

त्वं वास्य कतमः सृष्टेः पुरेदानीमतः परम्।
 यद्वत्तोयौघपतिताः सिकता यान्ति तद्वशाः।११॥
 संयुज्यन्ते वियुज्यन्ते तथा कालने देहिनः।
 याथा धानासु वै धाना भवन्ति न भवन्ति च।१२॥
 एवं भूतेषु भूतानि प्रेरितानीशमायया।
 त्वं चेमे वयमन्ये च तुल्याः कालवशोद्भवाः।१३॥

11-13. Further, what were you to him (i.e., how are you related to him) before this birth¹ or are during this birth or shall be in future births²? Just like a particle of sand³ comes and goes (on the beach) under the influence of the flow of water (waves of the sea or ocean⁴) (11), the creature, who has got a body, too is subjected to union and separation⁵ under the influence of Kaal⁶ (i.e., time, death, birth and circumstances etc.). Even as seeds are produced from other seeds or they may die/decay without producing new ones⁷ (12), all the creatures⁸ are produced from other creatures⁹ and keep on dying at the wish of, or on the behest of, the Maya (delusionary powers or creative as well as destructive wishful force) of the Lord¹⁰. All of us—you, we, they and all others¹¹—have been born under the effect, control, influence and on the behest of Kaal; we are all subservient to it¹² (13).

1. त्वं वास्य कतमः सृष्टेः 2. पुरेदानीमतः परम् 3. सिकता 4. यद्वत्तोयौघपतितः यान्ति तद्वशाः 5. देहिनः संयुज्यन्ते वियुज्यन्ते 6. कालेनि 7. धानासु भवन्ति न भवन्ति च 8. भूतेषु 9. भूतानि 10. प्रेरिता नीश मायया 11. त्वं, चेमे, वयमन्ये, च तुल्याः 12. कालोवशोद्भवा

जन्ममृत्यू यदा यस्मात्तदा तस्माद्विष्यतः।
 ईश्वरः सर्वभूतानि भूतैः सृजति हन्त्यजः।१४॥
 आत्मसृष्टैस्वतन्त्रैर्निरपेक्षोऽपि बालवत्।
 देहेन देहिनो जीवा देहाद्देहोऽभिजायते।१५॥
 बीजादेव यथा बीजं देहान्य इव शाश्वतः।
 देहिदेहविभागोऽयमविवेककृतः पुरा।१६॥

14-16. Birth and death are pre-destined i.e., anybody who is destined to be instrumental in their happenings (i.e., at the hands of whom a person is supposed to die or who is supposed to give birth to a creature as its mother or father)¹ shall be the cause of either of the two actually happening². 'Ishwar'³ (the supreme Lord God) creates or destroys⁴ all the creatures of this world⁵ (14) playfully (i.e., just for the sake of it, without having to exert himself and without having any motive, just because he wishes to have a little bit of fun or diversion) like a child involves himself in playful activities just for the fun of it⁶. He (the supreme Lord) is without a birth (i.e., is eternal), is equanimity and does not take sides with anyone, is the pure self which is self contained (i.e., need not create or destroy the creation at all in the first place), and is independent (i.e., not affected by this

sport-like activity of birth and death, and neither does it because anyone had advised him to do so. It is simply his playful wish)⁷. The creature⁸ is erroneously called ‘one with a body or one having a body’ because of it (i.e., the creature, which is actually the pure self, the soul or Atma) being apparently associated with the body⁹. And a body has to be created (produced, moulded, made) with the help of another body¹⁰ (just like a mould is needed to cast the shape of a fluid or liquid, or a shapeless molten metal into any particular shape or form as desired. The so-called mould— which in the case of the creature is the DNA structure, the womb of the mother etc.— of a bird cannot produce a man and vice-versa because the so-called mould for casting these two gross forms of the body of the creatures are different) (15) even as a seed produces a similar seed¹¹ or else it will wither and die. (For instance, the seed of a mango tree cannot produce a coconut tree; it will either produce a mango tree or else would die). The truthful, eternal, universal soul is quite different from this body¹². Actually, the attempt to differentiate between the ‘the body’ and the ‘holder of the body’¹³ is the root cause of (i.e., it creates) all deception, delusions, ignorance, falsehood, false knowledge and illusions of all kinds¹⁴. [In other words, all the latter delusions and hallucinations are because the pure Atma of the creature falsely links itself with the body to establish its identity. This is a false and erroneous premise. The body is a separate entity vis-a-vis the Atma of the creature] (16).

1. जन्ममृत्यु यदा यस्मात्तदा 2. तस्माद्भविष्यतः 3. ईश्वरः 4. सृजति, हन्त्यजः 5. सर्वभूतानि भेतैः 6. बालवत
7. आत्म सृष्टैरस्वतन्त्रैर्निरपेक्षोऽपि 8. जीवो 9. देहेन देहिनो 10. देहाद्देहोऽभिजायते 11. बीजादेव यथा बीजं
12. देहान्य इव शाश्वतः 13. देहिदेवविभागो 14. ऽयमविवेककृतः

नानात्वं जन्म नाशश्च क्षयो वृद्धिः क्रिया फलम्।

द्रष्टुरभान्त्यतद्धर्मा यथाग्नेर्दासुविक्रियाः।१७॥

त इमे देहसंयोगादात्मना भान्त्यसद्ग्रहात्।

यथा यथा तथा चान्यद्वायतोऽसत्सदाग्रहात्।१८॥

प्रसुप्तस्यानहम्भावतदा भाति न संसृतिः।

जीवतोऽपि तथा तद्वद्विमुक्तस्यानहङ्कृतेः।१९॥

17-19. Even as the faults or inherent shortcomings of wood represented by its impurities— (e.g., moisture, decay, textural defects, hollowness or solidness, various germs and insects such as white-ant) are visible/evident only when the wood is put in a fire¹, the different faults (i.e., illusions and delusions) such as birth, death², decay, enhancement, progress, developments etc.³ associated with or pertaining to the various deeds/ actions and their respective results/fruits/rewards⁴ etc. are erroneously perceived in the soul which has nothing to do with them, for it is merely a witness to all those shortcomings or faults and is never characterised by them⁵ (17). Just like all these activities (e.g., birth, death, decay, prosperity, development, doing various deeds) appear true because of the false belief, illusion or deception that the body is associated with the soul or that they are dependent on each other⁶, the opposite prevails (i.e., all these conceptions appear false, misleading) once the truth about the Atma

(the soul) is determined and focused upon⁷ (18). Just like a person who is in deep sleep state of consciousness⁸ does not experience any birth or death and, as a consequence, does not experience the delusions of the surrounding materialistic world⁹, a person who is freed from ego or pride (Ahankar)¹⁰ too does not experience the effects of this external world inspite of his being awake in it¹¹. [That is, for all practical purposes, such a person is as good as asleep as far as the external world is concerned. A sleeping person forgets all about the outside world because his sense of belonging to and identification with the world, of calling the world mine and your, of having love or hatred, of attachment or detachment, animosity/enmity, of happiness or grief—all such emotions are asleep with him. Similarly, a person who does not have Ahankar (अहंकार) is freed from such emotions though he appears to be awake and active in this world.] (19).

1. यथाग्नेर्दारुविक्रियाः 2. नानात्वं जन्म नाशश्च 3. क्षयो वृद्धिः 4. क्रिया फलम् 5. द्रष्टुराभान्त्यतद्धर्मा
6. भान्त्यसद्ग्रहात् देहसंयोगादात्मना 7. यथा तथा चान्यद्द्वयाचतोऽसत्सदाग्रहात् 8. प्रसुप्तस्यानह 9. म्भावात्तदा
भाति न संसृतिः 10. नहङ्कृतेः 11. जीवतोऽपि तथा

[Note :- The soul is pure and these things have got nothing to do with it. But because there is the false belief that the creature is the gross body and not the pure consciousness and pure self which is called the soul or Atma, all the external actions done by the body appears to have been done by the creature which, in fact, is an erroneous conclusion.]

तस्मान्मायामनोधर्मं जह्यहम्ममताभ्रमम्।

रामभद्रे भगवति मनो धेह्यात्मनीश्वरे॥२०॥

सर्वभूतात्मनि परे मायामानुषरूपिणि।

बाह्येन्द्रियार्थसम्बन्धात्त्याजयित्वा मनः शनैः॥२१॥

20-21. So you must forsake delusionary and erroneous desires and tendencies fallaciously created by your distracted, mislead and wayward mind and intellect¹, such as having ego, arrogance, haughtiness, pride, vanity etc.², infatuation, the sense of belonging, affection, and endearment³ etc., which are all illusive and misleading for the creature⁴. You must steady your mind and focus it on the Lord who has assumed the illusionary (deceptive) body of a human being⁵ in the form of the gentleman Sri Ram⁶ but who is, really, the Bhagwan⁷ (i.e., the Lord God) (20). [The 2nd line of verse no. 20 might also mean that you must meditate upon Sri Ram and Sita⁸—the supreme God and Goddess. The former version that the form standing in front of you is Sri Ram who is the Lord God or Bhagwan himself is preferred because Sita is not present with him at the present point of time. She is still at Ashok Van.] He (Sri Ram) pervades/resides in the soul of all the creatures⁹, is beyond all creation, comprehension, description, characteristics and attributes¹⁰ and is in front of you in the form of an illusionary but actual-appearing man called ‘Maya Manush’¹¹ or a man created out of the delusionary, deceptive powers of the supreme Lord. [That is, don't think that the person who is standing in front of you is any ordinary human prince but he is the supreme manifestation of the Lord himself]. This you must do by gradually

detaching your soul from all the attachments and relationships it has with the external world¹². (21).

1. तस्मान्मायामनोधर्म 2. जह्यहम् 3. ममता 4. भ्रमम् 5. धेह्यात्मनीश्वरे 6. रामभद्रे 7. भगवति 8. रामभद्रे, भगवति 9. सर्वभूतात्मनि 10. परे 11. मायामानुष रूपेण 12. बाह्येन्द्रियार्थसम्बन्धात्त्याजयित्वा

तत्र दोषान्दर्शयित्वा रामानन्दे नियोजय।

देहबुद्ध्या भवेद्भ्राता पिता माता सुहृत्प्रियः॥२२॥

विलक्षणं यदा देहाज्जानात्यात्मानमात्मना।

तदा कः कस्य वा बन्धुभ्राता माता पिता सुहृत्॥२३॥

22-23. Show the mind-intellect complex the various faults, defects, shortcomings and blemishes in the outside world consisting of sensual objects¹, and appoint it (i.e., fix it, divert it and assign it)² instead to the blissful, peaceful, serene and tranquil form of Sri Ram³. All these relationships—mother, father, brother, kiths and kins, well-wishers⁴ etc.—exist because of the body (for the soul has no relations)⁵ (22). At the instant/moment a creature becomes enlightened and wisened to the truthful knowledge that its soul (Atma) is a different entity than the body (i.e., these two are separate, distinct things altogether)—and this acknowledgement or enlightenment must come from within, with pure and sincere wisdom, faith and conviction⁶—it realises that no one is its mother, father, brother, friend, relative, kin or well-wisher (23).

1. तत्र दोषान्दर्शयित्वा 2. नियोजय 3. रामानन्दे 4. भवेद्भ्राता पिता माता सुहृत्प्रियाः 5. देहबुद्ध्या 6. विलक्षणं यदा देहाज्जानात्यात्मानमात्मना

मिथ्याज्ञानवशाज्जाता दारागारादयः सदा।

शब्दादयश्च विषया विविधाश्चैव सम्पदः॥२४॥

बलं कोशो भृत्यवर्गो राज्यं भूमिः सुतादयः।

अज्ञानजत्वात्सर्वे ते क्षणसङ्गमभङ्गुराः॥२५॥

24-25. Having their origin in false, erroneous or misleading knowledge, or being based on illusion and deceptive conception¹, wife, household, expertise in oratory and speech² (i.e., bookish knowledge and the haughtiness of being educated and knowledgeable of voluminous texts, and quoting and preaching from them), objects of this materialistic, mundane and illusionary world³, various properties, wealth and prosperity⁴ (24), strength, valour and courage⁵, treasury and riches⁶, retinue of servants and attendants⁷, kingdom and vast realm⁸, land and property⁹, sons and daughter¹⁰ etc.—all of them are tentative and impermanent like a bubble of water¹¹ because of their temporary, transitory, unstable nature and imaginary origin¹² (25).

1. मिथ्याज्ञानवशाज्जाता 2. दारागारादयः शब्दा 3. विषया 4. विविधाश्चैव सम्पदः 5. बलं 6. कोशो 7. भृत्यवर्गो 8. राज्यं 9. भूमिः 10. सुता 11. क्षणभङ्गुर 12. अज्ञानजत्वात्सर्वे

अथोत्तिष्ठ हृदा रामं भावयन् भक्तिभावितम्।

अनुवर्तस्व राज्यादि भुञ्जन्नारब्धमन्वहम्॥२६॥

भूतं भविष्यदभजन्वर्तमानमथाचरन्।
विहरस्व यथान्यायं भवदोषैर्न लिप्यसे॥२७॥

26-27. Hence, stop grieving and stand up¹. Remembering Sri Ram who is attainable only by sincere devotion, pure emotions and affections², you must involve yourself diligently, as determined by your destiny and past deeds³, in the care of your kingdom and other worldly affairs⁴ (26). Not worrying about the past or the future, you must focus or concentrate on the present⁵ and behave according the laws/tenets of probity, propriety and righteousness⁶. By doing so, you shall not get involved, attached or affected by⁷ various faults and blemishes associated with this mundane, delusionary, entrapping world⁸ (27).

1. अथोत्तिष्ठ 2. भाव भक्ति भावितम् 3. प्रारब्ध मन्वहम् 4. अनुवर्तस्व राज्यादि भुञ्जन्प्रा 5. भूतं भविष्यदभजन्वर्तमानमथाचरन् 6. यथान्यायं 7. न लिप्यसे 8. भवदोषैर्न

[Note :- (i) Verse nos. 26-27 is a great guide for our daily day to day activity. If we follow it, there will be no cause of anxiety of any kind, nor remorse and worries. We shall be at peace with ourselves, and shall not be attached with any of our deeds and actions and their results or rewards. (ii) Verse nos. 10-27 can be called Laxman's gospel for Vibhishan.]

आज्ञापयति रामस्त्वां यद्भ्रातुः साम्परायिकम्।
तत्कुरुष्व यथाशास्त्रं रुदतीश्चापि योषितः॥२८॥
निवारय महाबुद्धे लङ्कां गच्छन्तु मा चिरम्।
श्रुत्वा यथावद्वचनं लक्ष्मणस्य विभीषणः॥२९॥
त्यक्त्वा शोकं च मोहं च रामपार्श्वमुपागमत्।
विमृश्य बुद्ध्या धर्मज्ञो धर्मार्थसहितं वचः॥३०॥

28-30. Sri Ram orders you to perform the funeral rites of your brother as prescribed by the scriptures¹ and remove all these grieving and weeping women from here². Oh the wise and intelligent one (Vibhishan)³! Let them go back to Lanka (from this battle field). Do not delay in it'. Hearing these words of wisdom⁴ from Laxman, Vibhishan stopped feeling remorseful and unnecessarily grieving as well as having the delusionary sense of belonging and regretting⁵ (that he has been instrumental in the death of his brother and the fact that he has lost all his relatives in the battle). He came to where Sri Ram was. He was an expert in the tenets of righteousness, probity, propriety and law⁶, was wise⁷. So he spoke words after giving due thought to them (i.e., after considering the pros and cons of what he was saying)⁸ (30).

1. यद्भ्रातुः साम्परायिकम् तत्कुरुष्व यथाशास्त्रं 2. रुदतीश्चापि योषितं निवारय 3. महाबुद्धे 4. यथावद्वचनं 5. त्यक्त्वा शोकं च मोहं 6. धर्मज्ञो 7. बुद्ध्या 8. धर्मार्थ सहितं वचः

रामस्यैवानुवृत्त्यर्थमुत्तरं पर्यभाषत।
नृशंसमनृतं क्रूरं त्यक्तधर्मव्रतं प्रभो॥३१॥
नार्होऽस्मि देव संस्कर्तुं परदाराभिमर्शिनम्।
श्रुत्वा तद्वचनं प्रीतो रामो वचनमब्रवीत्॥३२॥

मरणान्तानि वैराणि निवृत्तं नः प्रयोजनम्।

क्रियतामस्य संस्कारो ममाप्येष यथा तव॥३३॥

31-33. Vibhishan was very clever and prudent, so he said the following words which would be most acceptable and pleasant to hear for Sri Ram—'Oh Lord! This fellow Ravana was most wicked, evil and pervert minded¹, tyrannical, cruel and merciless², a liar³ and devoid of all that is considered righteous, proper and ethical⁴ (31). Oh Lord! I am not willing to do the last rites of this promiscuous adulterer⁵. Hearing his words, Sri Ram felt pleased (i.e., he had expected Vibhishan to say something of the sort). Sri Ram said (32), 'Animosity, ill-will, malice, hatred, enmity etc. exist only up till the time of death⁶. Our objective has been achieved i.e., we have finished our job of killing him. Since he is dead, there is therefore no further cause of animosity or ill-will⁷. Now, he belongs to you as much as he belongs to me⁸. Hence, you must do his last rites⁹ (33).

1. नृशंस मनुतं 2. क्रूरं 3. पर्यभाषत् 4. व्यक्त धर्मव्रतं 5. परदाराभिमर्शिनम् 6. वैराणि मरणान्तानि 7. निवृत्तं नः प्रयोजनम् 8. ममाप्येष यथा तव 9. क्रियतामस्य संस्कारो

[Note :- (i) Verse no. 30 tells us that Vibhishan pondered over what to tell Sri Ram. Just a few moments ago, he was weeping and grieving on the death of his brother (verse no. 6) and suddenly he changed track to criticise him (verse no. 31). He realised that the odds were heavily stacked against him if he dared to show any sympathy for Ravana at the present time, and he must not say anything to Sri Ram that would alarm him or annoy him, for there was still a chance that having got rid of Ravana, Sri Ram might think of eliminating this betrayer also just to avoid any chance of back-stabbing or revolt at the last minute. Having seen Sri Ram's prowess and potent in the battle field, he feared for his life. This turn-coat attitude of Vibhishan is very apparent and glaring here. (ii) He got the cue from Laxman himself in verse nos. 26-29. He had to decide quickly. Being a practical, prudent and sagacious man, he decided that the best course of action for him and the remainder of the demons under the present dispensation was not to displease Sri Ram in any way. That his criticism of Ravana pleased Sri Ram (verse no. 32) is evidence enough of his correct interpretation of the course of events and his coming to the decision to change tack and say things which are pleasing to Sri Ram (i.e., criticising Ravana). (iii) But Sri Ram's reply is very interesting in this context. By saying that 'he (Ravana) is as much yours as he is mine', Sri Ram has emphasised the fact that the soul/Atma of all the creatures are pure and faultless. It is the body which indulges in all worldly deeds, and it is now dead, gross and useless. The entity called 'Ravana' is different from the body lying in the battle field. Sri Ram, in effect, tells Vibhishan what Laxman had said in verse nos. 10-25 a little while earlier. But this fool Vibhishan could not or did not grasp the subtle message—because had he realised the essential truth, he would not have cursed Ravana as he did and criticise an already dead person, nor would he have refused to perform his last rites, specially when Laxman had ordered him to do so (verse no. 28).]

रामाज्ञां शिरसा धृत्वा शीघ्रमेव विभीषणः।
 सान्त्ववाक्यैर्महाबुद्धिं राज्ञीं मन्दोदरीं तदा॥३४॥
 सान्त्वयामास धर्मात्मा धर्मबुद्धिर्विभीषणः।
 त्वरयामास धर्मज्ञः संस्कारार्थं स्वबान्धवान्॥३५॥

34-35. Then Vibhishan respectfully carried out the orders (instructions) of Sri Ram swiftly. He condoled the wise Mandodari, the queen¹, with a calm, soothing voice². After that (34), Vibhishan—who was of a righteous mind³, was a noble soul⁴ and was an expert in righteousness, probity and propriety⁵—advised his relatives, compatriots and others to arrange for the funeral⁶ of Ravana as soon as possible (35).

1. महाबुद्धिं राज्ञीं मन्दोदरीं 2. सान्त्ववाक्य 3. धर्मबुद्धि 4. धर्मात्मा 5. धर्मज्ञ 6. संस्कारार्थं स्वबान्धवान्

चित्यां निवेश्य विधिवत्पितृमेधविधानतः।
 अहिताग्नेर्यथा कार्यं रावणस्य विभीषणः॥३६॥
 तथैव सर्वमकरोद्वन्धुभिः सह मन्त्रिभिः।
 ददौ च पावकं तस्य विधियुक्तं विभीषणः॥३७॥

36-37. Vibhishan laid the corpse (of Ravana) on the funeral pyre¹ observing all the traditional regulations and rules (rituals) prescribed for the cremation of a father². Then he duly consigned the body of Ravana to the flames by lighting the funeral pile in the prescribed manner³ (36) accompanied by his compatriots and ministers. He also completed 'offering of the fire'⁴ ritual in duly traditional and sanctified manner⁵ (37).

1. चित्यां 2. विधिवत्पितृमेधविधानतः 3. अहिताग्नेर्यथा कार्यं 4. ददौ च पावकं 5. विधियुक्तं

[Note :- (i) The 'offering of the fire' ritual is a last rite when the eldest son or nearest male relative of the deceased puts the fire to ignite the funeral pile and then when the body is almost burnt, he punctures the skull with a wooden spike and puts a globule of fire or burning piece of wood in the mouth of the deceased. This is called Agnidaan. (ii) Verse no. 36 shows that, after all, he treated Ravana as his father. (iii) Another point worth noting here is that no mention is made of whatever happened to the dead bodies of Kumbhakarn, Meghnad etc. It appears that their funeral rites were done quickly by Ravana himself as is usually done in war times. Quickly because there was no time for elaborate rituals and it was done along with the other casualties of the day in a mass funeral.]

स्नात्वा चैवार्द्रवस्त्रेण तिलान्दर्भाभिमिश्रितान्।
 उदकेन च सम्मिश्रान्प्रदाय विधिपूर्वकम्॥३८॥
 प्रदाय चोदकं तस्मै मूर्च्छां चैनं प्रणम्य च।
 ताः स्त्रियोऽनुनयामास सान्त्वमुक्त्वा पुनः पुनः॥३९॥

38-39. Then he bathed, and with wet clothes still on his body¹, he offered a palm-full of water having Sesame seeds and soft grass blades floating in it² to the departed soul as per established tradition for performing funeral rites (38). After offering oblations in this way³, he put his head to the ground⁴ as a token of respect and reverence to the departed soul, and then repeatedly condoled those grieving women (of Ravana's household) using soothing

words of consolation and condolence⁵ (39).

1. स्नात्वा चैवार्द्रवस्त्रेण 2. तिलान्दर्भाभिभिश्चितान् 3. प्रदाय चोदकं तस्मै 4. मूर्ध्ना चैनं प्रणम्य 5. पुनः पुनः सान्त्वमुक्त्वा

गम्यतामिति ताः सर्वा विविशुर्नगरं तदा।
 प्रविष्टासु च सर्वासु राक्षसीषु विभीषणः॥४०॥
 रामपार्श्वमुपागत्य तदातिष्ठद्विनीतवत्।
 रामोऽपि सह सैन्येन ससुग्रीवः सलक्ष्मणः॥४१॥
 हर्षं लेभे रिपून्हत्वा यथा वृत्रं शतक्रतुः।
 मातलिश्च तदा रामं परिक्रम्याभिवन्द्य च॥४२॥
 अनुज्ञातश्च रामेण ययौ स्वर्गं विहायसा।
 ततो हृष्टमना रामो लक्ष्मणं चेदमब्रवीत्॥४३॥

40-43. He instructed those women—'You should all go back now'. Then all of them went back to the city. When all the demonesses (of Ravana's household and sundry others whose husbands had been killed in the battle field) had gone back to the city, Vibhishan (40) came near Sri Ram and stood before him most politely and humbly¹. Sri Ram along with his army, Sugriv and Laxman (41) was very cheerful² on having eliminated the enemy³ just like Indra⁴ felt after the slaying of the demon Vrittasur⁵. Thence, Matli (the charioteer) circumambulated Sri Ram and bowed before him⁶ (42), and getting his permission to leave, he went back to the heavens⁷. Then Sri Ram said to Laxman with a most cheerful and delighted heart⁸ (43)—

1. तिष्ठद्विनीतवत् 2. हर्षं लेभे 3. रिपून्हत्वा 4. शतक्रतुः 5. वृत्रं 6. परिक्रम्या भिवन्द्य 7. स्वर्गं विहायसा 8. हृष्टमनः

विभीषणाय मे लङ्काराज्यं दत्तं पुरैव हि।
 इदानीमपि गत्वा त्वं लङ्कामध्ये विभीषणम्॥४४॥
 अभिषेचय विप्रैश्च मन्त्रवद्विधिपूर्वकम्।
 इत्युक्तो लक्ष्मणस्तूर्णं जगाम सह वानरैः॥४५॥
 लङ्कां सुवर्णकलशैः समुद्रजलसंयुतैः।
 अभिषेकं शुभं चक्रे राक्षसेन्द्रस्य धीमतः॥४६॥

44-46. 'I have already given the kingdom of Lanka to Vibhishan (see Lanka Kand, Canto 3, verse nos. 43-45). Still, you must go to Lanka with him (44) and get him duly anointed in a proper, formal way¹ by chanting of Mantras by Brahmins²'. Getting these instructions from Sri Ram, Laxman accompanied by other monkeys (45) went to Lanka and anointed the most wise and intelligent³ of the demon kings⁴ (Vibhishan) on the throne of Lanka at an auspicious moment⁵ using the water of the ocean contained in a golden pot⁶ for the anointment purpose (46).

1. अभिषेचय विधि पूर्वकम् 2. विप्रैश्च मन्त्रवद्विधि 3. धीमतः 4. राक्षसेन्द्रस्य 5. शुभं चक्रे 6. समुद्रजलसंयुतैः सुवर्णकलशैः

[Note :- (i) Verse no. 45 indicates that there were Brahmins in the city of Lanka.

But how come they were there amongst the anti-Brahmin demons? The two plausible answers are—(a) Multitudes of Brahmins were kept in Ravana's captivity,

perhaps under shackles and used by him anytime when he used to perform the various fire and other religious rituals in order to serve his self interest—whether it was the conquest of Gods, or as he had done prior to the final duel with Sri Ram, for the performance of fire sacrifices. For any sacrifice, Brahmins were needed to recite the Vedic Mantras. (b) Since Ravana himself was a Brahmin by birth, being the son of Visrasrava who was a Brahmin and a sage, and was a grandson of sage Pulastya, he spared the people of his own race from death if they pleaded mercy and vowed to accept his servility and promised allegiance to him. Otherwise, there is no question of getting Brahmins to chant the Mantras so quickly in Lanka which was 800 miles in the ocean from the mainland of India. (ii) Verse no. 46 indicates that at that time, there were no rivers in the island of Lanka—it was surrounded by the ocean in all the directions, was south of the equator and had no glaciers etc. to support the network of rivers. Perhaps this is the reason why Sita did not drink (or could not drink) any water while in Ravana's captivity. The demons, however, were used to drinking salty water.]

ततः पौरजनैः सार्धं नानोपायनपाणिभिः।

विभीषणः ससौमित्रिरुपायनपुरस्कृतः॥४७॥

दण्डप्रणाममकरोद्रामस्याक्लिष्टकर्मणः ।

रामो विभीषणं दृष्ट्वा प्राप्तराज्यं मुदान्वितः॥४८॥

कृतकृत्यमिवात्मानममन्यत सहानुजः।

सुग्रीवं च समालिङ्ग्य रामो वाक्यमथाब्रवीत्॥४९॥

47-49. After that, accompanied by a large crowd of residents of the city with numerous varieties of gifts in their hands, Vibhishan along with Laxman¹ (47) came to Sri Ram and prostrated before him like a stick to pay his obeisance and respects². He placed all those gifts in front of Sri Ram whose deeds and actions are most difficult to understand and decipher³ (i.e., are very mysterious and strange for everyone to understand). On the other hand, Sri Ram was very pleased on seeing that Vibhishan has got the reign of the kingdom⁴ (48). Sri Ram along with his younger brother (Laxman) felt highly thankful, grateful, satisfied and accomplished⁵. [That is because he could fulfil the promise he had made to Vibhishan that he would put him on the throne of Lanka. Surely, Sri Ram felt highly relieved at the turn of events, for otherwise, he would not have been able to live up to his reputation of being true to his words.] Then Sri Ram embraced Sugriv⁶ and said (49)—

1. पौरजनैः सार्धं नानोपायनपाणिभिः ससौमित्रिरुपायनपुरस्कृतः 2. दण्ड प्रणाम करोद्रामस्या 3. क्लिष्टकर्मणः

4. विभीषणं प्राप्तराज्यं रामो मुदान्वितः 5. कृतकृत्यमिवात्मानममन्यत 6. समालिङ्ग्य सुग्रीवं

सहायेन त्वया वीर जितो मे रावणो महान्।

विभीषणोऽपि लङ्कायामभिषिक्तो मयानघ॥५०॥

ततः प्राह हनूमन्तं पार्श्वस्थं विनयान्वितम्।

विभीषणस्यानुमतेर्गच्छ त्वं रावणालयम्॥५१॥

जानक्यै सर्वमाख्याहि रावणस्य वधादिकम्।

जान्क्याः प्रतिवाक्यं मे शीघ्रमेव निवेदय॥५२॥

50-52. 'Oh the brave one! It is only due to your assistance and help¹ that I have been able to conquer the great Ravana², and oh Anagh³ (one who is sinless, pure and faultless), it is also because of it (your help) that Vibhishan has been appointed to the throne of Lanka⁴' (50). Then he turned towards Hanuman who was standing nearby with a very humble, prayerful and submissive⁵ posture, and said to him, "Take the consent of Vibhishan⁶ and go to the palace of Ravana (51). Give Janki (Sita) all the news about the death of Ravana and other events, then inform me soon what reply she gives⁷" (52).

1. सहायेन त्वया 2. वीर जितो मे रावणो महान 3. मयानघ 4. विभीषणोऽपि लङ्कायामभिषिक्तो 5. विनयान्वितम् हनुमन्तं 6. विभीषणस्यानुमते 7. जानक्याः प्रतिवाक्यं मे शीघ्रमेव निवेदय

[Note :- The word रावणालयम् in verse no. 51 means the palace of Ravana or the place where Ravana lived. A king's palace is naturally surrounded by gardens, lawns and parks. So, Sri Ram did not mean the residential quarters of Ravana to find Sita, but the surrounding garden called Ashok Van where Sita was located.]

एवमाज्ञापितो धीमान् रामेण पवनात्मजः।

प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः॥५३॥

प्रविश्य रावणगृहं शिंशपामूलमाश्रिताम्।

ददर्श जानकीं तत्र कृशां दीनामनिन्दिताम्॥५४॥

53-54. Having got this instruction from Sri Ram, the most wise and intelligent son of the wind-God¹ (Hanuman) entered Lanka and was worshipped and welcomed² (i.e., was shown due respect as deserving a conquering general) by the demons (53). He proceeded ahead and entered the palace of Ravana³ and saw Janki (Sita) sitting under the shelter of the Sinshapa (Sesame) tree⁴. She was extremely emaciated, weak⁵, miserable and distressed⁶ but was faultless, without blemishes and was pure⁷ (54).

1. धीमान् पवनात्मज 2. पुज्यमानो 3. रावणगृहं 4. शिंशपामूलमाश्रिताम् 5. कृशां 6. दीना 7. मनिन्दिताम्

राक्षसीभिः परिवृतां ध्यायन्तीं राममेव हि।

विनयावनतो भूत्वा प्रणम्य पवनात्मजः॥५५॥

कृताञ्जलिपुटो भूत्वा ब्रह्मो भक्त्याग्रतः स्थितः।

तं दृष्ट्वा जानकी तूष्णीं स्थित्वा पूर्वस्मृतिं ययौ॥५६॥

55-56. She was surrounded by demonesses and was constantly thinking of/contemplating and mediating only upon Sri Ram¹. The son of the wind-God (Hanuman) bowed before her with folded hands most respectfully (55). Then he stood in front of her most politely, devotionally and with folded hands². Seeing him, Janki (Sita) first remained silent³, then she remembered the earlier occasion⁴ (when Hanuman had come in search of her, met her, delivered Sri Ram's signet ring and had burnt Lanka) (56).

1. ध्यायन्तीं राममेव हि 2. कृताञ्जलिपुटो भक्त्याग्रतः स्थितः 3. तूष्णीं स्थित्वा 4. पूर्वस्मृतिं ययौ

ज्ञात्वा तं रामदूतं सा हर्षात्सौम्यमुखी बभौ।

स तां सौम्यमुखीं दृष्ट्वा तस्यै पवननन्दनः।

रामस्य भाषितं सर्वमाख्यातुमुपचक्रमे॥५७॥
 देवि रामः ससुग्रीवो विभीषणसहायवान्।
 कुशली वानराणां च सैन्यैश्च सहलक्ष्मणः॥५८॥
 रावणं ससुतं हत्वा सबलं सह मन्त्रिभिः।
 त्वमाह कुशलं रामो राज्ये कृत्वा विभीषणम्॥५९॥

57-59. Realising that he was the messenger of Sri Ram, her face lit up with joy¹. Seeing her calm and cheerful face², the son of the wind-God (Hanuman) began to tell her the message of Sri Ram in full³ (57). He said, 'Oh goddess⁴! Sri Ram, along with Sugriv and helped by Vibhishan, is very well⁵, as also are Laxman and the army of monkeys⁶ (58). Ravana has been killed along with his sons⁷, army and ministers⁸. Sri Ram has sent me to you with the good tidings of his welfare⁹ as well as with the news that Vibhishan has been anointed to the throne (of Lanka)¹⁰ (59).

1. हर्षात्सौम्यमुखी 2. सौम्य मुखी 3. सर्वमाख्यातुमुपचक्रमे 4. देवी 5. कुशली 6. वानराणां च सैन्यैश्च सहलक्ष्मणः
 7. रावणं ससुतं हत्वा 8. सबलं, मन्त्रिभिः 9. कुशलं 10. राज्ये कृत्वा विभीषणम्

श्रुत्वा भर्तुः प्रियं वाक्यं हर्षगद्गदया गिरा।
 किं ते प्रियं करोम्यद्य न पश्यामि जगत्त्रये॥६०॥
 समं ते प्रियवाक्यस्य रत्नान्याभरणानि च।
 एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः॥६१॥

60-61. Hearing this pleasant message of her husband¹, she was overwhelmed with delight and exhilaration². She said, 'How can I please you (or reward and bless you)³? I cannot see in the whole of the 3 worlds⁴ (60) any gem or jewel⁵ or any other thing to compare with the magnitude of the sweet, pleasant and endearing words⁶ that you have just said. [That is, I cannot adequately reward you for these most auspicious and honey-like words that you have just spoken.]. When Vaidehi (Sita) said so, the exalted monkey replied⁷ (61)—

1. प्रियं वाक्यं भर्तुः 2. हर्ष गद्गदया 3. किं ते प्रियं करोम्य 4. न पश्यामि जगत्त्रये 5. रत्नान्या 6. प्रिय वाक्य 7. प्लवङ्गमः प्रत्युवाच

रत्नौघाद्विविधाद्वापि देवराज्याद्विशिष्यते।
 हतशत्रुं विजयिनं रामं पश्यामि सुस्थिरम्॥६२॥
 तस्य तद्वचनं श्रुत्वा मैथिली प्राह मारुतिम्।
 सर्वे सौम्या गुणाः सौम्य त्वय्येव परिनिष्ठताः॥६३॥
 रामं द्रक्ष्यामि शीघ्रं मामाज्ञापयतु राघवः।
 तथेति तां नमस्कृत्य ययौ द्रष्टुं रघूत्तमम्॥६४॥

62-64. 'More important than the treasure of gems and jewels² as well as the kingdom of Gods² for me is the fact that I can behold Sri Ram who, having eliminated the enemy, is victorious and present with a calm and peaceful mind³ (62). Hearing these words of Maruti (Hanuman) the daughter of Mithila⁴ (Sita) said to him, 'Oh the Saumya one⁵ (i.e., one who is polite, courteous, gentle, and as beautiful as the moon)! All the auspicious qualities, values and virtues that exist⁶ are present in you (63). Now I shall see Sri Ram as

soon as Raghav (Sri Ram) gives such orders for me⁷. Hanuman said 'all right' to her, bowed before her and then set off to see (meet) the most exalted of the Raghus⁸ (Sri Ram) to convey her message to him (64).

1. रत्नौघा 2. देवराज्या 3. हतशत्रुं विजयिनं रामं पश्यामि सुस्थिरम् 4. मैथिली 5. सौम्य 6. सर्वे सौम्या गुणाः त्वय्येव परिनिष्ठताः 7. रामं द्रक्ष्यामि शीघ्रं मामाज्ञापयतु 8. रघुत्तमम्

जानक्या भाषितं सर्वं रामस्याग्रे न्यवेदयत्।

यन्निमित्तोऽयमारम्भः कर्मणां च फलोदयः॥६५॥

तां देवीं शोकसन्तप्तां द्रष्टुमर्हसि मैथिलीम्।

एवमुक्तो हनुमता रामो ज्ञानवतां वरः॥६६॥

मायासीतां परित्युक्तं जानकीमनले स्थिताम्।

आदातुं मनसा ध्यात्वा रामः प्राह विभीषणम्॥६७॥

65-67. He (Hanuman) told Sri Ram verbatim whatever Sita had said. 'For whom all these actions such as the war etc. were commenced¹, and who represents the fruit or the reward of all those actions² (65)—now you must see (or meet)³ that goddess named Maithili⁴ (Sita) who is much tormented and overcome by miseries, sorrows, anguish and grief⁵. Hearing this advice of Hanuman, the most wise, sagacious, erudite and knowledgeable⁶ Sri Ram (66), in order to leave the illusionary/deceptive/shadowy Sita⁷ and retrieve and accept the original Janki (Sita)⁸ who had been put in the custody of the fire-God for safe keeping⁹, thought to himself for a while i.e., he pondered over how to do it¹⁰ and then said to Vibhishan (67)—

1. यन्निमित्तोऽयमारम्भः कर्मणां 2. फलोदयः कर्मणां 3. द्रष्टु 4. मैथिलीम् 5. शोकसन्तप्तां 6. ज्ञानवतां वरः 7. मायासीतां परित्युक्तं 8. आदातुं 9. जानकीमनले स्थिताम् 10. ध्यात्वा मनसा

[Note :- Sri Ram had placed Sita in the custody of the fire-God in Aranya Kand, Canto 7, verse nos. 1-3 and had allowed a shadowy image of hers to be abducted by Ravana.]

गच्छ राजन् जनकजामानयाशु ममान्तिकम्।

स्नातां विरजवस्त्राढ्यां सर्वाभरणभूषिताम्॥६८॥

विभीषणोऽपि तच्छ्रुत्वा जगाम सहमारुतिः।

राक्षसीभिः सुवृद्धाभिः स्नापयित्वा तु मैथिलीम्॥६९॥

सर्वाभरणसम्पन्नमारोप्य शिबिकोत्तमे।

याष्टीकैर्बहुभिर्गुप्तां कञ्चुकोष्णीभिः शुभाम्॥७०॥

68-70. 'Oh king! You go immediately, get the daughter of Janak¹ (Sita) bathed, clothe her in clean and fine clothes, adorn her fully with all types of ornaments befitting her stature² and then bring her to me with all due respect and honour³ (68). Hearing this, Vibhishan took Maruti (Hanuman) along with him and immediately set off. Deputing old and aged demonesses⁴ for the job, he got Maithili (Sita) bathed⁵ (69), decorated with various ornaments and magnificent robes⁶ and then seated her in a beautiful palanquin⁷. He appointed numerous well-dressed and turned-up guards wearing jackets and head gear, and holding royal ceremonial sticks (batons or canes) etc. to protect the cavalcade⁸, and then made

his way to where Sri Ram waited for him (70).

1. जनकजा 2. स्नातां, विरजवस्त्रा, सर्वाभरण भूषितम् 3. ममान्तिकम् 4. राक्षसी सवृद्धाभिः 5. मैथिलीम स्नापयित्वा
6. सर्वभरण सम्पन्ना 7. शिबिकोत्तमे मारोप्य 8. याष्टीकैर्बहुभिर्गुप्तां कञ्चुकोष्णीषिभिः शुभाम्

[Note :- A palanquin is a well appointed wooden carriage in which lady guests of honour used to go from one place to another in ancient times. It was carried on poles by bearers on foot, guarded by attendants and had curtains drawn up at the openings to enclose the lady from inquisitive eyes.]

तां द्रष्टुमागताः सर्वे वानरा जनकात्मजाम्।

तान्वारयन्तो बहवः सर्वतो वेत्रपाणयः॥७१॥

कोलाहलं प्रकुर्वन्तो रामपार्श्वमुपाययुः।

दृष्ट्वा तां शिबिकारूढां दूरादथ रघूत्तमः॥७२॥

71-72. At that time, all the monkeys came rushing forward to have a look at the daughter of Janak¹ (Sita). Holding them at bay by their sticks/canes in all the directions² and amidst a lot of cacophony and tumult³, the retinue of guards brought her near Sri Ram. Seeing Sita astride the palanquin from a distance, the best amongst the Raghus⁴ (Sri Ram) said (71-72)—

1. जनकात्मजां 2. तान्वारयन्तो बहवः सर्वतो वेत्रपाणयः 3. कोलाहलं प्रकुर्वन्तो 4. रघूत्तमः दृष्ट्वा तां शिबिकारूढां दूरादथ

विभीषण किमर्थं ते वानरान्वारयन्ति हि।

पश्यन्तु वानराः सर्वे मैथिलीं मातरं यथा॥७३॥

पादचारेण सायातु जानकी मम सन्निधिम्।

श्रुत्वा तद्रामवचनं शिविकादवरुह्य सा॥७४॥

73-74. 'Oh Vibhishan! Why are they (the guards) preventing the monkeys (from getting closer and having a look at/Darshan of Sita)? Let all the monkeys look at Maithili¹ (Sita) as if she were their mother² (73). And Janki (Sita) should come to me on foot³'. Hearing his words, she (Sita) got down from the carriage (palanquin⁴) (74).

1. पश्यन्तु वानराः सर्वे मैथिलीं 2. मातरं यथा 3. पादचारेण सायातु जानकी मम सन्निधिम् 4. शिविकादवरुह्य सा

पादचारेण शनकैरागता रामसन्निधिम्।

रामोऽपि दृष्ट्वा तां मायासीतां कार्यार्थनिर्मिताम्॥७५॥

अवाच्यवादान्बहुशः प्राह तां रघुनन्दनः।

अमृष्यमाणा सा सीता वचनं राघवोदितम्॥७६॥

लक्ष्मणं प्राह मे शीघ्रं प्रज्वालय हुताशनम्।

विश्वासार्थं हि रामस्य लोकानां प्रत्ययाय च॥७७॥

75-77. She walked slowly on foot¹ and reached near Sri Ram². Seeing the illusionary/shadowy Sita who was created to accomplish certain tasks (i.e., to eliminate the demons)³ (75), Raghunandan (Sri Ram) said many ignominious and contemptible things which are not worthy to be mentioned⁴ (i.e., he made many derogatory comments about her character and cast aspersions on her sincerity, loyalty, chastity, purity, truthfulness, honesty, trust-worthiness, integrity and her eligibility of being accepted by him). Sita just could not stand (tolerate) those caustic, taunting, scorching, unwarranted and uncalled for

words⁵ of Raghav (Sri Ram) (76). So she said to Laxman, 'Oh Laxman! Light a fire⁶ soon so that I can convince⁷ Sri Ram and make the world sure of my integrity⁸' (77).

1. पादचारेण शनकै 2. राम सन्निधिम् 3. मायासीतां कार्यार्थनिर्मिताम् 4. अवाच्यवादान्बहुशः 5. अमृष्यमाणा सा सीता वचनं 6. हुताशनम् 7. विश्वासार्थं 8. हि रामस्य लोकानां प्रत्ययाय च

राघवस्य मतं ज्ञात्वा लक्ष्मणोऽपि तदैव हि।
महाकाष्ठचयं कृत्वा ज्वालयित्वा हुताशनम्॥७८॥
रामपार्श्वमुपागम्य तस्थौ तूष्णीमरिन्दमः।
ततः सीता परिक्रम्य राघवं भक्तिसंयुता॥७९॥

78-79. Assuming that Raghav (Sri Ram) also wants this to happen¹ (i.e., that Sita should prove her integrity by the fire test to satisfy the sceptical world), Laxman assembled a huge pile of fire wood² and lit it (78). Then the vanquisher of enemies³ (i.e., Laxman) came and stood silently besides Sri Ram. After that, Sita reverentially⁴ circumambulated Raghav⁵ (Sri Ram) (79).

1. राघवस्य मतं ज्ञात्वा 2. महाकाष्ठचयं 3. मरिन्दम 4. भक्ति संयुता 5. परिक्रम्य राघवं

पश्यतां सर्वलोकानां देवराक्षसयोषिताम्।
प्रणम्य देवताभ्यश्च ब्राह्मणेभ्यश्च मैथिली॥८०॥
बद्धाञ्जलिपुटा चेदमुवाचाग्निसमीपगा।
यथा मे हृदयं नित्यं नापसर्पति राघवात्॥८१॥
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः।
एवमुक्त्वा तदा सीता परिक्रम्य हुताशनम्॥८२॥
विवेश ज्वलनं दीप्तं निर्भयेन हृदा सती॥८३॥

80-83. Then the daughter of Mithila¹ (Sita) bowed before the Gods and Brahmins while the women folk of the Gods and demons² and all the rest of the world³ watched stunned and wonderstruck in awe (80). She went to the fire and said to the fire God with folded hands, 'If my heart never goes anywhere except Raghav (Sri Ram)⁴ (81) then, oh the fire-God⁵ who is the witness to all in this world⁶—protect me from all the sides⁷'. Saying this, Sita circumambulated the fire (82) and entered the fiercely burning pile⁸ without any kind of fear in her heart⁹ as a true 'Sati'¹⁰ (a chaste, pure, loyal woman of immaculate integrity who is very honest towards her husband and even worships him as a living God) (83).

1. मैथिली 2. देव राक्षस चोषिताम् 3. सर्वलोकानां 4. हृदयं नित्यं नापसर्पति राघवात् 5. पावकः 6. लोकस्थ साक्षी 7. सर्वतः पातु 8. सीता परिक्रम्य हुताशनम् ज्वलनं दीप्तं 9. निर्भयेन हृदा 10. सती

दृष्ट्वा ततो भूतगणाः ससिद्धाः सीतां महावह्निगता भृशार्ताः।
परस्परं प्राहुरहो स सीतां रामः श्रियं स्वां कथमत्यजज्ज्ञः॥८४॥

84. Seeing Sita enter the fiercely burning fire¹, all the Siddhas (mystics, attained ones) and spirits (here meaning creatures in divine form)² became very agitated, anxious, worried and confounded³. They said to each other in dismay⁴, 'Alas! In spite of knowing (the truth of) everything, why did or how did Sri Ram forsake⁵ Sita who is like a personified Laxmi for him⁶?' (84).

1. महावह्निगतां 2. भूतगणाः ससिद्धाः 3. भृशार्ताः 4. प्राहुरहो 5. कथमत्यजज्ज्ञः 6. रामः श्रियं स्वां

* __* __* __*

Lanka Kand (Yuddha Kand) — Canto 13

God's praise for Sri Ram; The fire-God appears with the original Sita;
Departure for Ayodhya

श्रीमहादेव उवाच

ततः शक्रः सहस्राक्षो यमश्च वरुणस्तथा।
कुबेरश्च महातेजाः पिनाकी वृषवाहनः॥१॥
ब्रह्मा ब्रह्मविदां श्रेष्ठो मुनिभिः सिद्धचारणैः।
पितरो ऋषयः साध्या गन्धर्वाप्सरसोरगाः॥२॥
एते चान्ये विमानाग्रैराजमुर्यत्र राघवः।
अबुवन्परमात्मानं रामं प्राञ्जलयश्च ते॥३॥

1-3. Lord Shiva said—'Oh Parvati! About this time, the 1000 eyed Indra¹, Yam (the death God), Varuna (the water God), Kuber (the God's treasurer), Lord Pinaki (Lord Shiva)² who is most splendid and radiant with divine energy³ and who rides a bull⁴ (1), Lord Brahma who is the best amongst those who are enlightened or well versed in the knowledge of the supreme truth/reality⁵ and is the most wise and exalted⁶, Siddhas and Charans⁷ (the mystics and celestial bards), sages and hermits⁸, the ancestors⁹, seekers of spiritualism, emancipation and salvation¹⁰, Gandharvas and Apsaras¹¹ (celestial musicians and damsels or courtesans of Indra's court) as well as serpents¹² (the creatures of the subterranean kingdoms) (2) and many other exalted spirits, Gods and demi-Gods¹³—all of them came aboard celestial planes¹⁴ where Raghav was (in the battle field). They folded their hands in prayerful mode and said to Sri Ram (3)—

1. शक्र सहस्राक्षो 2. यम, वरुण, कुबेर, पिनाकी 3. महातेजाः 4. वृषवाहनः 5. ब्रह्मा ब्रह्मविदां 6. श्रेष्ठो मुनिभिः
7. सिद्धचारणैः 8. ऋषयः 9. पितरो 10. साध्या 11. गन्धर्वाप्सर 12. सोरगाः 13. एते चान्ये 14. विमानाग्रैराजमुर्यत्र

कर्ता त्वं सर्वलोकानां साक्षी विज्ञानविग्रहः।
वसूनामष्टमोऽसि त्वं रुद्राणां शङ्करो भवान्॥४॥
आदिकर्तासि लोकानां ब्रह्मा त्वं चतुराननः।
अश्विनौ घ्राणभूतौ ते चक्षुषी चन्द्रभास्करो॥५॥

4-5. 'You are the active factor (i.e., the one who infuses the life force) in all the world¹, witness to all², an embodiment/image of pure, truthful knowledge, wisdom and enlightenment³, are the eighth of the different Vasus⁴ and are Lord Shiva amongst the 11 Rudras⁵ (4). You are the original creator⁶ of all the world in the form of Brahma, the four headed one⁷. Ashwini Kumars are your nose⁸ and the Sun and the Moon are your two eyes⁹ (5).

1. कर्ता त्वं सर्वलोकानां 2. साक्षी 3. विज्ञान विग्रहः 4. वसूनामष्टमोऽसि 5. त्वं रुद्राणां शङ्करो भवान् 6. आदिकर्ता
7. चतुराननः 8. अश्विनौ घ्राणभूतौ 9. चक्षुषी चन्द्रभास्करो

[Note :- (i) There are eight demi-Gods called Vasus. The word Vasu also means, inter-alia, Lord Vishnu and Gold. So, it implies that amongst all the Gods, you are the most senior Vishnu, or amongst all the valuable entities in this creation, you are

as precious as and equivalent to gold. (ii) Lord Shiva has 11 forms called Rudras. Here it implies that you are Lord Shiva himself who encompasses all the Rudra forms at once in himself.]

लोकानामादिरन्तोऽसि नित्य एकः सदोदितः।

सदा शुद्धः सदा बुद्धः सदा मुक्तोऽगुणोऽद्वयः॥६॥

त्वन्मायासंवृतानां त्वं भासि मानुषविग्रहः।

त्वन्नाम स्मरतां राम सदा भासि चिदात्मकः॥७॥

6-7. You are the beginning and end of all the creation¹, you are eternal and everlasting², are unchanging, without a birth or death and an image of eternal divine light³, are always pure, uncorrupt and without any blemishes or faults⁴, are always wise, erudite, sagacious and enlightened⁵, are always free and liberated (from all the delusions, entrapments and all other snares of this mundane, delusionary world)⁶, are without any attributes⁷ (i.e., are Nirgun) and are peerless/matchless/unique and without a second or parallel⁸ (6). Oh Sri Ram! For those who are surrounded/covered/sheathed/enveloped by (i.e., are under the influence of) your Maya⁹ (i.e., your delusionary powers), you appear to be an ordinary man¹⁰ with a physical gross body¹¹, but those who remember your holy, divine name (i.e., realise that you are the divine, supreme Soul called Brahm, the Lord God)¹² always see you as the supreme, eternal consciousness¹³ (7).

1. आदि अन्तो लोकः 2. नित्य 3. एक सदोदित 4. सदा शुद्धः 5. सदा बुद्ध 6. सदा मुक्तो 7. अगुणो 8. अद्वयः 9. माया संवृतानां 10. मानुष 11. विग्रह 12. स्मरतां त्वन्नाम 13. चिदात्मकः

रावणेन हतं स्थानमस्माकं तेजसा सह।

त्वयाद्य निहतो दुष्टः पुनः प्राप्तं पदं स्वकम्॥८॥

एवं स्तुवत्सु देवेषु ब्रह्मा साक्षात्पितामहः।

अब्रवीत्प्रणतो भूत्वा रामं सत्यपथे स्थितम्॥९॥

8-9. Ravana had snatched our powers along with our status¹. So that wicked and evil rascal² has died today at your hands and we have got back our lost position and honour³. When Gods had finished praying thus, the grandfather Brahma himself⁴ prayed to Sri Ram who is steady on the path of righteousness, probity, ethics, morality, propriety and truth⁵ (9)—

1. हतं तेजसा स्थानम् 2. दुष्टः 3. पुनः प्राप्तं पदं स्वकम् 4. साक्षात्पितामहः 5. सत्यपथे स्थितम्

[Note :- (i) The Gods etc. were more concerned about their own position and status than the tyranny that Ravana had unleashed on the ordinary creatures of the world. Even Goswami Tulsidas has asserted this fact of selfishness of the Gods in his venerated epic Ram Charit Manas in Lanka Kand, Doha no. 110, Chaupai no. 2 :— “आए देव सदा स्वार्थी। बचन कहहि जनु परमार्थी॥” That is, ‘the Gods are always very selfish but they speak words as if they are very benevolent and worried about the welfare of others’. (ii) See also prayers of Indra and other gods in Lanka Kand, Canto 15, verse nos. 64-69.]

ब्रह्मोवाच

वन्दे देवं विष्णुमशेषस्थितिहेतुं त्वामध्यात्मज्ञानिभिरन्तर्हृदि भाव्यम्।
हेयाहेयद्वन्द्वविहीनं परमेकं सत्तामात्रं सर्वहृदिस्थं दृशिरूपम्।१०॥

10. Lord Brahma said, 'Oh Lord! I pray to you who are Lord Vishnu¹, are the cause of the very existence of all the creatures², are enthroned in the heart of self-enlightened or self-realised persons³, are free from the confusions, uncertainties, dilemmas and consternations⁴ arising from whether to leave/abandon or accept anything⁵, are beyond everything and are without a parallel/match i.e., are unique and one like yourself alone⁶, are the only supreme authority and majesty in the whole world⁷, reside in the heart of all (in the form of the microcosmic soul)⁸ and are the witness to all that exists⁹ (10).

1. विष्णु 2. स्थिति हेतुं 3. आत्मज्ञानि भिरन्तर्हृदि 4. द्वन्द्व विहीनं 5. हेया हेय 6. परमेकं 7. सत्तामात्रं 8. सर्वहृदिस्थं 9. दृशिरूपम्

प्राणापानौ निश्चयबुद्ध्या हृदि रुद्ध्वा छित्वा सर्वं संशयबन्धं विषयौघान्।
पश्यन्तीशं यं गतमोहा यतयस्तं वन्दे रामं रत्नकिरीटं रविभासम्।११॥

11. Sages and hermits who are without any worldly attachments¹, exert/exercise control over their two wind (life) forces—'Pran and Apan'²—and restrain or check them in their hearts with a firm determination and concentrated/focused mind and intellect³, and at the same time they spike (puncture, destroy, smash, overcome, break or crush)⁴ all the shackles of uncertainties, doubts, confusions and perplexities⁵ as well as infatuations, yearnings and desires for pleasures of the sense organs pertaining to this materialistic world⁶ which are nothing but harmful poison⁷. Such sages can have a divine view of the Lord⁸ in their hearts. I bow and pray to such a Lord Sri Ram who is adorned by a jewel studded crown and tiara⁹ and is as majestic, splendid and glorious as the sun¹⁰ (11).

1. यतयस्तं गतमोहा 2. प्राणापानौ 3. निश्चयबुद्ध्या हृदि रुद्ध्वा 4. छित्वा 5. संशयबन्धं 6. विषयौघान् 7. विष 8. पश्यन्तीशं 9. रत्नकिरीटं 10. रवि भासम्

मायातीतं माधवमाद्यं जगदादिं मानातीतं मोहविनाशं मुनिवन्द्यम्।

योगिध्येयं योगविधानं परिपूर्णं वन्दे रामं रञ्जितलोकं रमणीयम्।१२॥

12. He who is beyond the influence/spell of Maya (delusions, ignorance, hallucinations and illusions)¹, is the divine consort of Laxmi² (i.e., Lord Vishnu himself), is the original cause of the creation of the world³, is beyond the requirement of visible proof of existence (i.e., who cannot be measured by or compared to any known worldly yardsticks, standards or benchmarks)⁴, who destroys all Moha (attachments, infatuations, attractions, yearnings and desires)⁵, is praised by sages, seers and hermits⁶, is worthy of being meditated upon by the Yogis (ascetics)⁷, is the founder, teacher, author and judge for the path of Yoga (meditation and concentration on the Lord)⁸ and is complete in all respects⁹—I bow most reverentially and humbly pray¹⁰ to Sri Ram who gives happiness, bliss, joy and delight to the whole world¹¹ and is most charming, pleasing, enthralling and beautiful¹² in every way (12).

1. मायातीतं 2. माधवमाद्यं 3. जगदादिं 4. मानातीतं 5. मोहविनाशं 6. मुनिवन्द्यम् 7. योगि ध्येयं 8. योग विधानं 9. परिपूर्णं 10. वन्दे रामं 11. रञ्जित लोकं 12. रमणीयम्

भावाभावप्रत्ययहीनं भवमुख्यैर्योगासक्तैरर्चितपादाम्बुजयुग्मम् ।

नित्यं शुद्धं बुद्धमनन्तं प्रणवाख्यं वन्दे रामं वीरमशेषासुरदावम् ।१३॥

13. He who is without any emotions¹, that is, he neither feels happy or sad, neither remains indifferent to or is moved by any set of circumstance nor has a friend or foe, whose lotus-like twin feet² are worshipped and honoured by the chief amongst the Yogis (i.e., Lord Shiva)³ and others, who is eternal and everlasting⁴, is pure, uncorrupt, without blemishes or faults, is divine and holy⁵, is wise, knowledgeable, erudite, sagacious and enlightened⁶, is without an end⁷, is the one who is represented by the divine, cosmic sound 'OM'⁸, is valiant and valorous⁹ and is like a wild fire¹⁰ for the multitudes of demons (representing evil forces in this world)¹¹—I bow most reverentially and humbly pray¹² to such a Sri Ram! (13).

1. भावाभावप्रत्ययहीनं 2. पादाम्बुज युग्मम् 3. भवमुख्यैर्योगासक्तैर 4. नित्य 5. शुद्ध 6. बुद्ध 7. अनन्त 8. प्रणवाख्यं 9. वीर 10. दावम् 11. मशेषासुर 12. वन्दे रामं

त्वं मे नाथो नाथितकार्याखिलकारी मानातीतो माधवरूपोजखिलधारी।

भक्त्या गम्यो भावितरूपो भवहारी योगाभ्यासैर्भावितचेतःसहचारी ।१४॥

14. You are my Lord¹; you are the one who completes/implements all the proposals made by me² (i.e., I propose but you are the one who puts them into practice; or in other words, the success of all my endeavours are dependent upon you). You are beyond any standard or benchmarks³, are an image of Madhav (another name of Narayan, Vishnu, the consort of goddess Laxmi)⁴, are the bearer or sustainer of the whole world⁵, are attainable or accessible only by faith, sincerity, devotion, dedication, belief and conviction⁶, can remove the fears arising out of this mundane, entrapping, delusionary world⁷ by remembering you, and who reside⁸ (literally, move about) in the mind-intellect complex⁹ which has been purified by the practice of Yoga (meditation)¹⁰ (14).

1. त्वं मे नाथो 2. नाथितकार्याखिलकारी 3. मानातीतो 4. माधवरूपो 5. अखिलधारी 6. भक्त्या गम्यो 7. भवहारी 8. सहचारी 9. चेतः 10. योगाभ्यासैर्भावित

त्वामाद्यन्तं लोकततीनां परमीशं लोकानां नो लौकिकमानैरधिगम्यम्।

भक्तिश्रद्धाभावसमेतैर्भजनीयं वन्दे रामं सुन्दरमिन्दीवरनीलम् ।१५॥

15. You are the beginning and an end of all the worlds¹, are the supreme Lord of the 3 worlds²; you cannot be understood, measured, comprehended, proved, derived at or deduced by any standard, method or experiment known to this world³ and you are worthy to be adored, worshipped, honoured and praised⁴ by those who have devotion, dedication, faith, conviction, reverence and spiritually inclined emotions and outlook⁵—I bow in reverence to Sri Ram who is as beautiful as a blue-lotus⁶ (15).

1. त्वामाद्यन्तं 2. लोकततीनां परमीशं 3. लौकिकमानैरधिगम्यम् 4. भजनीयं 5. भक्तिश्रद्धाभावसमेत 6. सुन्दरमिन्दीवरनीलम्

को वा ज्ञातुं त्वामतिमानं गतमानं मायासक्तो माधव शक्तो मुनिमान्यम्।

वृन्दारण्ये वन्दितवृन्दारकवृन्दं वन्दे रामं भवमुखवन्द्यं सुखकन्दम् ।१६॥

16. You are beyond any visible proof or evidence¹ (i.e., no proof or evidence is required to establish your existence or authority) and you are without any pride, ego, haugh-

tinness and arrogance². Which creature, who is surrounded by and engrossed in Maya³ (i.e., enveloped by delusions arising out of this materialistic world), is capable or proficient and adept enough to know who you really/truthfully are⁴? Oh Madhav⁵ (literally meaning husband/consort of Laxmi; another name of Vishnu)! You are the revered one for the great sages, seers and hermits⁶. Though you had praised, honoured and adored all the Gods in Vrindavan⁷ (during your manifestation as Lord Krishna), you are yourself praised, honoured and adored by all of the Gods themselves as well as by Lord Shiva⁸ in the form of Sri Ram. I bow and pay my obeisance to Sri Ram⁹ who is a root (treasury, fount) of bliss, happiness, peace and tranquility¹⁰ (16).

1. त्वामतिमानं 2. गतमानं 3. मायासक्तो 4. को वा ज्ञातुं 5. माधव 6. मुनिमान्यम् 7. वृन्दारण्ये बन्दितवृन्दारकवृन्दं 8. भवमुखबन्धे 9. वन्दे रामं 10. सुखकन्दम्

नानाशास्त्रैर्वेदकदम्बैः प्रतिपाद्यं नित्यानन्दं निर्विषयज्ञानमनादिम्।

मत्सेवार्थं मानुषभावं प्रतिपन्नं वन्दे रामं मरकतवर्णं मथुरेशम्॥१७॥

17. You are proved beyond doubt, confusion or uncertainties, and are ratified and endorsed¹ by the various scriptures (i.e., ascertained, demonstrated and established without any confusion) as well as by the Vedas² which unequivocally proclaim you as being eternal, truthful and blissful³. You are without any blemishes and faults or attachments to and infatuations with any object of any kind⁴, are an embodiment or image of Gyan (truthful knowledge, wisdom, enlightenment)⁵, and are without a beginning and end⁶. You have assumed a human form⁷ just in order to accomplish my pending work⁸ (that is, to protect the creation from the tyranny of cruel demons and other evil mongers). I bow in honour and reverence to Sri Ram⁹ who is blue-complexioned like the Markat Mani¹⁰ and are the Lord of Mathura¹¹ (the city where Lord Krishna had slayed the demon Kansa) (17).

1. प्रतिपाद्यं 2. नाना शास्त्र वेद 3. नित्यानन्दं 4. निर्विषय 5. ज्ञान 6. मनादिम 7. मानुषभावं 8. पतिपन्नं मत्सेवार्थं 9. वन्दे रामं 10. मरकतवर्णं 11. मथुरेशम्

[Note :- The reference to Lord Krishan as being the Lord of Mathura while praying to Sri Ram indicates that Brahma, the creator, sees no difference between Sri Ram and Sri Krishna. Verse no. 16 has a similar reference.]

श्रद्धायुक्तो यः पठतीमं स्तवमाद्यं ब्राह्मं ब्रह्मज्ञानविधानं भुवि मर्त्यः।

रामं श्यामं कामितकामप्रदमीशं ध्यात्वा ध्याता पातकजालैर्विगतः स्यात्॥१८॥

18. Those creatures in this mortal world¹ who read and recite this prime and eternal Stotra (prayerful hymns)² which were first conceived and enunciated by Lord Brahma, the creator³, with full devotion, faith, conviction, respect and honour⁴ are sure to be liberated/freed from all the shackles and entanglements pertaining to their sins, misdeeds and misdemeanours (and their consequences)⁵. Such recitation or reading should be done by invoking Sri Ram who is of a dark complexion⁶ and is the fulfiller of all the wishes and desires of his devotees⁷. This Stotra proclaims and establishes the reality and essence about the supreme Brahm⁸ (18).

1. भुवि मर्त्यः 2. स्तवमाद्यं पठतीमं 3. ब्राह्मं 4. श्रद्धायुक्तो 5. पातकजालैर्विगतः 6. राम श्यामं 7. कामितकामप्रदमीशं 8. ब्रह्मज्ञानविधानं

[Note :- Verse nos. 10-18 are the prayers of Lord Brahma for Sri Ram.]

श्रुत्वा स्तुतिं लोकगुरोर्विभावसुः स्वाङ्गे समादाय विदेहपुत्रिकाम्।
विभ्राजमानां विमलारुणद्युतिं रक्ताम्बरां दिव्यविभूषणान्विताम्॥१९॥
प्रोवाच साक्षी जगतां रघूत्तमं प्रपन्नसर्वार्तिहरं हुताशनः।
गृहाण देवीं रघुनाथ जानकीं पुरा त्वया मय्यवरोपितां वने॥२०॥

19-20. Hearing this Stotra (hymn)¹ of the world's moral preceptor i.e., Brahma², the fire-God³, who stands witness for the whole world⁴, appeared on the site with the daughter of Videha⁵ (Sita) in his laps⁶. She was adorned and looked marvellous with a pure and glorious red-hued radiant glow or halo around her⁷ and was wearing red clothes⁸ as well as magnificent ornaments⁹. He (the fire-God) said to the best among the Raghus¹⁰ (Sri Ram) as follows—'Oh Raghunath (Sri Ram)! You remove all the sorrows, miseries and distress of those who seek refuge/shelter with you¹¹. Accept Janki (Sita) who had been previously kept in my safe custody by you in the forest (at Panchvati)¹² (19-20). [Note :- Refer Aranya Kand, Canto 7, verse nos. 2-4.]

1. स्तुतिं 2. लोकगुरो 3. हुताशनः 4. साक्षी जगतां 5. विदेह पुत्रिकाम् 6. स्वाङ्गे समादाय 7. विमलारुणद्युतिं 8. रक्ताम्बरां 9. दिव्यविभूषणा 10. रघूत्तमं 11. प्रपन्नसर्वार्तिहरं 12. पुरा त्वया मय्यवरोपितां वने

विधाय मायाजनकात्मजां हरे दशाननप्राणविनाशनाय च।
हतो दशास्यः सह पुत्रबान्धवैर्निराकृतोऽनेन भरो भुवः प्रभो॥२१॥

21. 'Oh Hari (Sri Ram)! You had created an illusionary/shadowy Sita¹ for the express purpose of destroying (i.e., killing) Ravana² along with his sons, kiths and kins and comrades etc.³. Oh Lord! By doing so, you have removed the burden of this earth⁴ (21).

1. माया जनकात्मनां 2. दशाननप्राणविनाशनाय 3. सह पुत्रबान्धवै 4. निराकृतोऽनेन भरो भुवः

तिरोहिता सा प्रतिविम्बरूपिणी कृता यदर्थं कृतकृत्यतां गता।
ततोऽतिहृष्टां परिगृह्य जानकीं रामः प्रहृष्टः प्रतिपूज्य पावकम्॥२२॥

22. The illusionary/shadowy Sita who was like an image of her real self¹ has vanished² after having accomplished the task for which she was created³. Hearing these words of the fire God, Sri Ram worshipped and honoured him with great delight and a joyful heart⁴ and then he gladly accepted Janki (Sita)⁵ who was most happy and cheerful (at this happy turn of events)⁶ (22).

1. प्रतिविम्बरूपिणी 2. तिरोहिता 3. कृता यदर्थं कृतकृत्यतां गतः 4. प्रहृष्टः प्रतिपूज्य 5. रामः परिगृह्य जानकीं 6. प्रहृष्टः

स्वाङ्गे समावेश्य सदानपायिनीं श्रियं त्रिलोकीजननीं श्रियः पतिः।
दृष्ट्वाथ रामं जनकात्मजायुतं श्रिया स्फुरन्तं सुरनायको मुदा।
भक्त्या गिरा गद्गदया समेत्य कृताञ्जलिः स्तोतुमथोपचक्रमे॥२३॥

23. Then the husband of Laxmi¹ (i.e., Vishnu) from whom the mother of the 3 worlds² is never separated³, seated her (Sita) on his lap⁴ (i.e., just next to him close by his side). At that time, seeing the majestic radiance and stupendous beauty, magnificence, elegance and glory of Sri Ram along with the daughter of Janak (Sita)⁵, the king of Gods (Indra)⁶ became most exhilarated

and was full of devotional emotions⁷. He folded his hands in reverence and prayed⁸ (23).

1. श्रियः पतिः 2. त्रिलोकीजननीं 3. सदानपायिनीं 4. स्वाङ्गे समावेश्य 5. जनकात्मजायुतं श्रिया स्फुरन्तं
6. सुरनायको 7. भक्त्या गद्गदया समेत्य 8. कृताञ्जलिः स्तोतुमथोपचक्रमे

इन्द्र उवाच

भजेऽहं सदा राममिन्दीवराभं भवारण्यदावानलाभाभिधानम् ।

भवानीहृदा भावितानन्दरूपं भवाभावहेतुं भवादिप्रपन्नम् ॥२४॥

24. Indra said—I always worship, honour and adore¹ Sri Ram who looks most elegant, beautiful and has a blue countenance like that of a blue-lotus², whose name is like a wild forest fire for (the purpose of burning or destroying) this materialistic, delusionary and mundane world-like forest³ (i.e., his holy name can burn the allurements that this world presents to the soul diverting it from its real goal), whose blissful, most cheerful, enchanting and tranquil image/form is meditated upon by Bhavani in her heart (in other words, the blissful and pleasant image/form of Sri Ram resides in the heart of Parvati, the consort of Lord Shiva)⁴, and who is the liberator from the shackles/fetters of this world (consisting of a vicious, never ending cycle of birth and death. That is, he is a medium by which one can free oneself from this world and its shackles)⁵. I bow reverentially before Sri Ram who is the refuge or shelter for Lord Shiva and other Gods⁶ (24).

1. भजेऽहं सदा 2. राममिन्दीवराभं 3. भवारण्यदावानलाभाभिधानम् 4. भवानीहृदा भावितानन्दरूपं 5. भवाभावहेतुं
6. भवादिप्रपन्नम्

सुरानीकदुःखौघनाशैकहेतुं नराकारदेहं निराकारमीड्यम् ।

परेशं परानन्दरूपं वरेण्यं हरिं राममीशं भजे भारनाशम् ॥२५॥

25. He is the only medium¹ by which all the miseries, distresses, sorrows and torments² of the Gods etc. are destroyed or eliminated³. He is presently in the form of a human⁴, is at the same time without a form and is worthy of being praised and honoured through prayers⁵, and is the one who removes the burden of the earth⁶. I worship, revere and adore Sri Ram⁷ who is the supreme Lord⁸, and an image of supreme, eternal bliss, happiness, joy, peace and tranquility⁹, is worthy of being praised, honoured, revered and worshipped¹⁰ and is Lord Hari (Vishnu) himself¹¹ (25).

1. एक हेतुं 2. दुःख 3. सुरानी नाशै 4. नराकारदेहं 5. निराकारमीड्यम् 6. भारनाशम् 7. राममीशं भजे 8. परेशं
9. परानन्दरूपं 10. वरेण्यं 11. हरिं

प्रपन्नाखिलानन्ददोहं प्रपन्नं प्रपन्नार्तिनिःशेषनाशाभिधानम् ।

तपोयोगयोगीशभावाभिभाव्यं कपीशादिमित्रं भजे राममित्रम् ॥२६॥

26. He is the shelter and provider of eternal happiness of all kinds to all the refuge seekers¹; his name removes or destroys miseries, sorrows, torments, tribulations, anguish and the like of his humble shelter seekers²; he is the object of sever penances and austerities (Tapa³), of meditation and concentration⁴ as well as sincere contemplation, thought and search, and is worthy of being sought⁵ by great and attained Yogis (ascetics)⁶. He is a friend of the king of monkeys etc.⁷ (i.e., Sugriv and his minister). I adore, worship, honour and revere⁸ Sri Ram who is a true and loyal friend personified⁹ i.e., he is a sincere friend

of all, or I worship him as my true and sincere friend (26).

1. प्रपन्नाखिलाआनन्ददोह प्रपन्नं 2. नाशा प्रपन्नार्तिनिः 3. तपो 4. योगयो 5. भावमिभाव्यं 6. योगीश
7. कपिशादिमित्रं 8. भजे 9. राममित्रम्

सदा भोगभाजां सुदूरे विभान्तं सदा योगभाजामदूरे विभान्तम्।

चिदानन्दकन्दं सदा राघवेशं विदेहात्मजानन्दरूपं प्रपद्ये॥२७॥

27. He keeps far away from people who are always indulgent and engrossed in pleasures of the sense organs and the objects of the materialistic world¹ while residing in the proximity and easy reach of those who are always adherent to Yoga and self-restraint²—I always worship, revere, honour and adore³ such a Sri Ram who has been born in the clan of Raghu⁴, who is a root (treasury) of eternal bliss, contentedness, peace and tranquility⁵ and is an image and source of happiness, joy and delight for Vaidehi (Sita)⁶ (27).

1. सुदूरे सदा भोगभाजां 2. मदूरे सदा योगभाजा 3. प्रपद्ये 4. राघवेशं 5. चिदानन्दकन्द 6. विदेहात्मजानन्दरूपं

महायोगमायाविशेषानुयुक्तो विभासीश लीलानराकारवृत्तिः।

त्वदानन्दलीलाकथापूर्णकर्णाः सदानन्दरूपा भवन्तीह लोके॥२८॥

28. You appear like a human being (or are in the form of an ordinary man) out of your own wish¹ and just for the sake of fun or playful activity². While assuming this form, you have also assumed the characteristics and attributes of a human that you seem to possess by virtue of your own great delusionary powers called Maya³. Those people whose ears get constantly filled by hearing your divine stories⁴ which bestow happiness and joy, bliss and peace⁵, are the ones who become images or examples of constant, persistent and consistent contentedness, joy, bliss, peace, tranquility and happiness⁶ (28).

1. लीला नराकार 2. लीलावृत्तिः 3. महायोगमाया युक्तो 4. कर्णाः लीला कथापूर्ण 5. त्वदानन्द 6. सदानन्दरूपा

अहं मानपानाभिमतप्रमत्तो न वेदाखिलेशाभिमानाभिमानः।

इदानीं भवत्पादपद्मप्रसादात् त्रिलोकाधिपत्याभिमानो विनष्टः॥२९॥

29. Oh Lord! I had become intoxicated, haughty and arrogant¹ due to pride, honour, stature and privileges² as well as indulgence in wine and drinking³. I cared for none due to my arrogance, pride and haughtiness⁴ of being all in all (or the Lord) of the entire world⁵. Now, with the grace and kindness of your lotus-like feet⁶, my haughtiness, arrogance and vanity⁷ of being the master and Lord of the 3 worlds⁸ has been eliminated or destroyed⁹. [The 3 worlds are—the celestial, the terrestrial and the subterranean worlds.] (29).

1. भीमत्प्रमत्तो 2. मान 3. पाना 4. भिमानाभिमानः 5. वेदाखिलेशा 6. भवत्पादपद्मप्रसादात् 7. भिमानो
8. त्रिलोकाधिपत्या 9. विनष्टः

स्फुरद्रत्नकेयूरहाराभिरामं धराभारभूतासुरानीकदावम् ।

शरच्चन्द्रवक्त्रं लसत्पद्मेनं दुरावारपारं भजे राघवेशम्॥३०॥

30. He who looks most magnificent, handsome, elegant and beautiful, is adorned by a glittering gem-studded arm band and necklace¹, who is like a wild fire for the demons² who are a burden for this earth³, whose face and countenance resembles a full moon of a winter night⁴ and eyes are as beautiful and attractive as a lotus flower⁵, and whose beginning or end is most difficult to ascertain⁶—I adore, worship, honour and revere⁷

such a Raghav (Sri Ram)⁸ (30).

1. स्फुरद्रत्नकेयूरहाराभिरामं 2. सुरानि कदावम् 3. धराभारभूता 4. शरच्चन्द्रवक्त्रं 5. लसत्पद्मनेत्रं 6. दुरावारपारं
7. भजे 8. राघवेशं

सुराधीशनीलाभ्रनीलाङ्गकान्तिं विराधादिरक्षोवधाल्लोकशान्तिम्।

किरीटादिशोभं पुरारातिलाभं भजे रामचन्द्रं रघूणामधीशम्॥३१॥

31. He whose body has the radiance and divine glow¹ resembling 'Indra Neel Mani'² (a blue sapphire worn by Lord of Gods, Indra, as a crown jewel) and is as dark as the (rain bearing) cloud³, who had protected all the creatures by slaying the demon Viradh etc.⁴ to establish peace, tranquility and order in this world⁵, is adorned by a crown and a tiara etc.⁶, and is the valuable asset and a valued treasure of Lord Shiva⁷—I adore, worship, honour, praise and revere⁸ such a Sri Ramchandra who is the Lord of the clan of Raghu⁹ (31).

1. कान्तिं 2. सुराधीशनीला 3. भ्रनीलाङ्ग 4. विराधादिरक्षो 5. लोकशान्तिम् 6. किरिटादिशोभम् 7. पुरारातिलाभं 8. भजे 9. रामचन्द्रं रघूणामधीशम्

लसच्चन्द्रकोटिप्रकाशादिपीठे समासीनमङ्गे समाधाय सीताम्।

स्फुरद्धेमवर्णां तडित्पुञ्जभासां भजे रामचन्द्रं निवृत्तार्तितन्द्रम्॥३२॥

32. He is sitting on a throne¹ which is as glorious and marvellous as millions of moons² with Sita by his side³. She has a complexion as glowing as pure gold⁴ and a radiance as dazzling as lightening⁵. I adore, worship, honour, praise and revere such a Sri Ramchandra⁶ who is beyond any sorrows, anguish and distress as well as is without any sluggishness, inertia and lethargy or careless and apathetic attitude (i.e., he is most vigilant, alert, active and agile)⁷ (32).

1. दिपीठे 2. लसत्चन्द्र कोटिप्रकाशा 3. समासीनमङ्गे समाधाय सीताम् 4. स्फुरद्धेमवर्णां 5. तडितपुञ्जभासां 6. भजे रामचन्द्रं 7. निवृत्तार्तितन्द्रम्

[Note :- Verse nos. 24-32 are the prayers of Indra for Sri Ram.]

ततः प्रोवाच भगवान्भवान्या सहितो भवः।

रामं कमलपत्राक्षं विमानस्थो नभःस्थले॥३३॥

आगमिष्याम्ययोध्यायां द्रष्टुं त्वां राज्यसत्कृतम्।

इदानीं पश्य पितरमस्य देहस्य राघवः॥३४॥

33-34. After that, Lord Shiva¹ who was sitting with his consort Parvati on his left in an aerial vehicle in the sky² said to the lotus-eyed Sri Ram³ (33), 'Oh Raghav (Sri Ram)! I shall come to Ayodhya to see you getting crowned (on the throne of the kingdom of Ayodhya). Presently, you must see/meet your worldly father⁴ (i.e., the late king Dasrath)' (34).

1. भवः 2. विमानस्तो नभःस्थले 3. रामं कमलपत्राक्षं 4. पश्य पितरमस्य देहस्य

ततोऽपश्यद्विमानस्थं रामो दशरथं पुरः।

ननाम शिरसा पादौ मुदा भक्त्या सहानुजः॥३५॥

आलिङ्ग्य मूर्ध्न्यवघ्नाय रामं दशरथोऽब्रवीत्।

तारितोऽस्मि त्वया वत्स संसारादुःखसागरात्॥३६॥

35-36. Then Sri Ram saw Dasrath sitting in an aerial vehicle in front of him¹. Seeing him,

he (Sri Ram) along with his younger brother (Laxman) became very happy and paid tributes to his father by putting his head on his feet² (35). Dasrath embraced Sri Ram, smelt his head (as a token of deep affection)³ and said, 'Oh son! You have made me cross this world-like ocean of sorrows, anguish, distress, troubles and torments of all kinds⁴' (36).

1. ततोऽपश्यद्विमानस्थं दशरथं 2. ननाम शिरसा पादौ 3. आलिङ्गय मूर्धन्यवघ्राय 4. तारितोऽस्मित्वया संसारादुःखसागरात्

इत्युक्त्वा पुनरालिङ्गय ययौ रामेण पूजितः।

रामोऽपि देवराजं तं दृष्ट्वा प्राह कृताञ्जलिम्॥३७॥

मत्कृते निहतान्सङ्ख्ये वानरान्पतितान् भुवि।

जीवयाशु सुधावृष्ट्या सहस्राक्ष ममाज्ञया॥३८॥

37-38. Saying this, he (Dasrath) once again embraced Sri Ram¹, got due respect from him² and went away. Thereafter, Sri Ram saw Indra standing there with folded hands (37). Sri Ram said to him, 'Oh the one with a thousand eyes³! By my orders, you must rain (pour) Amrit (elixir of life)⁴ and restore all the monkeys back to life who have died for me and are lying dead or unconscious on the ground⁵' (38).

1. पुनरालिङ्गय 2. रामेणपूजितः 3. सहस्राक्ष 4. सुधावृष्ट्या 5. जीवयाशु वानरान्पतितान् भुवि

तथेत्यमृतवृष्ट्या तान् जीवयामास वानरान्।

ये ये मृता मृधे पूर्वं ते ते सुप्तोत्थिता इव।

पूर्ववद्वलिनो हृष्टा रामपार्श्वमुपाययुः॥३९॥

नोत्थिता रामसास्तत्र पीयूषस्पर्शनादपि।

विभीषणस्तु साष्टाङ्गं प्रणिपत्याब्रवीद्वचः॥४०॥

39-40. Hearing this command from Sri Ram, Indra said 'all right' and poured Amrit as rain from the sky to revive all the monkeys back to life¹. All those monkeys who had been killed in the battle earlier, or were lying wounded and unconscious, were brought back to life as if they had just woken up from deep sleep², were as strong and valiant and as happy and jubilant⁴ as they had been prior to the war⁵. Then they all came to where Sri Ram was (39), but the demons who had fallen to the ground on being killed in the war⁶ were not revived back inspite of coming in contact with the Amrit⁷. About that time, Vibhishan prostrated himself⁸ and said prayerfully (to Sri Ram) (40)—

1. अमृतवृष्ट्या जीवयामास वानरान् 2. ते सुप्तोत्थिता 3. दलिनो 4. हृष्टा 5. पूर्वव 6. नोत्थिता राक्षसास्तत्र 7. पीयूषस्पर्शनादपी 8. साष्टाङ्गं

[Note :- A very interesting thing has happened here. The rain of Amrit fell on both the monkeys as well as the demons. While the former were brought back to life, the latter weren't. Why? Well, the demons died at the hands of Sri Ram, Laxman, Angad and Hanuman etc. whereas the monkeys died at the hands of demons Ravana, Kumbhakarn, Meghnad etc.. Having been slayed by the Lord himself or by his devotees, the demons had attained emancipation and salvation, had crossed the world-like ocean of birth and death. There was no coming back for them. From the spiritual point of view, the author would submit that the demons were more lucky and privileged than the monkeys in this aspect. Even Ravana was thousand times

more lucky than Vibhishan for he had attained oneness with the Lord. It is a great privilege to die facing the Lord or his devotees, thinking of him and forcing him to come down from his exalted abode in the heavens right up to your doorstep to kill you. On the other hand, the monkeys could not attain emancipation and salvation because they had been killed by the demons. So when Amrit rained down on the battle field, only the monkeys were revived but the demons weren't because the latter had already attained emancipation and salvation and had gone to the heaven from where there is no return.]

देव मामनुगृह्णीष्व मयि भक्तिर्यदा तव।

मङ्गलस्नानमद्य त्वं कुरु सीतासमन्वितः॥४१॥

अलङ्कृत्य सह भ्रात्रा श्वो गमिष्यामहे वयम्।

विभीषणवचः श्रुत्वा प्रत्युवाच रघूत्तमः॥४२॥

41-42. 'Oh Lord! You are very benevolent, graceful, kind and munificent towards me¹. Now, I pray to you most respectfully² to have a formal auspicious (i.e., purifying) bath³ with Sita to celebrate the occasion (41). Then tomorrow, you must adorn yourself along with your brother (Laxman) with the best of clothes, robes and ornaments⁴. After that, we shall all proceed (to Ayodhya)'. Hearing these words of Vibhishan, the best amongst the Raghus (Sri Ram) replied (42)—

1. मामनुगृह्णीष्व 2. भक्तिर्यदा 3. मङ्गलस्नानमद्य त्वं कुरु 4. अलङ्कृत्य सह भ्रात्रा

सुकुमारोऽतिभक्तो मे भरतो मामवेक्षते।

जटावलकलधारी स शब्दब्रह्मसमाहितः॥४३॥

कथं तेन बिना स्नानमलङ्कारादिकं मम।

अतः सुग्रीवमुख्यांस्त्वं पूजयाशु विशेषतः॥४४॥

43-44. 'My brother Bharat, who is very gentle and tender at heart¹ as well as is my ardent devotee and follower², must be eagerly waiting for me wearing clothes made of birch³ and hairs matted on the head⁴, all the while engaged in remembering and chanting the divine and holy name of the Supreme Brahm⁵ (43). How can I bathe or adorn myself with rich clothes and ornaments without first meeting him⁶? Hence, you should show special respect and honour to Sugriv and other chief monkeys⁷ (44).

1. भरतो सुकुमारो 2. ऽतिभक्तोमम 3. माम वेक्षते बल्कल 4. जटाधारी 5. शब्दब्रह्मसमाहितः 6. कथं तेन बिना स्नानमलङ्कारादिकं मम 7. सुग्रीव मुख्यांस्त्वं पूजयाशु विशेषतः

[Note :- Bharat had been remembering, repeating, reciting or meditating upon the शब्दब्रह्म 'Shabda Brahm' which is the divine Mantra OM. It is called the 'sound manifestation' of the Supreme Lord, is called the 'Tarak Mantra' or the word that provides emancipation and salvation to the soul i.e., liberates him or takes him across this ocean-like delusionary, mundane world (see Lanka Kand, Canto 16, verse no. 49 and Uttar Kand, Canto 5, verse no. 51), and is regarded as being synonymous with the Nirgun Lord himself. And since the seed Mantra रं Rang or the abbreviated form of 'Ram' is synonymous with OM, Bharat might have been repeating the

word 'Ram' with the clear understanding that he is, in effect, repeating and concentrating his mind and intellect on the name of OM, the supreme Lord or Brahm and not Ram, his brother. That is why Sri Ram was so affectionately attached to Bharat than to anyone else. The point to note here is that Dasrath had also called out 'Ram Ram' prior to his death but he did not attain salvation for the simple reason that he had been remembering Sri Ram as his son and not the supreme Lord God.]

पूजितेषु कपीन्द्रेषु पूजितोऽहं न संशयः।

इत्युक्तो राघवेणाशु स्वर्णरत्नाम्बराणि च॥४५॥

ववर्ष राक्षसश्रेष्ठो यथाकामं यथारुचि।

ततस्तान्पूजितान्दृष्ट्वा रामो रत्नैश्च यूथपान्॥४६॥

45-46. Honour and respect shown to those monkey warriors will be equivalent to showing honour and respect to me¹—there is no doubt about it'. When Raghav (Sri Ram) had said so, a lot of gems, jewels, clothes and ornaments² (45) were given to the monkeys liberally by the best among the demons (Vibhishan)³ according to their desires and tastes⁴. Sri Ram saw the monkey warriors and their chief commanders being duly honoured and rewarded⁵ by gems, jewels etc.⁶ (and he felt very satisfied and contented) (46).

1. पूजितेषु कपीन्द्रेषु पूजितोऽहं 2. स्वर्णरत्नाम्बराणि 3. ववर्ष राक्षसश्रेष्ठो 4. यथाकामं यथारुचि 5. ततस्तान्पूजितान्दृष्ट्वा यूथपान् 6. रत्नैश्च

अभिनन्द्य यथान्यायं विससर्ज हरीश्वरान्।

विभीषणसमानीतं पुष्पकं सूर्यवर्चसम्॥४७॥

आरुरोह ततो रामस्तद्विमानमनुत्तमम्।

अङ्गे निधाय वैदेहीं लज्जमानां यशस्विनीम्॥४८॥

47-48. He (Sri Ram) praised the chief commanders of the monkey hordes showing them all respect and credit due to them¹. He then told them to go back (to Kishkindha)². Then Vibhishan brought an airplane called Pushpak³ which was glowing brilliantly like the sun⁴ (47). He (Sri Ram) boarded that plane which was most excellent in every respect⁵ (i.e., was the best aerial vehicle available at the time) accompanied by the celebrated and virtuous Vaidehi (Sita)⁶ who sat shyly and bashfully⁷ by the side of Sri Ram (48).

1. अभिनन्द्य यथान्यायं 2. विससर्ज हरीश्वरान् 3. पुष्पकं 4. सूर्यवर्चसम् 5. विमानमनुत्तमम् 6. यशस्विनीम् वैदेहीं 7. लज्जमानां

लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता।

अब्रवीच्च विमानस्थः श्रीरामः सर्ववानरान्॥४९॥

सुग्रीवं हरिराजं च अङ्गदं च विभीषणम्।

मित्रकार्यं कृतं सर्वं भवद्भिः सह वानरैः॥५०॥

49-50. He was joined on the plane by his brother Laxman who was an expert in the use of the bow, a great archer¹, most valorous, valiant, brave, courageous and strong². Once seated on the plane, Sri Ram addressed all the monkeys and said (49), 'Oh Sugriv, the king of monkeys, Angad and Vibhishan! All of you, along with all other monkeys, have well lived up

to the reputation of a good friend and have done your duty as a true friend³ (50).

1. लक्ष्मणेन धनुष्मता 2. विक्रान्तेन 3. मित्रकार्यं कृतं सर्वं भवद्भिः

अनुज्ञाता मया सर्वे यथेष्टं गन्तुमर्हथ।

सुग्रीव प्रतियाह्वाशु किष्किन्धां सर्वसैनिकैः॥५१॥

स्वराज्ये वस लङ्कायां मम भक्तो विभीषण।

न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः॥५२॥

51-52. Now by my orders/instructions, all of you must go back to the places you wish to go¹. Sugriv, you should go back to Kishkindha soon with all your soldiers² (51). Vibhishan, be devoted towards me (or continue to have allegiance towards me) and stay in your kingdom here at Lanka³. Now, even Indra as well as other Gods cannot harm you in any way⁴ (52).

1. अनुज्ञाता मया सर्वे यथेष्टं गन्तुमर्हथ 2. सुग्रीव प्रतियाह्वाशु किष्किन्धां सर्वसैनिकैः 3. स्वराज्ये वस लङ्कायां मम भक्तो विभीषण 4. न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः

अयोध्यां गन्तुमिच्छामि राजधानीं पितुर्मम।

एवमुक्तास्तु रामेण वानरास्ते महाबलाः॥५३॥

ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः।

अयोध्यां गन्तुमिच्छामस्त्वया सह रघूत्तम॥५४॥

53-54. Now, I want to proceed to the capital of my father at Ayodhya¹. When Sri Ram had said so, all those brave monkey warriors² (53) and the demon king Vibhishan said in unison with folded hands³, 'Oh the most exalted of the Raghus⁴ (Sri Ram)! All of us want to accompany you to Ayodhya⁵ (54).

1. गन्तुमिच्छामि राजधानीं पितुर्मम अयोध्यां 2. वानर महाबलः 3. ऊचुः प्राञ्जलयः सर्वे राक्षस विभीषण 4. रघूत्तम 5. अयोध्यां गन्तुमिच्छामस्त्वया सह

दृष्ट्वा त्वामभिषिक्तं तु कौसल्यामभिवाद्य च।

पश्चाद्वृणीमहे राज्यमनुज्ञां देहि नः प्रभो॥५५॥

रामस्तथेति सुग्रीव वानरैः सविभीषणः।

पुष्पकं सहनूमांश्च शीघ्रमारोह साम्प्रतम्॥५६॥

55-56. Oh Lord! We shall first see you crowned on the throne of Ayodhya¹, pay our obeisance/respects to mother Kaushalya and only thereafter shall accept our own kingdoms². So please permit us to accompany you' (55). Then Sri Ram said, 'all right'. Sugriv, get aboard this plane quickly with your monkeys, Vibhishan and Hanuman³ (56).

1. त्वामभिषिक्तं 2. कौसल्यामभिवाद्य पश्चाद्वृणीमहे राज्य 3. सुग्रीव वानरैः सविभीषणः सहनूमांश्च शीघ्रमारोह

ततस्तु पुष्पकं दिव्यं सुग्रीवः सह सेनया।

विभीषणश्च सामात्यः सर्वे चारुरुर्दुर्दुतम्॥५७॥

तेष्वारूढेषु सर्वेषु कौबेरं परमासनम्।

राघवेणाभ्यनुज्ञातमुत्पपात विहायसा॥५८॥

बभौ तेन विमानेन हंसयुक्तेन भास्वता।

प्रहृष्टश्च तदा रामश्चतुर्मुख इवापरः॥५९॥

57-59. On getting his permission, Sugriv along with his army¹ and Vibhishan with his

ministers², very quickly/hastily/swiftly boarded the divine and magnificent plane called Pushpak³ (57). When all of them had boarded that plane belonging to Kuber⁴, it became air-borne on the instructions of Raghav (Sri Ram)⁵ (58). Sri Ram was most exhilarated and felt very successful, accomplished, contented and satisfied while flying on that elegant and majestic plane⁶, and he resembled the 4-headed Lord Brahma flying away majestically on his swan⁷ (59).

1. सुग्रीव सह सेनया 2. विभीषणश्च सामात्यः 3. पुष्पकं दिव्यं 4. कौबेरं परमासनम् 5. राघवेणाभ्यमुज्जातमुत्पपात विहायसा 6. बभौ विमानेन प्रहृष्टश्च 7. चतुर्मुख इवापरः हंसयुक्तेन भास्वता

ततो बभौ भास्करबिम्बतुल्यं कुबेरयानं तपसानुलब्धम्।

रामेण शोभां नितरां प्रपेदे सीतासमेतेन सहानुजेन॥६०॥

60. At that time, that plane—which was acquired by Kuber after doing severe austerities and penances¹—imitated/mimicked the sun (i.e., looked like or resembled a splendid and dazzling image of the sun itself)² and appeared all the more elegant, glamorous, stupendous and magnificent³ with Sri Ram along with Sita and Laxman seated in it⁴ (60).

1. कुबेरयानं तपसानुलब्धम् 2. भास्कर बिम्ब तुल्यं 3. शोभां नितरां 4. रामेण सीतासमेतेन सहानुजेन प्रपेदे

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Lanka Kand (Yuddha Kand) — Canto 14

En-route to Ayodhya; Reception at Bharadwaj hermitage;

Meeting with Bharat

श्रीमहादेव उवाच

पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः।

अब्रवीन्मैथिलीं सीतां रामः शशिनिभाननाम्॥१॥

त्रिकूटशिखराग्रस्थां पश्य लङ्कां महाप्रभाम्।

एतां रणभुवं पश्य मांसकर्दमपङ्क्तिलाम्॥२॥

1-2. Lord Shiva said—'Oh Parvati! Glancing all around from the air, Raghunandan (Sri Ram) said to the princes of Mithila, the moon-faced Sita¹ (1), 'Oh dear! Look at this glorious and famed city of Lanka² which is established on the summit of mount Trikoot³. And look here at the battle field which is rendered into a thick pasty slush of flesh and blood⁴ (of those killed or wounded in the war) (2).

1. शशिनिभान सीतां अब्रवीन्मैथिलीं 2. लङ्कां महाप्रभाम् 3. त्रिकूटशिखराग्रस्थां 4. रणभुवं मांसकर्दमपङ्क्तिलाम्

असुराणां प्लवङ्गानामत्र वैशसनं महत्।

अत्र मे निहतः शेते रावणो राक्षसेश्वरः॥३॥

कुम्भकर्णेन्द्रजिन्मुख्याः सर्वे चात्र निपातिताः।

एष सेतुर्मया बद्धः सागरे सलिलाशये॥४॥

3-4. Here, there has been a frighteningly horrible massacre of demons and monkeys¹. It was here that the king of demons Ravana fell dead at my hands² (3). And it was here that Kumbhakarn, Indrjeet and other great warriors were killed³. This is the bridge that I got constructed over the ocean full of (heaving, surging, roaring, splashing,

swirling and whirling) water⁴ (4).

1. असुराणां प्लवङ्गानामत्र वैशसनं महत् 2. अत्र मे निहतः शेते रावणो राक्षसेश्वरः 3. कुम्भकर्णेन्द्रजिन्मुख्याः सर्वे चात्र निपातिताः 4. सेतुर्मया बद्धः सागरे सलिलाशये

एतच्च दृश्यते तीर्थं सागरस्य महात्मनः।

सेतुबन्धमिति ख्यातं त्रैलोक्येन च पूजितम्॥५॥

एतत्पवित्रं परमं दर्शनात्पातकापहम्।

अत्र रामेश्वरो देवो मया शम्भुः प्रतिष्ठितः॥६॥

5-6. Look, this famous pilgrim sight called 'Setubandh' (literally the spot where the ocean was stopped, bound or tamed; here meaning the place where the construction of the bridge was commenced)¹. It is to be revered and worshipped by all the 3 worlds² (5). It is a very holy and divine place³ and it can destroy all the sins and evils merely by having an opportunity of seeing it⁴ (i.e., by looking at it with devotion, faith, belief and conviction). I have established (consecrated) Lord Shiva here in the form of Rameshwar Mahadev⁵ (6).

1. तीर्थं सेतुबन्धमिति ख्यातं 2. त्रैलोक्येन च पूजितम् 3. एतत्पवित्रं परमं 4. दर्शनात्पातकापहम् 5. रामेश्वरो देवो मया शम्भुः प्रतिष्ठितः

अत्र मां शरणं प्राप्तो मन्त्रिभिश्च विभीषणः।

एषा सुग्रीवनगरी किष्किन्धा चित्रकानना॥७॥

तत्र रामाज्ञया ताराप्रमुखा हरियोषितः।

आनयामास सुग्रीवः सीतायाः प्रियकाम्यया॥८॥

7-8. This is the place where Vibhishan had come to seek my shelter/refuge along with his ministers¹. And look, that marvellous place consisting of gardens and mini forests (i.e., groves, orchards etc.)² is the capital of Sugriv called Kishkindha³ (7). On reaching Kishkindha, on the instructions of Sri Ram, Sugriv brought his womenfolk led by Tara to meet Sita⁴ and this made her feel very happy⁵ (8).

1. मां शरणं प्राप्तो मन्त्रिभिश्च विभीषणः 2. चित्रकानना 3. सुग्रीवनगरी किष्किन्धा 4. तत्र रामाज्ञया ताराप्रमुखा हरियोषितः 5. आनयामास सुग्रीवः सीतायाः प्रियकाम्यया

[Note :- This shows that Pushpak had come down to stop for a while at Kishkindha before proceeding further on its journey towards Ayodhya.]

ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः।

प्राह चाद्रिमृश्यमूकं पश्य वाल्यत्र मे हतः॥९॥

एषा पञ्चवटी नाम राक्षसा यत्र मे हताः।

अगस्त्यस्य सुतीक्ष्णस्य पश्याश्रमपदे शुभे॥१०॥

9-10. When Raghav (Sri Ram) observed that the plane has become air-borne with them once again, he resumed his narrative to Sita and said, 'This is the Rishymook mountain where I had slayed Bali¹ (9). Here, this is Panchvati where I had killed (Khar, Dushan and other) demons². There, down there, are the most pure, auspicious and venerable hermit-ages of sages Agastya and Sutikshan³ (10).

1. चाद्रिमृश्यमूकं वाल्य मे हतः 2. पञ्चवटी नाम राक्षसा यत्र मे हताः 3. अगस्त्यस्य सुतीक्ष्णस्य पश्याश्रमपदे शुभे

एते ते तापसाः सर्वे दृश्यन्ते वरवर्णिनि।
 असौ शैलवरो देवि चित्रकूटः प्रकाशते।११॥
 अत्र मां कैकयीपुत्रः प्रसादयितुमागतः।
 भरद्वाजाश्रमं पश्य दृश्यते यमुनातटे।१२॥

11-12. Oh the beautiful one (Sita)¹! Look, those are the different hermits and ascetics visible everywhere², and oh goddess³, this is Chitrakoot which is the best among the hills⁴ (11). It is here that Kaikeyi's son (Bharat) had come to plead with me (to go back to Ayodhya)⁵. Look, that is the hermitage of sage Bharadwaj visible on the banks of river Yamuna⁶ (12).

1. वरवर्णिनि 2. ते तापसाः सर्वे दृश्यन्ते 3. देवि 4. असौ शैलवरो चित्रकूटः 5. मां कैकयीपुत्रः प्रसादयितुमागतः
 6. भरद्वाजाश्रमं दृश्यते यमुनातटे

एषा भागीरथी गङ्गा दृश्यते लोकपावनी।
 एषा सा दृश्यते सीते सरयूर्यूपमालिनी।१३॥
 एषा सा दृश्यतेऽयोध्या प्रणामं कुरु भामिनी।
 एवं क्रमेण सम्प्राप्तो भरद्वाजाश्रमं हरिः।१४॥

13-14. The river Ganges—which is the purifier of the 3 worlds—is visible there¹. And, oh Sita, there we can see Saryu which has pillars placed in it during the various fire sacrifices (done by the kings of Raghu's clan)² (13). Oh graceful lady³! Look, there is Ayodhya visible from here. Bow before it to show respect⁴. In this way, having reached the periphery of the city, Sri Ram (Hari)⁵ then reverted the plane back and reached the hermitage of sage Bharadwaj⁶ (14).

1. भागीरथी गङ्गा लोकपावनी 2. दृश्यते सरयूर्यूपमालिनी 3. भामिनी 4. दृश्यतेऽयोध्याप्रणामंकुरु 5. हरिः 6. क्रमेण सम्प्राप्तो भरद्वाजाश्रमं

[Note :- (i) The word यूप in verse no. 13 refers to the ritualistic pillars or shafts sunk in the river bed to mark a religious sacrifice. (ii) It is evident from verse no. 14 that the plane flew past the hermitage of Bharadwaj and came near Ayodhya. But then it was instructed by Sri Ram to go back to the hermitage of Bharadwaj which was located at the confluence of the 3 holy rivers at Triveni, present day Allahabad.]

पूर्णे चतुर्दशे वर्षे पञ्चम्यां रघुनन्दनः।
 भरद्वाजं मुनिं दृष्ट्वा ववन्दे सानुजः प्रभुः।१५॥
 पप्रच्छ मुनिमासीनं विनयेन रघूत्तमः।
 शृणोषि कच्चिद्भरतः कुशल्यास्ते सहानुजः।१६॥

15-16. At the end of 14 years on the 5th day of the new lunar fortnight¹, Raghunandan (Sri Ram) met sage Bharadwaj and bowed before him with his younger brother (Laxman) (15). Then the most exalted of the Raghus (Sri Ram)² said to the sage with great respect and most politely³, 'Have you heard anything (i.e., do you have any news)⁴? Is Bharat all right with his younger brother⁵ (Shatrughan)? (16).

1. पूर्णे चतुर्दशे वर्षे पञ्चम्यां 2. रघूत्तमः 3. विनयेन 4. शृणोषि कच्चिद् 5. कुशल्यास्ते सहानुजः

सुभिक्षा वर्ततेऽयोध्या जीवन्ति च हि मातरः।
 श्रुत्वा रामस्य वचनं भरद्वाजः प्रहृष्टधीः॥१७॥
 ग्राह सर्वे कुशालिनो भरतस्तु महामनाः।
 फलमूलकृताहारो जटावल्कलधारकः॥१८॥

17-18. Is everything all right in Ayodhya¹? Are our mothers all alive now²? Hearing these words of query of Sri Ram, Bharadwaj replied cheerfully (17), 'Everything is fine at your place³. The great and noble gentleman Bharat⁴ has sustained/looked after himself and survived by eating fruits and roots⁵ and is wearing matted hairs and clothes made of bark of trees (birch)⁶ (18).

1. सुभिक्षा वर्ततेऽयोध्या 2. जिवन्ति च हि मातरे 3. कुशालिनो 4. भरतस्तु महामनाः 5. फलमूलकृताहारो 6. जटावल्कधारकः

पादुके सकलं नयस्य राज्यं त्वां सुप्रतीक्षते।
 यद्यत्कृतं त्वया कर्म दण्डके रघुनन्दन॥१९॥
 राक्षसानां विनाशं च सीताहरणपूर्वकम्।
 सर्वं ज्ञातं मया राम तपसा ते प्रसादतः॥२०॥

19-20. He has put the burden (of the day to day administration) of the kingdom on your sandals¹ and himself is waiting eagerly and anxiously for your auspicious and most welcome arrival². Oh Raghunandan (Sri Ram)! All the deeds that you had done in the Dandakaranya forest³ (i.e., slaying of demons, meeting with sages and providing them with fearlessness and liberation from this mundane world) as well as the way you have killed the demons after Sita was abducted (this refers to the epic war at Lanka)—I have come to know all about it with the powers that I have acquired by doing austerities, penances and spiritual practices⁴, but they are all due to your grace⁵ (20).

1. पादुके सकलं नयस्य राज्यं 2. त्वां सुप्रतीक्षते 3. यद्यत्कृतं त्वया कर्म दण्डके 4. सर्वं ज्ञातं मया तपसा 5. ते प्रसादतः

त्वं ब्रह्म परमं साक्षादादिमध्यान्तवर्जितः।
 त्वमग्रे सलिलं सृष्ट्वा तत्र सुप्तोऽसि भूतकृत्॥२१॥
 नारायणोऽसि विश्वात्मन्नराणामन्तरात्मकः।
 त्वन्नाभिकमलोत्पन्नो ब्रह्मा लोकपितामहः॥२२॥

21-22. You are the supreme Brahm personified¹, without a beginning, a middle or an end². You are the creator of all the elements³. [The five elements are space, air, water, fire, earth.] To start with, you had created water⁴ to sleep or recline on it⁵. [This refers to the reclining posture of Lord Vishnu on the legendary Sheshnath in the Kshir Sagar.] (21). Oh the soul (Atma) of the whole world⁶. [Here the soul is the macrocosmic soul.] You reside in the soul of all the creatures (or, in other words, you are present in all the creatures as their microcosmic soul⁷). Hence, you are called Narayan⁸. Lord Brahma who has been born out of the divine lotus emerging from your navel⁹, is the patriarch (literally, a grand father) of the whole world/creation¹⁰ (22).

1. परमं ब्रह्म साक्षा 2. दादिमध्यान्त वर्जितः 3. भूतकृत 4. त्वमग्रे सलिलं 5. तत्र सुप्तोऽसि 6. विश्वात्मन् 7. अन्तरात्मकः 8. नारायणोऽसि 9. उत्पन्नो त्वनाभिकमलो 10. ब्रह्मा लोकपितामह

[Note :- Verse no. 21 clearly establishes the universally held scientific belief that water is the basic requirement of life—no life can be sustained without it. So, the Lord created water first.]

अतस्त्वं जगतामीशः सर्वलोकनमस्कृतः।

त्वं विष्णुर्जानकी लक्ष्मीः शेषोऽयं लक्ष्मणाभिधः॥२३॥

आत्मना सृजसीदं त्वमात्मन्येवात्ममायया।

न सज्जसे नभोवत्त्वं चिच्छक्त्वा सर्वसाक्षिकः॥२४॥

23-24. Hence, you are worshipped, honoured, adored and revered¹ by the whole world as well as are its Lord². You are Lord Vishnu himself personified, Janki (Sita) is Laxmi herself while Laxman is Sheshnath³ (23). You create this whole world yourself (with no external assistance) within yourself utilising your Maya (delusionary powers; cosmic, infinite energy of creation) as a tool for doing it⁴ but, inspite of that, you are not attached to or indulgent with it⁵ like the sky⁶. (See Kishkindha Kand, Canto 5, verse no. 23.) [That is, as the sky/space is present everywhere, still it is not involved in anything in which it is present, you too are an integral part of all that exists without getting involved with or attached to anything.] You are a witness to all that is happening on the strength of your mind and intellect apparatus⁷. You are the Atma/soul of the whole creation⁸. [That is, the Atma acts through the subtle body consisting the mind-intellect instrument and it witnesses all that the gross body consisting of the 10 sense organs does vis-a-vis the external world. As such, the Atma is only a witness to the external world and not a participant in the activities/deeds pertaining to it.] (24).

1. सर्वलोकनमस्कृतः 2. जगतामीशः 3. त्वं विष्णुर्जानकी लक्ष्मीः शेषोऽयं लक्ष्मणाभिधः 4. सृजसीदं त्वमात्मन्येवात्ममायया 5. न सज्जसे 6. नभोवत्त्वं 7. चिच्छक्त्वा सर्वसाक्षिकः 8. आत्मना

बहिरन्तश्च भूतानां त्वमेव रघुनन्दन।

पूर्णोऽपि मूढदृष्टीनां विच्छिन्न इव लक्ष्यसे॥२५॥

जगत्त्वं जगदाधारस्त्वमेव परिपालकः।

त्वमेव सर्वभूतानां भोक्ता भोज्यं जगत्पते॥२६॥

25-26. Oh Raghunandan (Sri Ram)! You are the one who prevails (pervades) both internally as well as externally in all the creatures¹. That is why you appear to be dual/separate entities² (i.e., formed as well as unformed, Sagun as well as Nirgun) to those who are foolish, stupid and of a low intellect (i.e., dull and ignorant)³ inspite of the fact that you are complete in all respects (i.e., non-dual one or indivisible one)⁴. [It means that there is nothing to complement or supplement you, there is no prefix or suffix needed to establish your full and true identity and nature. There is nothing beyond you and you are complete and all-encompassing. You are the essential, basic and intrinsic part of all that exists, ever existed or shall ever exist in future, both animate as well as inanimate. You cannot be partitioned or divided into fragments or parts. You are one complete whole.] (25). Oh Lord of the world⁵! You are the world (i.e., universe, the whole creation, or its essential elements)⁶, the sustainer and pivot of it⁷. You are the end or consummation (in the form of

death)⁸ as well as are the nourishment (in the form of food) of the whole world⁹. (26).

1. बहिरन्तश्च भूतानां त्वमेव रघुनन्दन 2. विच्छिन्न 3. मूढ दृष्टिनां 4. पूर्णोऽपि 5. जगत्पते 6. जगत्वं 7. जगधार, परिपालकः 8. भोक्ता 9. भोज्यं

[Note to verse no. 26 :- By extension, it also means that since you, Sri Ram, are all pervading and all encompassing as well as intrinsic to all that ever existed, the objects of this world which a creature enjoys for his so-called comfort or pleasure are nothing else but your myriad different forms. This realisation makes the creature wise and enlightened. It can never misuse them once this realisation dawns in it. By the same logic, since you are present in the food which the creature eats, you sustain or nourish its body in the form of nutrients. Similarly, after death, the mortal body disintegrates into the 5 basic elements of earth, fire, water, air and sky which are the ingredients of the whole universe. Again, since the Lord pervades in these basic building blocks of the whole creation, it follows that the creature's separate identity is annihilated and merged back into its basic, elementary ingredients.]

दृश्यते श्रूयते यद्यत्स्मर्यते वा रघूत्तम।
त्वमेव सर्वमखिलं त्वद्विनान्यत्र किञ्चन॥२७॥
माया सृजति लोकांश्च स्वगुणैरहमादिभिः।
त्वच्छक्तिप्रेरिता राम तस्मात्त्वय्युपचर्यते॥२८॥

27-28. Oh the most exalted of the Raghus (Sri Ram)! Whatever is seen/visible¹, heard², and remembered/thought about³ are you and nothing else⁴. There is nothing besides you or beyond you in this world⁵ (27). Oh Sri Ram! It is due to your inspiration (or, at your behest, as per your wish)⁶ that Maya creates this whole world infused/injected with all its characteristics such as, inter-alia, arrogance, ego, pride, haughtiness, vanity etc.⁷. This is why you are blamed (i.e., accused) for all this delusionary creation⁸. [That is, it is out of ignorance that one says that 'you' are the creator of this myriad world with all its faults and blemishes, evils and vices, entrapments and delusions, shortcomings and drawbacks whereas in actual fact it is your Maya which has done it.] (28).

1. दृश्यते 2. श्रूयते 3. स्मर्यते 4. त्वमेव सर्वमखिलं 5. त्वद्विनान्यत्र किञ्चन 6. त्वच्छक्ति प्रेरिता 7. स्वगुणैरहमादिभिः 8. तस्मात्त्वय्युपचर्यते

यथा चुम्बकसन्निध्याच्चलन्त्येवायआदयः।
जडास्तथा त्वया दृष्टा माया सृजति वै जगत्॥२९॥
देहद्वयमदेहस्य तव विश्वं रिरक्षिषोः।
विराट् स्थूलं शरीरं ते सूत्रं सूक्ष्ममुदाहृतम्॥३०॥

29-30. Even as inanimate things like iron become mobile and active under the attractive or repulsive influences/forces of a live magnet¹, so do Maya creates this whole universe/creation when you glance at it though it is inert in itself². [Here, the Lord is likened to a magnet and the Maya is likened to the piece of iron. Maya, left to itself will not do anything and remain inert and inactive. But when you (Sri Ram) subtly glance at it, it is activated much like the moving piece of iron under the influence of a magnet. The driv-

ing force here is the invisible power of the magnet which infuses the iron with the power to move. The force which activates the Maya is you and you alone. Please also refer to Baal Kand, Canto 1, verse nos. 18-19] (29). In order to protect (i.e., provide succour and solace to) the whole world³, you have assumed two forms⁴ though you have no body per se. Your gross body⁵ is called Viraat and your minute, microscopic body is called Sutra⁶ [That is, the same Viraat resides in the soul of all the creation in the form of its microcosmic counterpart called 'Sutra' which literally means a miniscule form.] (30).

1. चुम्कसान्निध्याच्चलन्त्येवायआदयः 2. जडास्तथा त्वया दृष्टा माया सृजति वै जगत् 3. विश्वं रिरक्षषो 4. देहद्वय 5. स्थूलं शरीरं 6. सूक्ष्म सूत्रं

[Note :- According to the theory of Vedant, the Lord has two forms—Macrocosmic and Microcosmic. The macrocosmic form of the Lord is the Viraat which is huge, large, colossus, vast, gigantic, beyond all measurement. The microcosmic form of the Lord is the miniscule creature of this world. The gross body of the Lord vis-a-vis the gross body of the creature are clarified Diagrammatically below :—

Microcosmic (creature)	Macrocosmic (Viraat Lord)
(i) Individual gross body (food+vital-air sheath) =	Total of all gross bodies is called Viraat
(ii) Individual subtle body (the mind-intellect sheath) =	Total of the subtle bodies is called Hiranyagarbh
(iii) Individual casual body (bliss sheath) =	Total of casual bodies is called Eswar
This is the single creature	This is the some total of all the creatures represented by the Lord.

This concept is also emphasised in detail in Aranya Kand, Canto 3, verse nos. 25-27 and its footnote. Further, explanations and diagrams are appended to Uttar Kand, Canto 5, relevant to verse no. 47. The concept of 'Virrat' is diagrammatically depicted in Aranya Kand, Canto 9, verse nos. 36-45 and Uttar Kand, Canto 2, verse nos. 63-69.]

विराजः सम्भवन्त्येते अवताराः सहस्रशः।

कार्यान्ते प्रविशन्त्येव विराजं रघुनन्दन॥३१॥

अवतारकथां लोके ये गायन्ति गृणन्ति च।

अनन्यमनसो मुक्तिस्तेषामेव रघूत्तम॥३२॥

31-32. Oh Raghunandan (Sri Ram)! All the thousands of incarnations that appear in this world have their origin in your Viraat form¹, and when their purpose is served (fulfilled) they merge/coalesce back into your Viraat form² (31). Oh the most exalted of the Raghus (Sri Ram)³. Those persons who devotedly hear and sing the divine stories about your various revelations/manifestations/incarnations⁴ are sure to find emancipation and salvation⁵ (i.e., are sure to be liberated from the shackles of this mundane, illusionary, entrap-

ping, sinful world and never enter this vicious cycle of birth and death again) (32).

1. विराजः सम्भवन्त्येते अवताराः सहस्रत्रयः 2. कार्यान्ते प्रविशन्त्येव विराजं 3. रघूत्तम 4. अवतारकथां लोके गायन्ति गृणन्ति 5. अनन्यमनसो मुक्तिस्तेषामेव

[Note :- Verse nos. 21-32 can be called the gospel of sage Bharadwaj.]

त्वं ब्रह्मणा पुरा भूमेर्भारहाराय राघव।
प्रार्थितस्तपसा तुष्टस्त्वं जातोऽसि रघोः कुले॥३३॥
देवकार्यमशेषेण कृतं ते राम दुष्करम्।
बहुवर्षसहस्राणि मानुषं देहमाश्रितः॥३४॥
कुर्वन्दुष्करकर्माणि लोकद्वयहिताय च।
पापहारीणि भुवनं यशसा पूरयिष्यसि॥३५॥

33-35. Oh Raghav (Sri Ram)! In an earlier time, Lord Brahma had prayed to you to remove the burden of this world¹. You were pleased by his severe and sincere penances and austerities² and, to fulfil his wishes, have taken birth in the clan of Raghu (as Sri Ram)³ (33). Oh Sri Ram! You have completed all the works of the Gods that were most formidable and difficult to do⁴. Now, you will live in the body of a human being⁵ for many thousands of years⁶ (34). In this form (as a human) you shall do many difficult, daunting and formidable tasks that will further destroy/eliminate all the remaining sins, vices, evils, misdeeds and misdemeanours⁷ of the two worlds for its (world's) benefit and welfare⁸. This will result in spreading and establishing your elegant, eternal, magnificent and immaculate fame and glory in the whole world⁹ (35).

1. त्वं ब्रह्मणा पुरा भूमेर्भारहाराय 2. प्रार्थितस्तपसा तुष्टस्त्वं 3. जातोऽसि रघोःकुले 4. देवकार्यमशेषेण कृतं ते राम दुष्करम् 5. मानुषं देहमाश्रितः 6. बहु वर्ष सहस्राणि 7. पापहारीणि 8. लोकद्वय हिताय 9. यशसा पूरयिष्यसि भुवनं

[Note :- Verse nos. 21-34 are the prayers of sage Bharadwaj for Sri Ram.]

प्रार्थयामि जगन्नाथ पवित्रं कुरु मे गृहम्।
स्थित्वाद्य भुक्त्वा सबलः श्वो गमिष्यसि पत्तनम्॥३६॥
तथेति राघवोऽतिष्ठत्तस्मिन्नाश्रम उत्तमे।
ससैन्यः पूजितस्तेन सीतया लक्ष्मणेन च॥३७॥

36-37. Oh the Lord of the world¹! It is my prayer (request) that you make a stop over here (in my hermitage) with your army, have your meals here² and thereby purify my hermitage³. Then you can proceed to your capital tomorrow (36). Then Raghav (Sri Ram) replied 'all right' and accepted his invitation and stayed there along with his army, Sita and Laxman after being duly honoured, worshipped and welcomed⁴ by the sage (Bharadwaj) (37).

1. जगन्नाथ 2. स्थित्वाद्यभुक्त्वा सबलः 3. पवित्रं कुरु मे गृहम् 4. पूजितस्तेन

ततो रामश्चिन्तयित्वा मुहूर्तं प्राह मारुतिम्।
इतो गच्छ हनूमंस्त्वमयोध्यां प्रति सत्वरः॥३८॥
जानीहि कुशली कश्चिज्जनो नृपतिमन्दिरे।
शृङ्गवेरपुरं गत्वा ब्रूहि मित्रं गुहं मम॥३९॥

38-39. Sri Ram thought for a Muhurt (i.e., for a short time; precisely 48 minutes) and then said

to Maruti, 'Oh Hanuman! You go to Ayodhya soon from here (38). Find out if everything is all right in the royal household¹. Go to Srīngverpur and talk with my friend Guha² (39).

1. जानीहि कुशली नृपतिमन्दिरे 2. शृंगवेरपुरं गत्वा ब्रूहि मित्रं गुहं मम

जानकीलक्ष्मणोपेतमागतं मां निवेदय।

नन्दिग्रामं ततो गत्वा भ्रातरं भरतं मम॥४०॥

दृष्ट्वा ब्रूहि सभार्यस्य सभ्रातुः कुशलं मम।

सीतापहरणादीनि रावणस्य वधादिकम्॥४१॥

40-41. Inform him (Guha) about my arrival along with Janki (Sita) and Laxman. After that, go to Nandigram and meet my brother Bharat¹ (40) and tell him about my well-being along with that of my wife and brother². Tell him about all the events extending from the abduction of Sita up to the slaying of Ravana³ etc. (41).

1. नन्दिग्रामं ततो गत्वा भ्रातरं भरतं 2. सभार्यस्व सभ्रातुः कुशलं मम 3. रावणस्य वधादिकम्

ब्रूहि क्रमेण मे भ्रातुः सर्वं तत्र विचेष्टितम्।

हत्वा शत्रुगणान्सर्वान्सभार्यः सहलक्ष्मणः॥४२॥

उपयाति समृद्धार्थः सह ऋक्षहरीश्वरैः।

इत्युक्त्वा तत्र वृत्तान्तं भरतस्य विचेष्टितम्॥४३॥

सर्वं ज्ञात्वा पुनः शीघ्रमागच्छ मम सन्निधिम्।

तथेति हनुमांस्तत्र मानुषं वपुरास्थितः॥४४॥

नन्दिग्रामं ययौ तूर्णं वायुवेगेन मारुतिः।

गरुत्मानिव वेगेन जिघृक्षन् भुजगोत्तमम्॥४५॥

42-45. Tell my brother (Bharat) everything in chronological order and tell him that having successfully killed (i.e., vanquished) all his enemies, Sri Ram is coming here with his wife (Sita), Laxman, bears and monkeys¹. Tell him all this and find out his response (i.e., intentions, and see how he reacts to the news of my arrival)². After that, come back to me here soon'. Then Hanuman said 'all right' and assumed a human form³ (42-44). He proceeded to Nandigram with the speed of wind⁴ (i.e., very swiftly and in great haste). At that time, Maruti (Hanuman) resembled Garuda (the eagle—the mount of Vishnu) who was swooping down from the sky to catch hold of a snake (i.e., he literally flew and swooped down on Ayodhya like a diving eagle or heron)⁵ (45).

1. शत्रुगणा सर्वान्सभार्यः सहलक्ष्मणः 2. भरतस्य विचेष्टितम् सर्वं ज्ञात्वा 3. मानुषं वपुरा स्थितः 4. वायुवेगेन 5. गरुत्मानिव वेगेन जिघृक्षन् भुजगोत्तमम्

[Note :- Here, Hanuman had assumed a human form, probably of a Brahmin, so the phrase वायुवेगेन i.e., with the speed of wind does not actually mean 'he flew in the sky' but means that he went as fast as the wind. In my personal view, it is used more as a figure of speech rather than the actual action of flying. It simply means that he went very swiftly, as fast as he could, without wasting any time.]

शृङ्गवेरपुरं प्राप्य गुहमासाद्य मारुतिः।

उवाच मधुरं वाक्यं प्रहृष्टेनान्तरात्मना॥४६॥

रामो दाशरथिः श्रीमान्सखा ते सह सीतया।
 सलक्ष्मणस्त्वां धर्मात्मा क्षेमी कुशलमब्रवीत्॥४७॥
 अनुज्ञातोऽद्य मुनिना भरद्वाजेन राघवः।
 आगमिष्यति तं देवं द्रक्ष्यसि त्वं रघूत्तमम्॥४८॥

46-48. When he reached Srīngverpur, Maruti (Hanuman) went to Guha and said most cheerfully with a friendly and sweet voice (46), 'Oh gentleman! Your friend Sri Ram, son of Dasrath¹— the most righteous and noble² as well as a protector and provider of happiness to all³— has conveyed his well-being⁴ to you along with that of Sita and Laxman⁵ (47). Today Raghav (Sri Ram) will take permission from sage Bharadwaj and come here to meet you. Then you shall have the privilege to have a Darshan (divine viewing) of the most exalted Raghu⁶ (48).

1. रामो दाशरथिः श्रीमान्सखा 2. धर्मात्मा 3. क्षेमी 4. कुशलमब्रवीत् 5. सलक्ष्मणस्त्वां सह सीतया 6. द्रक्ष्यसि त्वं रघूत्तमम्

एवमुक्त्वा महातेजाः सम्प्रहृष्टतनूरुहम्।
 उत्पपात महावेगो वायुवेगेन मारुतिः॥४९॥
 सोऽपश्यद्रामतीर्थं च सरयूं च महानदीम्।
 तामतिक्रम्य हनुमान्निदिग्रामं ययौ मुदा॥५०॥

49-50. Having said so to Guha who was thrilled with this pleasant and exhilarating news¹, the most glorious Maruti (Hanuman) proceeded further ahead with the speed of wind in the sky² (49). After some time, he sighted 'Ram Tirtha'³ (literally, a pilgrim site associated with Sri Ram. Here it means the holy city of Ayodhya) and the great river Saryu⁴. He crossed it and proceeded to Nandigram with a most joyful mind⁵ (50).

1. सम्प्रहृष्टतनूरुहम् 2. उत्पपात महावेगो वायुवेगेन 3. पश्यद्रामतीर्थं 4. महानदीम् 5. हनुमान्निदिग्रामं ययौ मुदा

क्रोशमात्रे त्वयोध्यायाश्चिरकृष्णाजिनाम्बरम्।
 ददर्श भरतं दीनं कृशमाश्रमवासिनम्॥५१॥
 मलपङ्कविदिग्धाङ्गं जटिलं वल्कलाम्बरम्।
 फलमूलकृताहारं रामचिन्तापरायणम्॥५२॥
 पादुके ते पुरस्कृत्य शासयन्तं वसुन्धराम्।
 मन्त्रिभिः पौरमुख्यैश्च काषायाम्बरधारिभिः॥५३॥
 वृतदेहं मूर्तिमन्तं साक्षाद्धर्ममिव स्थितम्।
 उवाच प्राञ्जलिर्वाक्यं हनुमान्मारुतात्मजः॥५४॥

51-54. At a distance of appx. 1 Kosa (roughly 2 miles)¹ from Ayodhya, he saw Bharat attired in clothes made from birch and wearing a dark deer skin². He was very distressed, miserable³, lean and emaciated⁴ while living in that hermitage (at Nandigram) (51). He had smeared ash on his body⁵, had matted hairs on his head⁶, wore clothes made of bark of trees⁷, ate (and survived on) fruits and roots⁸ and was constantly thinking of Sri Ram⁹ (52). He kept the two sandals (of Sri Ram) in the front most reverentially and with great honour¹⁰, and ruled over the land (on Sri Ram's behalf)¹¹. [That is, he presided over the functioning and day to day administration of the kingdom on behalf of Sri Ram, only as a caretaker and

not as the de-facto king. Placing Sri Ram's footwear on the throne was a symbolic gesture of who was the real king.] He was surrounded by ministers wearing ochre clothes¹² and other chief citizens of the city¹³ (53). He appeared Dharma (righteousness, probity, propriety, ethics, morality, noble and virtuous conduct) personified¹⁴. Seeing him in this state, the son of the wind-God, Hanuman, stood with folded hands in reverence and said (54)—

1. क्रोशमात्रे 2. ध्यायाश्चिरकृष्णाजिनाम्बरम् 3. दीनं 4. कृश 5. मलपंकविदिग्धांग 6. जटिलं 7. वलकलाम्बरम् 8. फलमूल कृताहारं 9. रामचिन्तापरायण 10. पादुके पुरस्कृत्य 11. शासयन्तं वसुन्धराम 12. काषायम्बरधारिभिः मन्त्रिभिः 13. पौरमुख्यैश्च 14. मूर्तिमन्तं साक्षाद्धर्ममिव

[Note :- The above description of Bharat shows that he had led a very austere and humble life full of hardships during the 14 years of the exile period of Sri Ram though he was a caretaker prince and could have enjoyed all the comforts that come with kingship without having any raised eyebrows. But that wouldn't have made Bharat immortal, famous and glorious in the annals of history, legend and folklore.]

यं त्वं चिन्तयसे रामं तापसं दण्ड के स्थितम्।

अनुशोचसि काकुत्स्थः स त्वां कुशलमब्रवीत्॥५५॥

प्रियमाख्यामि ते देव शोकं त्यज सुदारुणम्।

अस्मिन्मुहूर्ते भ्रात्रा त्वं रामेण सह सङ्गतः॥५६॥

समरे रावणं हत्वा रामः सीतामवाप्य च।

उपयाति समृद्धार्थः ससीतः सहलक्ष्मणः॥५७॥

55-57. (Hanuman said to Bharat—) 'Sri Ram, whose image as a resident hermit of Dandakaranya forest¹, is being constantly remembered by you², for whom you have suffered so much hardship, mental agonies, regret, contrition and remorse³, and who is a son in the clan of Kukustha⁴, has sent the word of his welfare and well-being to you⁵ (55). Oh Lord, leave this greatly contrite, sorrowful and remorseful mood⁶. I shall tell you a very pleasing news. You shall meet your (beloved) brother Sri Ram during this Muhurt itself (i.e., within the next 1 hour or 48 minutes to be precise⁷ but generally speaking, it means in a very short time) (56). Sri Ram has killed Ravana in the war⁸, has retrieved Sita back from his clutches⁹ and being successful in his endeavours (of fulfilling the words of his father to stay in exile for 14 years)¹⁰, he is coming back with Sita and Laxman¹¹ (57).

1. रामं तापसं दण्डके स्थितम् 2. यं त्वं चिन्तयसे 3. अनुशोचसि 4. काकुत्स्थः 5. कुशलमब्रवीत् 6. शोकं त्यज 7. अस्मिन्मुहूर्ते 8. समरे रावणं हत्वा रामः 9. सीतामवाप्य च 10. उपयाति समृद्धार्थः 11. ससीतः सहलक्ष्मणः

एवमुक्तो महातेजा भरतो हर्षमूर्च्छितः।

पपात भुवि चास्वस्थः कैकयीप्रियनन्दनः॥५८॥

आलिङ्ग्य भरतः शीघ्रं मारुतिं प्रियवादिनम्।

आनन्दजैरश्रुजलैः सिषेच भरतः कपिम्॥५९॥

58-59. When he (Hanuman) had said so, the most glorious and radiant Bharat¹ who was the dear son of Kaikeyi, became so ecstatic and overcome with joy that he became unconscious² and fell to the ground³ (58). (When he had recovered himself, he stood up and) Then he soon embraced Maruti (Hanuman) who had said these most pleasing and

endearing words to him⁴, and drenched him with tears of delight and extreme joy⁵ (59).

1. महातेजा भरतो 2. हर्षमूर्च्छितः 3. पपात भुवि 4. आलिङ्ग्य भरतः मारुतिं प्रियवादिनम् 5. आनन्दजैरश्रुजलैः सिषेच

देवो वा मानुषो वा त्वमनुक्रोशादिहागतः।

प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम्॥६०॥

बवां शतसहस्रं च ग्रामाणां च शतं वरम्।

सर्वभरणसम्पन्ना मुग्धाः कन्यास्तु षोडश॥६१॥

60-61. (Bharat said—) 'Are you some God or an ordinary man¹ who has shown his grace upon me by coming here? Oh the polite, courteous, sober and pleasant one²! In return for the most welcome, endearing and pleasing news which you have conveyed to me³ (60), I am giving you (i.e., gifting you as a reward) 1 lakh cows⁴, 1 hundred good villages⁵ and 16 beautiful maidens⁶ fully decorated with all possible ornaments⁷' (61).

1. देवो वा मानुषो 2. सौम्य 3. प्रियाख्यानस्य ब्रुवतः प्रियम् 4. गवां शत शहस्त्रं 5. ग्रामाणां शतं 6. कन्यास्तु षोडश 7. सर्वभरणसम्पन्ना

एवमुक्त्वा पुनः प्राह भरतो मारुतात्मजम्।

बहुनीमानि वर्षाणि गतस्य सुमहद्वनम्॥६२॥

शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम्।

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे॥६३॥

एति जीवन्तमानन्दो नरं वर्षशतादपि।

राघवस्य हरीणां च कथमासीत्समागमः॥६४॥

62-64. Saying this, Bharat paused for a moment and once again said to the son of the wind-God (Hanuman), 'After so many long years since he had gone to the formidable, wild forest¹ (62), I have at last heard the good news of my dearest Lord² whom I have been constantly remembering for all this long³. Today it appears that the popular adage providing hope and light⁴ to those in despair and who are hapless and helpless (63) that 'if one stays alive, then there are chances that he might get happiness even in a hundred years'⁵ is true. Tell me how did Raghav (Sri Ram) come in contact with and befriended the monkeys? (64).

1. गतस्य सुमहद्वनम् 2. प्रीतिकरं मम नाथस्य 3. कीर्तनम् 4. कल्याणि बत गाथेयं लौकिकी 5. जीवन्तमानन्दो नरं वर्षशतादपि

तत्त्वमाख्याहि भद्रं ते विश्वसेयं वचस्तव।

एवमुक्तोऽथ हनुमान् भरतेन महात्मना॥६५॥

आचक्षेऽथ रामस्य चरितं कृत्स्नशः क्रमात्।

श्रुत्वा तु परमानन्दं भरतो मारुतात्मजात्॥६६॥

65-66. Gentleman¹! Tell me the truth so that I can believe your words². When the noble and great Bharat³ said so, Hanuman narrated to him the entire story of Sri Ram in chronological order⁴. Hearing this narration from the son of the wind-God (Hanuman), Bharat felt extremely exhilarant and glad⁵ (65-66).

1. भद्रं 2. तत्त्वमाख्याहि विश्वसेयं वचस्तव 3. भरतेन महात्मना 4. चरितं क्रमात् 5. परमानन्दं भरतो

आज्ञापयच्छत्रुहणं मुदा युक्तं मुदान्वितः।
 दैवतानि च यावन्ति नगरे रघुनन्दन॥६७॥
 नानोपहारबलिभिः पूजयन्तु महाधियः।
 सूता वैतालिकाश्चैव वन्दिनः स्तुतिपाठकाः॥६८॥
 वारमुख्याश्च शतशो निर्यान्त्वद्यैव सङ्घशः।
 राजदारास्तथामात्याः सेना हस्त्यश्वपत्तयः॥६९॥
 ब्राह्मणाश्च तथा पौरा राजानो ये समागताः।
 निर्यान्तु राघवस्याद्य द्रष्टुं शशिनिभाननम्॥७०॥

67-70. He (Bharat) cheerfully ordered the delighted Shatrughan, 'Oh Raghunandan! Let the wise Pandits (expert Brahmins)¹ worship all the Gods and patron deities of the city² with different types and varieties of offerings³ and make sacrifices to them⁴. Suts (professional singers)⁵, Vaitaliks (those minstrels who wake up the king early morning by singing devotional hymns)⁶, Bandijans (royal bards who chant hymns)⁷ (67-68) and chief Varangnayas (professional royal courtesans)⁸ should come out of the city in groups of hundreds (i.e., in large multitudes) and assemble at the gate of the city to welcome Sri Ram. Besides them, royal household women folk⁹, ministers¹⁰, the 3 wings of the army consisting of elephants, horses and foot soldiers¹¹ (69), Brahmins¹², citizens¹³ and all other kings, knights and subordinate rulers/vassals¹⁴ who are present here at the moment should also come out of the city to have a glimpse of the moon-like (i.e., attractive, charming, soothing, most sought after, pleasing, pleasantly welcome and auspicious looking) face of Raghav (Sri Ram)¹⁵ (70).

1. महाधियः 2. दैवतानि नगरै 3. नानोपहार 4. बलि 5. सूता 6. वैतालिका 7. बन्दिन स्तुति पाठक 8. वार मुख्याश्च 9. राजदारा 10. स्तथामात्याः 11. सेना हस्त्यश्वपत्तयः 12. ब्राह्मण 13. पौरा 14. राजानो 15. शशिनिभाननम्

भरतस्य वचः श्रुत्वा शत्रुघ्नपरिचोदिताः।
 अलञ्चक्रुश्च नगरीं मुक्तारत्नमयोज्ज्वलैः॥७१॥
 तोरणैश्च पताकाभिर्विचित्राभिरनेकधा।
 अलङ्कुर्वन्ति वेश्मानि नानाबलिविचक्षणाः॥७२॥

71-72. Hearing the words of Bharat and at the inspiration (i.e., green signal to go ahead) of Shatrughan¹, all the denizens of the city who were experts in beautification and organising decorations, festivities and celebrations of various kinds² got down to their task and decked up the city elegantly with festoons and buntings studded with bright pearls and jewels/gems³ as well as colourful varieties of flags and banners⁴. These decorations made the city look festive and most magnificent to behold⁵ (71-72).

1. भरतस्य वचः, शत्रुघ्नपरिचोदिताः 2. अलञ्चक्रुश्च 3. तोरणैश्च मुक्तारत्नमयोज्ज्वलैः 4. पताकाभिर्विचित्राभिरनेकधा 5. नानाबलिविचक्षणाः अलङ्कुर्वन्ति

निर्यान्ति वृन्दशः सर्वे रामदर्शनलालसाः।
 हयानां शतसाहस्रं गजानामयुतं तथा॥७३॥

स्थानां दशसाहस्रं स्वर्णसूत्रविभूषितम्।
पारमेष्ठीन्युपादाय द्रव्याण्युच्चावचानि च॥७४॥

73-74. Then all the people began coming out of the city and assembling on its outskirts in hordes with a desire to have a Darshan of (i.e., privileged view or the honour to see) Sri Ram¹. They brought (i.e., took along with them when they assembled) 1 lakh horses², 10 thousand elephants³ and equal number of chariots decorated with golden reins and harnesses⁴ and many other symbols of well-being, prosperity, pomp, circumstance, grandeur and majesty indicating a flourishing and prosperous city which has come out to welcome its monarch with a warm heart and bubbling enthusiasm⁵ (73-74).

1. रामदर्शन लालसा 2. हयानां शतसाहस्रं 3. दशसाहस्रं गजानाम 4. स्थानां स्वर्णसूत्रविभूषितम् 5. पारमेष्ठीन्युपादाय द्रव्याण्युच्चावचानि

[Note :- The people turned up in all their best finery and symbol of welfare and happiness to welcome Sri Ram. This was not done to show off their wealth—it is absurd, incredulous and incongruous to think so because Sri Ram was their Lord and king. He was not an outsider king who needed to be impressed by the wealth and prosperity of the city and its inhabitants. It was a token, or symbolic gesture to tell Sri Ram that the city was well-off and did not have to suffer any calamitous event during the period of his absence, and that everything was fine. Sri Ram must have been worried about Ayodhya, its people and how they had fared under Bharat. By seeing all those signs from high up in the sky from his Pushpak plane in which he was arriving, these signs of prosperity, jubilation and an open-arm ceremonial welcome must have been most reassuring for Sri Ram. It was necessary to do this—because Bharat feared that any hint to the contrary might make Sri Ram change his mind and he might not land in the city at all but go back from the sky itself to some other destination of his choice if he thought that he was not welcome in Ayodhya. That would have been most disastrous for the kingdom.]

ततस्तु शिबिकारूढा निर्ययू राजयोषितः।
भरतः पादुके न्यस्य शिरस्येव कृताञ्जलिः॥७५॥
शत्रुघ्नसहितो रामं पादचारेण निर्ययौ।
तदैव दृश्यते दूराद्विमानं चन्द्रसन्निभम्॥७६॥
पुष्पकं सूर्यसङ्काशं मनसा ब्रह्मनिर्मितम्।
एतस्मिन् भ्रातरौ वीरो वैदेह्या रामलक्ष्मणौ॥७७॥
सुग्रीवश्च कपिश्रेष्ठो मन्त्रिभिश्च विभीषणः।
दृश्यते पश्यत जना इत्याह पवनात्मजः॥७८॥

75-78. Behind them went the women of the royal household on palanquins (shoulder carried carriage)¹ followed by Bharat with Sri Ram's sandals placed on his head² and hands folded (in humility and prayerful mode)³ (75). He was accompanied by Shatrughan. They went barefoot⁴ to meet and welcome Sri Ram. Just about that time, from far away and shining like a full moon⁵ (76), the Pushpak plane was sighted (in the sky) like the

dazzling splendour of the sun⁶. It was the brainchild of Brahma, the creator⁷. Seeing it, the son of the wind-God (Hanuman) said, 'Oh look! The two brave brothers Sri Ram and Laxman along with Vaidehi (Sita), Sugriv, who is the best among the monkeys, and Vibhishan along with his ministers, are seen aboard that plane⁸' (77-78).

1. शिविका 2. पादुकेशिरयस्ये 3. कृताञ्जलिः 4. पादचारेण 5. चन्द्रसन्निभम् 6. सूर्यसंकाशं 7. मनसा ब्रह्मनिर्मितं 8. दृश्यते पश्यत पुष्पकं

ततो हर्षसमुद्भूतो निःस्वनो दिवमस्पृशत्।
स्त्रीबालयुववृद्धानां रामोऽयमिति कीर्तनात्॥७९॥
रथकुञ्जरवाजिस्था अवतीर्य महीं गताः।
ददृशुस्ते विमानस्थं जनाः सोममिवाम्बरे॥८०॥

79-80. Then there was such a jubilant, thunderous outburst of spontaneous and excited chorus of 'this is Sri Ram'¹ from all the assembled women, children, youths and aged ones² that the sky reverberated with the tumultuous exclaim and euphoric applause³ (79). Those who were astride chariots, elephants and horses got down and stood on the ground⁴. All of them watched him (Sri Ram) seated in the plane as if they were watching the full moon in the sky⁵, gaping awestruck and enthralled (80).

1. रामोऽयमिति 2. स्त्रीबालयुववृद्धानां 3. कीर्तनात् दिवमस्पृशत् 4. रथकुञ्जरवाजिस्था अवतीर्य महीं गताः 5. विमानस्थं जनाः सोममिवाम्बरे

[Note :- Verse nos. 67-80 deal with the welcoming arrangement for Sri Ram on the fields outside the gates of the city of Ayodhya.]

प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः।
ततो विमानाग्रगतं भरतो राघवं मुदा॥८१॥
ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम्।
ततो रामाभ्यनुज्ञातं विमानमपतद्भुवि॥८२॥

81-82. Then Bharat faced (i.e., looked up at) Raghav (Sri Ram) sitting in the plane and with an exhilarant and cheerful heart¹, he bowed to the latter with folded hands² as if paying his obeisance to the rising sun on the Sumeru mountain³. When Sri Ram observed all this development from the sky, he ordered the plane to land on the ground⁴ (81-82).

1. प्रहृष्टो राघवोन्मुखः 2. प्राञ्जलिर्भरतो 3. मेरुस्थमिव भास्करम् 4. रामाभ्यनुज्ञातं विमानमपतद्भुवि

[Note :- If we refer to verse no. 44 in which Sri Ram had instructed Hanuman to find out how Bharat responds to the news of his arrival, the meaning of verse nos. 81-82 will fall into place. Sri Ram stayed up in the sky till the moment Bharat showed physical signs—bowing with folded hands—of welcome. For, if there would have been any hint to the contrary, Sri Ram would have turned away from the sky itself. See note to verse nos. 73-74. Further, it must be noted that though Sri Ram had instructed Hanuman to quickly come back with the news of developments at Ayodhya, the latter was still on the ground with Bharat as is evident from verse nos. 77-78. Perhaps Sri Ram was himself so eager and anxious to meet Bharat and the citizens of Ayodhya that he could not wait till the time Hanuman went back to him

at Bharadwaj's hermitage.]

आरोपितो विमानं तद्भरतः सानुजस्तदा।
 राममासाद्य मुदितः पुनरेवाभ्यवादयत्॥८३॥
 समुत्थाप्य चिराद्दृष्टं भरतं रघुनन्दनः।
 भ्रातरं स्वाङ्गमारोप्य मुदा तं परिष्वजे॥८४॥

83-84. Thence, Sri Ram picked up Bharat along with his younger brother (Shatrughan) on to the plane¹. Once near Sri Ram, Bharat once again bowed reverentially before him (83). Seeing Bharat after a long time, Raghunandan (Sri Ram) picked him up in his arms most cheerfully², and affectionately embraced him³ (84).

1. आरोपितो विमानं 2. राममासाद्य मुदितः 3. स्वाङ्गमारोप्य मुदा परिष्वजे

ततो लक्ष्मणमासाद्य वैदेहीं नाम कीर्तयन्।
 अभ्यवादयत प्रीतो भरतः प्रेमविह्वलः॥८५॥
 सुग्रीवं जाम्बवन्तं च युवराजं तथाङ्गदम्।
 मैन्दद्विविदनीलांश्च ऋषभं चैव सस्वजे॥८६॥
 सुषेणं च नलं चैव गवाक्षं गन्धमादनम्।
 शरभं पनसं चैव भरतः परिष्वजे॥८७॥

85-87. Then Bharat—who was overcome/overwhelmed with surging emotions associated with reunion with those who were dearest to his heart, emotions of affection, endearment and love¹—met Laxman and then bowed affectionately before Sita and announced his name² (85). After that, Bharat embraced³ all those who came with Sri Ram on the plane such as Sugriv, Jamvant, prince Angad, Maind, Dwivid, Neel, Rishav (86), Sushen, Nal, Gawaksha, Gandhamadan, Sharabh and Panas⁴ (87).

1. प्रेमविह्वल 2. नाम कीर्तयन् वैदेहीं 3. परिष्वजे 4. सुग्रीवं जाम्बवन्तं युवराजं तथाङ्गदम् मैन्दद्विविदनीलांश्च ऋषभं पनसं

[Note :- This fact that Bharat had to announce to Sita who he was shows that she was not looking directly at him. More than Sri Ram, it was she who had to suffer such a lot because of him. She also did not look at him because it was an honoured tradition amongst the higher echelons of noble society that chaste ladies kept their eyes low in public. Being surrounded by tens of thousands of eager eyes riveted on the couple, Sita was feeling very shy and bashful under the glare. She was also reluctant and uncertain about Bharat's internal mind set-up—whether he really welcomed them or was he just pretending to be courteous outwardly while being sly, antagonised and mischievous internally. After all, if Sri Ram was even suspicious and wanted to be certain about Bharat's real intentions—as is very obvious from the fact that he invited Bharat on the plane instead of stepping down from it on the ground—then she was after all Bharat's sister-in-law.]

सर्वे ते मानुषं रूपं कृत्वा भरतमादृताः।
 पप्रच्छुः कुशलं सौम्याः प्रहृष्टाश्च प्लवङ्गमाः॥८८॥

ततः सुग्रीवमालिङ्ग्य भरतः प्राह भक्तिः।

त्वत्सहायेन रामस्य जयोऽभूद्रावणो हतः॥८९॥

88-89. All the monkeys had assumed a gentlemanly human form¹. When they were duly honoured and welcomed by Bharat, they asked about his welfare (88). Then Bharat embraced Sugriv once again and said to him most thankfully, gratefully and affectionately, 'It is because of your help² that Sri Ram has attained victory (in the war) and Ravana has been slayed³ (89).

1. सर्वे ते मानुषं रूपं कृत्वा 2. तवत्सहायेन रामस्य जयोऽ 3. भूद्रावणो हतः

त्वमस्माकं चतुर्णां तु भ्राता सुग्रीव पञ्चमः।

शत्रुघ्नश्च तदा राममभिवाद्य सलक्ष्मणम्॥९०॥

सीतायाश्चरणौ पश्चाद्वन्दे विनयान्वितः।

रामो मातरमासाद्य विवर्णां शोकविह्वलाम्॥९१॥

जग्राह प्रणतः पादौ मनो मातुः प्रसादयन्।

कैकेयीं च सुमित्रां च ननामेतरमातरौ॥९२॥

90-92. Hence, you are the fifth brother¹ of the four of us². After that, Shatrughan bowed before Sri Ram and Laxman (90) and then paid his homage with the greatest of humility and politeness at the feet of Sita³. Then Sri Ram went to mother Kaushalya who was very weak, emaciated and confounded due to sorrows, anguish and distress⁴ (91). He touched her feet with great humility and politeness⁵ which pleased her heart (i.e., provided comfort to her tormented heart and mind)⁶. He also bowed before his step mothers Kaikeyi and Sumitra⁷ (92).

1. तु भ्राता सुग्रीव पञ्चमः 2. त्वमस्माकं चतुर्णां 3. सीतायाश्चरणौ पश्चाद्वन्दे विनयान्वितः 4. विवर्णां शोकविह्वलाम् 5. जग्राह प्रणतः पादौ 6. मातुः प्रसादयन् 7. कैकेयीं च सुमित्रां च ननामेतरमातरौ

भरतः पादुके ते तु राघवस्य सुपूजिते।

योजयामास रामस्य पादयोर्भक्तिसंयुतः॥९३॥

राज्यमेतन्न्यासभूतं मया निर्यातितं तव।

अद्य मे सफलं जन्म फलितो मे मनोरथः॥९४॥

यत्पश्यामि समायातमयोध्यां त्वामहं प्रभो।

कोष्ठागारं बलं कोशं कृतं दशगुणं मया॥९५॥

93-95. After that, Bharat returned those sandals which had been duly worshipped by him (all along these 14 years of exile) back to Sri Ram with the greatest of devotion, respect, honour and humility¹ and put them back on his feet² (93). (Then Bharat submitted before Sri Ram—) 'I am handing back to you³ your kingdom which you had kept with me for safe keeping⁴. I feel that my birth has been successful (i.e., fruitful, rewarded and useful)⁵ and all my desires and wishes have borne fruits (i.e., have also been rewarded by being fulfilled)⁶ (94). During your absence from Ayodhya, oh Lord, by your grace, glory and majesty⁷, I have been able to increase by 10 times⁸ the stock of food grains⁹, the army¹⁰ and the treasury¹¹ (95).

1. भरतः पादुके राघवस्य सुपूजिते भक्तिसंयुतः 2. योजयामास रामस्य पादयो 3. निर्यातितं तव 4. राज्यमेतन्न्यासभूतं मया 5. सफलं जन्म 6. फलितो मनोरथः 7. त्वत्तेजसा 8. दशगुणं कृतं 9. कोष्ठागारं 10. बलं 11. कोश

त्वत्तेजसा जगन्नाथ पालयस्व पुरं स्वकम्।
 इति ब्रुवाणं भरतं दृष्ट्वा सर्वे कपीश्वराः॥९६॥
 मुमुचुर्नेत्रजं तोयं प्रशशंसुर्मुदान्विताः।
 ततो रामः प्रहृष्टात्मा भरतं स्वाङ्गं मुदा॥९७॥
 ययौ तेन विमानेन भरतस्याश्रमं तदा।
 अवरुह्य तदा रामो विमानाग्रान्महीतलम्॥९८॥
 अब्रवीत्पुष्पकं देवो गच्छ वैश्रवणं वह।
 अनुगच्छानुजानामि कुबेरं धनपालकम्॥९९॥

96-99. Oh Lord of the world¹! Now take care of your city yourself (and relieve me of my responsibilities)². When the chief amongst the monkeys heard and saw³ Bharat say this (96), they praised him with tears of joy rolling down their eyes³. Then Sri Ram most cheerfully and with a delighted heart⁴ seated Bharat on his lap (i.e., by his side)⁵ (97) and went to his hermitage (at Nandigram) in the plane⁶. There, he got down from Pushpak which was the best amongst the aerial vehicles (98). Then he said to Pushpak, 'Go, I order you, go back to Kuber, the patron God of wealth⁷ (literally, the care taker or treasurer of the God's treasury) and become his vehicle and follow his instructions from now onwards⁸ (99).

1. जगन्नाथ 2. ब्रुवाणं, दृष्ट्वा 3. मुमुचुर्नेत्रजं तोयं प्रशशंसुर्मुदान्विताः 4. मुदा, प्रहृष्टात्मा 5. भरतं स्वाङ्गं
 6. विमानेन भरतस्याश्रमं तदा 7. कुबेरं धनपालकम् 8. अनुगच्छानुजानामि

[Note :- One just needs to close one's eyes and imagine the touching scene of that moment to properly enjoy the heart warming moments of reunion between two loving, affectionate and inseparable brothers whose affections for each other stood unscarred against the acid test of time imposed upon them by the merciless fate.]

रामो वशिष्ठस्य गुरोः पदाम्बुजं नत्वा यथा देवगुरोः शतक्रतुः।
 दत्त्वा महार्हासनमुत्तमं गुरोरुपाविवेशाथ गुरोः समीपतः॥१००॥

100. Sri Ram bowed his head at the lotus-like feet of his Guru Vashistha¹ just like Indra does to the Guru of Gods (Brihaspati)². He offered the Guru a most excellent and price-less seat³ (i.e., a seat reserved for senior moral preceptor of the clan, which was better than that reserved for the king himself) and himself sat besides him⁴ (100).

1. रामो वशिष्ठस्य गुरोः पदाम्बुजं नत्वा 2. यथा देवगुरोः शतक्रतुः 3. महार्हासनमुत्तमं 4. गुरो रुपाविवेशाथ गुरोः समीपतः

*__*__*__*

अपि पन्थामगन्महि स्वस्तिगामनेहसम् । येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥ (ऋग्वेद ६/५१/१६)

Let us follow that righteous and noble path that allows a man to forsake all ill-will, animosity and hatred, and instead acquire all sorts of prosperity and well-beings. (Rig Veda 6/51/16)

*__*__*__*

Lanka Kand (Yuddha Kand) — Canto 15

Sri Ram's coronation

श्रीमहादेव उवाच

ततस्तु कैकयीपुत्रो भरतो भक्तिसंयुतः।
 शिरस्यञ्जलिमाधाय ज्येष्ठं भ्रातरमब्रवीत्॥१॥
 माता मे सत्कृता रामदत्तं राज्यं त्वया मम।
 ददामि तत्ते च पुनर्यथा त्वमददा मम॥२॥

1-2. Lord Shiva said—'Oh Parvati! Then Kaikeyi's son Bharat said submissively and most respectfully to his elder brother (Sri Ram) with a bowed head and folded hands¹ (1), 'Oh Sri Ram! By giving the reign of the kingdom to me, the word of my mother has been honoured² (i.e., her wishes have been fulfilled) by you. Now, the way you had given it to me, I am giving it back to you³' (2).

1. भक्ति संयुतः शिरस्यञ्जलिमाधाय 2. माता मे सत्कृता 3. ददामि तत्ते च पुनर्यथा त्वमददा मम

इत्युक्त्वा पादयोर्भक्त्या साष्टाङ्गं प्रणिपत्य च।
 बहुधा प्रार्थयामास कैकेय्या गुरुणा सह॥३॥
 तथेति प्रतिजग्राह भरताद्राज्यमीश्वरः।
 मायामाश्रित्य सकलं नरचेष्टामुपागतः॥४॥

3-4. Saying this, he showed respects to Sri Ram by prostrating himself before his feet and pleaded before him (or requested him again and again)¹, accompanied by Kaikeyi and his Guru (Vashistha), to accept the crown (3). Then, saying 'all right', he (Sri Ram) accepted the kingdom from Bharat² in order to live up to the role of a human being³, a form which he had willingly assumed using the medium (or tool) of his Maya (i.e., his delusionary powers)⁴ (4).

1. साष्टाङ्ग प्रणिपत्य बहुधा प्रार्थयामास 2. प्रतिजग्राह भरताद्राज्यमीश्वरः 3. नरचेष्टा मुपागतः सकलं 4. मायामाश्रित्य
 [Note :- Verse no. 3 shows that Kaikeyi had joined her son to request Sri Ram to accept the crown, thereby formally removing any doubts and misgivings in his mind.]

स्वाराज्यानुभवो यस्य सुखज्ञानैकरूपिणः।
 निरस्तातिशयानन्दरूपिणः परमात्मनः॥५॥
 मानुषेण तु राज्येन किं तस्य जगदीशितुः।
 यस्य भूभङ्गमात्रेण त्रिलोकी नश्यति क्षणात्॥६॥

5-6. He (Sri Ram as the supreme Brahm) enjoys the eternal kingdom of the heavens¹, is the sole embodiment/image (i.e., he has no parallel or match) of bliss, peace and tranquility as well as of enlightenment, wisdom and pure and truthful knowledge², is devoid of (uninterested in or free from) any desire or yearnings for pleasures pertaining to the gratification of the sense organs and of the materialistic world³, is an embodiment/image of supreme bliss, happiness, joy, contentedness, peace and tranquility⁴, is the supreme Soul (the all-pervading, macrocosmic soul)⁵ (5) and is the Lord of all creation⁶. What does he have to do with (i.e., he is not bothered about) the wretched and humble kingdom of this

materialistic, illusionary, deceptive, humdrum human or mortal world⁷? All the 3 worlds (heavens/celestial, terrestrial/mundane and subterranean/nether worlds)⁸ are destroyed in a fraction of a second by his mere malevolent glance⁹ (6).

1. स्वराज्योनुभवो यस्य सुख 2. सुख ज्ञानैकरूपिणः 3. निरस्ततातिश 4. अतिशयानन्दरूपिणः 5. परमात्मनः 6. जगदीशितुः 7. मानुषेण राज्येन किं 8. त्रिलोकी 9. नश्यति अघात भ्रूभंग मात्रेण

यस्यानुग्रहमात्रेण भवन्त्याखण्डलश्रियः।

लीलासृष्टमहासृष्टेः कियदेतद्रमापतेः॥७॥

तथापि भजतां नित्यं कामपूरविधित्सया।

लीलामानुषदेहेन सर्वमप्यनुवर्तते॥८॥

7-8. The king of Gods (Indra) acquires and retains his control over wealth, fame, majesty, grandeur and glory of the whole world¹ by virtue of his (the Lord Sri Ram's) benevolence, beneficence, benediction and munificence². He (Sri Ram) has created this massive and marvellous creation³ as if it were a game i.e., without any troubles, exertions or efforts, almost playful for the sake of enjoyment⁴ using his delusionary and cosmic creative powers⁵. What is this (i.e., what importance or allurements does this worldly kingdom of Ayodhya hold) for him⁶? (7). Still, just to satisfy or fulfil the desires and wishes of his ardent devotees and to do their tasks for them⁷ (which they are unable to do themselves—such as killing their tormentor demons), he acts like an ordinary human being by assuming an illusionary form of a man⁸ (8).

1. भवन्त्याखण्डलश्रियः 2. यस्यानुग्रहमात्रेण 3. सृष्टमहासृष्टेः 4. लीलासृष्ट 5. लीला 6. कियदेतद्रमापतेः 7. भजतां कामपूरविधि 8. लीला मानुष देहेन

ततः शत्रुघ्नवचनान्निपुणः श्मश्रुकृन्तकः।

सम्भारास्याभिषेकार्थमानीता राघवस्य हि॥९॥

पूर्वं तु भरते स्नाते लक्ष्मणे च महात्मनि।

सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे॥१०॥

9-10. Then, on the instructions of Shatrughan, an expert barber¹ was summoned and all the required paraphernalias and accoutrements needed for Raghav's (Sri Ram's) coronation were collected² (9). First Bharat and then the wise/great Laxman had a bath³ followed by the king of monkeys, Sugriv, and king of demons, Vibhishan⁴ (10).

1. निपुणः श्मश्रुकृन्तकः 2. सम्भारास्याभिषेकार्थमानीता 3. पूर्वं तु भरते लक्ष्मणे च महात्मनि स्नाते 4. सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे

विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः।

महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन्॥११॥

प्रतिकर्म च रामस्य लक्ष्मणश्च महामतिः।

कारयामास भरतः सीताया राजयोषितः॥१२॥

11-12. When his matted hairs were cut and trimmed¹, he (Sri Ram) took his formal bath² and adorned himself with multi-coloured garlands/necklaces³, fragrant body ointments or scents⁴ and priceless garments and robes⁵. He presented a most magnifi-

cent, glorious, elegant and majestic view with his stupendous, divine beauty, matchless glamour and enchanting radiance⁶ (11). The great Laxman and Bharat helped Sri Ram deck himself up⁷ while the royal women of the household helped Sita to decorate herself⁸ (12).

1. विशोधितजटः 2. स्नातश्चित्र 3. माल्या 4. नुलेपनः 5. महाहवसनोपेतस्तस्यौ 6. श्रिया ज्वलन् 7. प्रतिकर्म च रामस्य लक्ष्मणश्च महामतिः कारयामास भरतः 8. सीताया राजयोषितः

महार्हवस्त्रभरणैरलञ्चक्रुः सुमध्यमाम्।
ततो वानरपत्नीनां सर्वासामेव शोभना।१३॥
अकारयत कौसल्या प्रहृष्टा पुत्रवत्सला।
ततः स्यन्दनमादाय शत्रुघ्नवचनात्सुधीः।१४॥
सुमन्त्रः सूर्यसंकाशं योजयित्वाग्रतः स्थितः।
आरुरोह रथं रामः सत्यधर्मपरायणः।१५॥

13-15. They decorated that auspicious and charming lady (Sita)¹ with different types of priceless and magnificent clothes and royal robes² as well as ornaments studded with gems and jewels³. After that, the cheerfully delighted Kaushalya⁴ who was affectionate and fond of her son⁵, decorated and honoured all the wives of the monkeys⁶. Just about that time, at the instructions of Shatrughan, a chariot⁷ (13-14) which was as dazzling, spectacular and splendorous as the sun⁸, was harnessed and brought⁹ by the most wise Sumantra¹⁰ and placed in front of them. The most honourable, truthful, righteous and virtuous¹¹ Sri Ram got onto it (15).

1. सुमध्यमाम् 2. महार्हवस्त्रा 3. भरणै रलञ्चक्रुः 4. कौशल्या प्रहृष्टा 5. पुत्र वत्सला 6. शोभना अकारयत वानरपत्निनां सर्वासामेव 7. स्यन्दन 8. सूर्य संकाशं योजयित्वाग्रतः 9. मादाय 10. त्सुधीः सुमन्त्रः 11. सत्यधर्मपरायण

सुग्रीवो युवराजश्च हनमांश्च विभीषणः।
स्नात्वा दिव्याम्बरधरा दिव्याभरणभूषिताः।१६॥
राममन्वीयुरग्रे च रथाश्वगजवाहनाः।
सुग्रीवपत्न्यः सीता च ययुर्यानैः पुरं महत्।१७॥

16-17. Sugriv, the crown prince (Angad), Hanuman and Vibhishan had a bath, decked (adorned) themselves with beautiful clothes, robes and ornaments¹ (16), got atop chariots, horses and elephants² and went alongside Sri Ram³. Sugriv's wives and Sita rode shoulder mounted carriages (palanquins)⁴. The group went towards the large city (of Ayodhya)⁵ from Nandigram (17).

1. स्नात्वा दिव्याम्बरधरा दिव्याभरणभूषिताः 2. रथाश्वगजवाहनाः 3. राम मन्वीयुरग्रे 4. सुग्रीवपत्न्यः सीता च ययुर्यानैः 5. पुरं महत्

वज्रपाणिर्यथा देवैर्हरिताश्वरथे स्थितः।
प्रययौ रथमास्थाय तथा रामो महत्पुरम्।१८॥
सारथ्यं भरतश्चक्रे रत्नदण्डं महाद्युतिः।
श्वेतातपत्रं शत्रुघ्नो लक्ष्मणो व्यजनं दधे।१९॥

18-19. Just like the bearer of Bajra (i.e., Indra, the king of Gods)¹ rides a chariot

with green horses and goes somewhere in the company of Gods², Sri Ram too proceeded to his great and renowned city³ (surrounded by his retinue of monkeys, demon ministers, his own brothers, ministers, courtiers, Guru etc.) (18). The most glorious, cheerful and radiant Bharat⁴ became his charioteer⁵, Shatrughan held the ceremonial white umbrella⁶ with its rod studded with gems and jewels⁷ while Laxman held the hand-held fan⁸ (19).

1. वज्रपाणिर्यथा 2. देवैर्हरिताश्वरथे 3. महत्पुरम् 4. महाद्युतिः भरतश्चक्रे 5. सारथ्यं 6. श्वेतातपत्रं शत्रुघ्नो 7. रत्नदण्डं श्वेतातपत्रं 8. लक्ष्मणो व्यजनं दधे

चामरं च समीपस्थो न्यवीजयदरिन्दमः।

शशिप्रकाशं त्वपरं जग्राहासुरनायकः॥२०॥

दिविजैः सिद्धसङ्घैश्च ऋषिभिर्दिव्यदर्शनैः।

स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः॥२१॥

20-21. The vanquisher of enemies (Sugriv)¹ on one side and the king of demons (Vibhishan)² on the other side of Sri Ram swayed the royal whisk³ which was beautiful, attractive and radiant like a full magnificent moon⁴ (20). At that time melodious, sweet and pleasant voice⁵ of Gods⁶, cluster of Siddhas (mystics)⁷, sages, seers and hermits⁸ etc. were heard singing the divine glories, praises and adulations⁹ of Sri Ram in chorus. They had all assembled to have a divine and august view of Sri Ram¹⁰ (21).

1. न्यावीजयदरिन्दमः 2. जग्राहा सुरनायकः 3. चामरं 4. शशि प्रकाशं 5. मधुरध्वनिः शुश्रुवे 6. दिविजैः 7. सिद्धसंघैः 8. ऋषिभिः 9. स्तूयमानस्य 10. दिव्यदर्शनैः

मानुषं रूपमास्थाय वानरा गजवाहनाः।

भेरीशङ्खनिनादैश्च मृदङ्गपणवानकैः॥२२॥

प्रययौ राघवश्रेष्ठस्तां पुरीं समलङ्कृताम्।

ददृशुस्ते समायान्तं राघवं पुरवासिनः॥२३॥

22-23. The monkeys assumed a human form and rode astride elephants¹. Amidst the clamour of various musical instruments such as kettledrums, conch shells, drums and timbrels and different types of small drums called Panawa² etc. (22), Sri Ram— who is the best in Raghu's clan— made his ceremonial entry into the city which resonated with these thunderous sounds to welcome him⁴. The denizens watched enthralled and full of exhilaration as Raghav (Sri Ram) entered the city triumphantly (23).

1. मानुषं रूपमास्थाय वानरा गजवाहनाः 2. भेरी, शंख, मृदंग, पणवा 3. राघवश्रेष्ठतां 4. प्रययौ पुरीं समलङ्कृताम्
[Note :- A Panawa is a two sided oblong shaped drum which is hung from the neck of the singer with light strings and is beaten by either the fingers or short, light sticks to play the sound of music.]

दूर्वादलश्यामतनुं महाहकिरीटरत्नाभरणाञ्चिताङ्गम् ।

आरक्तकञ्जायतलोचनान्तं दृष्ट्वा ययुर्मोदमतीव पुण्याः॥२४॥

विचित्ररत्नाञ्चितसूत्रनद्धपीताम्बरं पीनभुजान्तरालम्।

अनर्घ्यमुक्ताफलदिव्यहारैर्विरोचमानं रघुनन्दनं प्रजाः॥२५॥

सुग्रीवमुख्यैर्हरिभिः प्रशान्तैर्निषेव्यमाणं रवितुल्यभासम्।

कस्तूरिकाचन्दनलिप्तगात्रं निवीतकल्पद्रुमपुष्पमालम्॥२६॥

24-26. The righteous and noble citizens¹ watched the dark complexion of Sri Ram's body which resembled the colour of Durba² (a kind of dark green grass called *Agrostis Linearis*), was adorned with a very precious crown and gem/jewel studded ornaments³, had broad light pink eyes resembling a lotus flower⁴ (24), was attired in a magnificent Pitambar⁵ (a yellow body wrapping garment worn by Lord Vishnu) decorated with multicoloured jewels and gems, and embroidered with golden threads⁶. He had a large (broad) chest⁷ decorated with garlands/necklaces made of beautiful pearls⁸. He was served by calm, peaceful and sober Sugriv as well as other chief monkeys⁹, was as splendid, majestic and radiant as the sun¹⁰, was smeared with a paste of sandalwood and musk over his whole body¹¹, and wore a garland made of the flowers of the Kalpa tree (*Nyctanthes Arbortristis*; the Kalpa tree is the celestial tree of the Gods)¹². The subjects of the kingdom were most jubilant, exhilarated and euphoric on seeing Raghunandan (Sri Ram)¹³ back in Ayodhya (25-26).

1. पुण्याः 2. दूर्वादलश्यामतनुं 3. महार्हं किरीटरत्नाभरणा 4. आरक्तकञ्जायतलोचनान्तं 5. पीताम्बर 6. विचित्र-रत्नाञ्चिसूत्रनद्ध 7. पीनभुजान्तरालम् 8. मुक्ताफलदिव्यहारै 9. प्रशान्तै सुग्रीवमुख्यैर्हरिभिः निषेव्यमाणं 10. रवितुल्यभासम् 11. लिप्तगात्रं चन्दन कस्तुरि 12. कल्पद्रुमपुष्पमालम् 13. विरोचमानं रघुनन्दनं प्रजाः

श्रुत्वा स्त्रियो राममुपागतं मुदा प्रहर्षवेगोत्कलिताननश्रियः ।

अपास्य सर्वं गृहकार्यमाहितं हर्म्याणि चैवारुरुहुः स्वलङ्कृताः॥२७॥

27. When the women folk heard of the arrival of Sri Ram, they were very happy and extremely delighted so much so that their faces lit up with joy¹. They immediately left their routine household chores², decorated themselves³ and climbed to the terrace or attics of their homes⁴ (27).

1. स्त्रियो राममुपागतं मुदा प्रहर्ष 2. गृहकार्यमाहितं 3. स्वलङ्कृताम् 4. चैवारुरुहुः हर्म्याणि

दृष्ट्वा हरिं सर्वदृगुत्सवाकृतिं पुष्पैः किरन्त्यः स्मितशोभिताननाः।

दृग्भिः पुनर्नेत्रमनोरसायनं स्वानन्दमूर्तिं मनसाभिरेभिरे॥२८॥

28. Seeing Hari (Sri Ram)¹ who represented the happiness and bliss of all or who provided happiness, bliss, peace and joy to all those present on the occasion², they (the women folk of the city) showered flowers³ on him with a cheerfully smiling face⁴. Then they took that image (i.e., the magnificently charming, bewitching and elegant view of Sri Ram)—which provided happiness, contentedness and bliss to the eyes and heart⁵ of all—inside their heart through the path of their eyes and then repeatedly embraced that image internally⁶ [That is, they enshrined the image of Sri Ram in their hearts.] (28).

1. हरिं 2. सर्वदृगुत्सवाकृतिं 3. पुष्पैः किरन्त्यः 4. स्मितशोभिताननः 5. नेत्र मनो रसायनं स्वानन्दमूर्तिं 6. मनसाभिरेभिरे

रामः स्मितस्निग्धदृशा प्रजास्तथा पश्यन्प्रजानाथ इवापरः प्रभुः।

शनैर्जगामाथ पितुः स्वलङ्कृतं गृहं महेन्द्रालयसन्निभं हरिः॥२९॥

29. Sri Ram smiled most sweetly and enchantingly and watched his subjects with pleasant bewitching glances¹. He was like an image of Lord Vishnu himself² and re-

sembled the Prajapati (the celestial guardian who looks after the subjects of the vast kingdom created by Brahma; hence the name)³. He slowly moved towards the palace of his father⁴ which was like the palace of Indra⁵, and was properly decorated, befitting the occasion⁶ (29).

1. स्मृत स्निग्ध दृशा प्रजास्त 2. प्रभुः, हरिः 3. प्रजानाथ 4. पितुः गृहं 5. महेन्द्रालय 6. स्वलंकृतं

प्रविश्य वेश्मान्तरसंस्थितो मुदा रामो ववन्दे चरणौ स्वमातुः।

क्रमेण सर्वाः पितृयोषितः प्रभुर्ननाम भक्त्या रघुवंशकेतुः॥३०॥

30. Once inside the palace, Sri Ram showed respect to his own mother (Kaushalya) by bowing at her feet¹. Then the most exalted of the Raghu's clan² (Sri Ram) showed similar respects to his other step-mothers³ (literally, the other wives of his father) with due honour, devotion and humility⁴ (30).

1. स्वमातुः ववन्दे चरणौ 2. रघुवंशकेतु 3. पितृयोषितः 4. भक्त्या

ततो भरतमाहेदं रामः सत्यपराक्रमः।

सर्वसम्पत्समायुक्तं मम मन्दिरमुत्तमम्॥३१॥

मित्राय वानरेन्द्राय सुग्रीवाय प्रदीयताम्।

सर्वेभ्यः सुखवासार्थं मन्दिराणि प्रकल्पय॥३२॥

31-32. Then Sri Ram, who was most righteous, truthful, glorious and victorious¹, said to Bharat, 'Allot my personal palace which is well furnished and provided for² (31) to my friend Sugriv, the king of monkeys³. Likewise, show comfortable palaces (residences) to others as well⁴ (32).

1. रामः सत्यपराक्रमः 2. सर्वसम्पत्समायुक्तं 3. मम मन्दिरमुत्तमम् मित्राय वानरेन्द्राय सुग्रीवाय प्रदीयताम् 4. सर्वेभ्यः सुखवासार्थं मन्दिराणि

रामेणैवं समादिष्टो भरतश्च तथाकरोत्।

उवाच च महातेजाः सुग्रीवं राघवानुजः॥३३॥

राघवस्याभिषेकार्थं चतुःसिन्धुजलं शुभम्।

आनेतुं प्रेषयस्वाशु दूतांस्त्वरितविक्रमान्॥३४॥

33-34. Bharat did as Sri Ram had instructed. Then the most glorious and radiant younger brother of Raghav (Bharat)¹ said to Sugriv (33), 'Send swift messengers to bring the holy, sanctified and auspicious waters from the four oceans² for the purpose of coronation ceremony of Raghav (Sri Ram)³ (34).

1. महातेजां राघवानुजः 2. चतुःसिन्धुजलं शुभम् 3. राघवस्याभिषेकार्थं

प्रेषयामास सुग्रीवो जाम्बवन्तं मरुत्सुतम्।

अङ्गदं च सुषेणं च ते गत्वा वायुवेगतः॥३५॥

जलपूर्णान् शातकुम्भकलशांश्च समानयन्।

आनीतं तीर्थसलिलं शत्रुघ्नो मन्त्रिभिः सह॥३६॥

राघवस्याभिषेकार्थं वसिष्ठाय न्यवेदयत्।

ततस्तु प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह॥३७॥

राम रत्नमये पीठे ससीतं संन्यवेशयत्।
 वसिष्ठो वामदेवश्च जाबालिर्गौतमस्तथा॥३८॥
 वाल्मीकिश्च तथा चक्रुः सर्वरामाभिषेचनम्।
 कुशाग्रतुलसीयुक्तपुण्यगन्धजलैर्मुदा ॥३९॥

35-39. Then Sugriv sent Jamvant, Maruti (Hanuman), Angad and Sushen for this purpose. They went thither with the speed (swiftness) of wind¹ (35) and brought the water in golden pots². Shatrughan, accompanied by the ministers, gave that sanctified water brought from different holy places³ (36) to Vashistha for the purpose of Sri Ram's coronation ritual. Then, accompanied by Brahmins, the self restrained and aged Vashistha⁴ (37) seated Sri Ram and Sita⁵ on a gem-studded throne⁶. Sages Vashistha, Vamdeo, Jabali, Gautam, Valmiki and all other sages and seers most cheerfully and delightedly anointed Sri Ram on the throne (of Ayodhya)⁷ with sanctified, holy and perfumed water⁸ containing Kush grass and Tulsi (Basil) leaves⁹ (39).

1. गत्वा वायुवेगतः 2. शातकुम्भकलशांश्च समानयन् 3. तीर्थसलिलं 4. प्रयतो वृद्धो वशिष्ठो 5. रामं ससीतं 6. रत्नमये पीठे 7. रामाभिषेचनम् 8. पुण्यजलै 9. कुशाग्र तुलसीयुक्त

अभ्यषिञ्चन् रघुश्रेष्ठं वासवं वसवो यथा।
 ऋत्विग्भिर्ब्राह्मणैः श्रेष्ठैः कन्याभिः सह मन्त्रिभिः॥४०॥
 सर्वौषधिरसैश्चैव दैवतैर्नभसि स्थितैः।
 चतुर्भिर्लोकपालैश्च स्तुवद्भिः सगणैस्तथा॥४१॥

40-41. Then those great sages (see verse nos. 37-39), accompanied by Ritwijs [a special category of Brahmins who are of the priestly class and perform religious sacrifices; see appendix no. 1 of this book]¹, Brahmins (i.e., those Brahmins who are not Ritwijs)², the best of damsels/virgins³ and ministers⁴ prayed and honoured⁵ the Gods present (assembled) in the sky/heavens⁶ along with the four Lokpals [guardians or custodians of the 4 corners of the world]⁷ and their attendants and subordinates⁸. Thereafter, the sages once again anointed Sri Ram who was the best in the clan of Raghu⁹ with the essence (juice, extract) of all the holistic/medicinal herbs¹⁰ (which are used during religious ceremonies and sacraments) just like Indra had been anointed by the Vasus¹¹ at the time of his coronation (see also verse no. 71) (40-41).

1. ऋत्विग्भि 2. ब्राह्मणैः 3. कन्याभिः 4. मन्त्रिभिः 5. स्तुवद्भिः 6. दैवतैर्नभसि स्थित 7. लोकपालै 8. सगणैस्तथा 9. रघुश्रेष्ठं 10. सर्वौषधिरसै 11. वासवं वसवो

[Note :- The Vasus वसु are demi-Gods numbering eight in number. They are equivalent to the Ritwijs of the terrestrial world.]

छत्रं च तस्य जग्राह शत्रुघ्नः पाण्डुरं शुभम्।
 सुग्रीवराक्षसेन्द्रौ तौ दधतुः श्वेतचामरे॥४२॥
 मालां च काञ्चीनीं वायुर्ददौ वासवचोदितः।
 सर्वरत्नसमायुक्तं मणिकाञ्चनभूषितम्॥४३॥
 ददौ हारं नरेन्द्राय स्वयं शक्रस्तु भक्तितः।
 प्रजगुर्देवगन्धर्वा ननुतुश्चाप्सरोगणाः॥४४॥

42-44. At this time, Shatrughan—who is the vanquisher of enemies¹—installed (held,

placed) a most magnificent, auspicious and beautiful light yellow ceremonial umbrella over the head of Sri Ram² while Sugriv and Vibhishan held white whisks in their hands³ (42). At the behest (or inspiration, instance) of Indra⁴, the wind-God (Maruti) offered a golden garland⁵ while Indra himself⁶ devotionally offered a necklace⁷ richly studded with all the gems and jewels and decorated with gold⁸ (to Sri Ram). Thereafter, the Gods and Gandharvas began singing adulatory, felicitous and ceremonial songs⁹ while the celestial damsels and courtesans (Apsaras) began to dance¹⁰ (43-44).

1. जग्राह शत्रुघ्नं 2. छत्रं च तस्य पाण्डुरं शुभम् 3. सुग्रीवराक्षसेन्द्रौ तौ दधतुः श्वेतचामरे 4. वासवचोदितः 5. मालां च काञ्चनीं वायुर्ददौ 6. स्वयं शक्रस्तु 7. भक्तिः हारं 8. सर्वरत्नसमायुक्तं मणिकाञ्चनभूषितम् 9. प्रजगुर्देवगन्धर्वा 10. ननृतुश्चाप्सरोगणाः

देवदुन्दुभयो नेदुः पुष्पवृष्टिः पपात खात्।
नवदूर्वादलश्यामं पद्मपत्रायतेक्षणम् ॥४५॥
रविकोटिप्रभायुक्तकिरीटेन विराजितम्।
कोटिकन्दर्पलावण्यं पीताम्बरसमावृतम् ॥४६॥
दिव्याभरणसम्पन्नं दिव्यचन्दनलेपनम्।
अयुतादित्यसङ्काशं द्विभुजं रघुनन्दनम् ॥४७॥

45-47. There was a rapturous cacophony and tumultuous din of kettledrums played by the Gods¹ in the sky while flowers rained everywhere². [The following lines describe Sri Ram and Sita as they sat on the throne at that time—] He (Sri Ram) was dark complexioned like the colour of newly plucked Durba grass³, had broad (large) eyes like the petals of a lotus flower⁴ (45), was adorned with a crown which was as splendid, bright and dazzling as millions of suns⁵, was beautiful, attractive and charming like millions of Kamdeo-cupids⁶, wore a Pitambar⁷ (46), was adorned with magnificent ornaments and divine garments/robes⁸, had divine sandalwood paste smeared on him⁹, was as splendid and radiant as a thousand suns put together¹⁰ and Raghunandan (Sri Ram) looked most majestic, stupendous and fascinating with his two-armed form (as a human being)¹¹ (47).

1. देवदुन्दुभयो नेदुः 2. पुष्पवृष्टिः 3. नवदूर्वादलश्यामं 4. पद्मपत्रायते क्षणम् 5. रविकोटिप्रभायुक्त किरीटेन 6. कोटि कन्दर्पलावण्यं 7. पीताम्बर समावृतं 8. दिव्याभरण सम्पन्नं 9. दिव्य चन्दन लेपन 10. अयुता दित्यसंकाशं 11. द्विभुजं रघुनन्दनम्

[Note :- (i) Durba grass is dark green in colour and is called *Agrostis Linearis* in latin. (ii) Pitambar is a golden threaded body wrapping silk seamless garment worn by Vishnu. (ii) By specially highlighting the presence of 'two arms' in verse no. 47, the author Veda Vyas wants to emphasise the fact that Raghunandan, or Sri Ram, who has 2 arms as a human incarnation is no one else other than the 4-armed Lord Vishnu who is the sustainer of the universe and one of the 3 Trinity Gods. In fact, even Brahma, the creator, has emerged from the lotus of Vishnu's navel while he was reclining on Sheshnath in the Kshir Sagar.]

वामभागे समासीनां सीतां काञ्चनसन्निभाम्।
सर्वाभरणसम्पन्नां वामाङ्गे समुपस्थिताम् ॥४८॥

रक्तोत्पलकराम्भोजां वामेनालिङ्ग्य संस्थितम्।
 सर्वातिशयशोभाढ्यं दृष्ट्वा भक्तिसमन्वितः॥४९॥
 उमया सहितो देवः शङ्करो रघुनन्दनम्।
 सर्वदेवगणैर्युक्तः स्तोतुं समुपचक्रमे॥५०॥

48-50. To the left of him (Sri Ram) was seated Sita¹ who had a complexion resembling the hue of gold², was fully decorated with ornaments and ceremonial clothes³ befitting the occasion (48) and held a red lotus in her lotus-like hands⁴. Sri Ram had placed his left arm on her shoulders⁵. Seeing them seated in this posture, Lord Shiva along with Uma (Parvati) was full of devotion and affection for the Lord⁶. Then he (Shiva) along with all other Gods began praising Raghunandan (Sri Ram)⁷ as follows (49-50)—

1. वामभागे समासीनां सीता वामाङ्ग समुपस्थिताम् 2. काञ्चनसन्निभाम् 3. सर्वाभरणसम्पन्नां 4. रक्तोत्पलकराम्भोजां
 5. वामेनालिङ्ग्य संस्थितम् 6. उमया सहितो देवः शङ्करो भक्तिसमन्वितः 7. सर्वदेवगणैर्युक्तः स्तोतुं रघुनन्दनम्
 [Note :- Verse nos. 9-50 describe the preparation and the actual coronation of Sri Ram on the throne of Ayodhya.]

श्रीमहादेव उवाच

नमोऽस्तु रामाय सशक्तिकाय नीलोत्पलश्यामलकोमलाय ।
 किरीटहाराङ्गदभूषणाय सिंहसनस्थाय महाप्रभाय ॥५१॥

51. 'I bow in honour of Sri Ram together with his 'Shakti' (literally, Lord's cosmic energy; but here referring to Sita)¹. He is dark complexioned² and tender like a blue lotus³, is decorated with a crown, a tiara, a garland or necklace, arm band etc.⁴, is seated on a throne⁵ and is full of divine and brilliant radiance⁶ (51).

1. नमोऽस्तु रामाय सशक्तिकाय 2. श्यामल 3. नीलोत्पल कोमलाय 4. किरीटहाराङ्गदभूषणाय 5. सिंहासनस्थाय
 6. महाप्रभाय

त्वमादिमध्यान्तविहीन एकः सृजस्यवस्यत्सि च लोकजातम्।
 स्वमायया तेन न लिप्यसे त्वं यत्स्वे सुखेऽजस्ररतोऽनवद्यः॥५२॥

52. Oh Lord! You are without a beginning, a middle and an end¹ and are the only one of your kind². You create, sustain and annihilate the entire creation using your Maya (delusionary power as well as cosmic infinite creative energy)³ but are not involved in, attached to, affected or influenced by it⁴ because you are always established in a blissful, contented, happy and tranquil⁵ state of consciousness and are faultless, without blemishes and shortcomings, beyond reproach, are uncorrupt and pure⁶ (52).

1. त्वमादिमध्यान्तविहीन 2. एकः 3. सृजस्यवस्यत्सि च लोकजातम् 4. स्वमायया तेन न लिप्यसे त्वं
 5. सुखेऽजस्ररतो 6. अनवद्यः

लीलां विधत्से गुणसंवृतस्त्वं प्रपन्नभक्तानुविधानहेतोः ।
 नानावतारैः सुरमानुषाद्यैः प्रतीयसे ज्ञानिभिरेव नित्यम्॥५३॥

53. Surrounding (or investing/infusing) yourself wilfully with the delusionary characteristics of your Maya¹, you take/assume various forms such as Gods, humans and others² and do different types of deeds in those forms or incarnations³ in order to show the path

of 'Vidhan' or Dharma (i.e., path of righteousness, probity, propriety, ethics, morality, noble conduct etc.) to your devotees and followers who have taken shelter/refuge with you (i.e., those devotees or followers who have submitted themselves to you and look forward to you for protection, guidance, example, precedence as well as for emancipation and salvation or deliverance from this mundane, entrapping world)⁴. At that time (i.e., during those incarnation or manifestation periods), only the wise and enlightened ones are able to recognise you⁵ (53).

1. लीलां विधत्से गुणसंवृतस्त्वं 2. सुरमानुषाद्यैः 3. लीलां नानावतारैः 4. प्रपन्नभक्तानुविधानहेतोः 5. प्रतीयसे ज्ञानिभिरेव नित्यम्

[Note :- Please refer to Lanka Kand, Canto 16, verse nos. 26-28 in this context.]

स्वांशेन लोकं सकलं विधाय तं विभर्षि च त्वं तदधः फणीश्वरः।

उपर्यधो भान्वनिलोडुपौषधिप्रवर्षरूपोऽवसि नैकधा जगत्॥५४॥

54. You create the entire creation and bear it or hold it aloft from below by becoming (assuming) the form of Sheshnath (the legendary, many-hooded serpent who holds the earth on its hood)¹. You become a sun, wind, a moon, various herbs (medicinal products) and rain² to sustain the creation from the top³ (54).

1. स्वांशेन लोकं सकलं विधाय तं विभर्षि च त्वं तदधः फणीश्वरः 2. भान्वनिलोडुपौषधि प्रवर्षरूपो 3. उपर्यधोऽवसि नैकधा जगत्

त्वमहि देहभृतां शिखिरूपः पचसि भुक्तमशेषमजस्रम्।

पवनपञ्चकरूपसहायो जगदखण्डमनेन विभर्षि॥५५॥

55. You assume the form of digestive powers of the creature¹, and with the help of the 5 vital airs (wind forces; see Uttar Kand, Canto 5, verse nos. 28-34)², you digest and assimilate³ the food taken in by the creatures, thereby sustaining and nourishing the whole world⁴ (55).

1. देहभृतां शिखिरूपः 2. पवनपञ्चक 3. पचसि भुक्तमशेषमजस्रम् 4. जगदखण्डमनेन विभर्षि

चन्द्रसूर्यशिखिमध्यगतं यत् तेज ईश चिदशेषतनूनाम्।

प्राभवत्तनुभृतामिव धैर्यं शौर्यमायुरखिलं तव सत्त्वम्॥५६॥

56. Oh Lord¹! The splendour, radiance, dazzle, brilliance, majesty, magnificence and the potential powers that the moon, the sun and the fire possess², the pure, truthful and eternal consciousness that is the characteristic feature of all living creatures³, and the virtues of tolerance/patience/fortitude/forgiveness⁴, valour/valiance/bravery/courage, and the strength of a long life⁵ that seems apparent in all those with a gross physical body⁶—all of them are nothing else but your majestic and stupendously versatile powers and potent on display⁷ (56).

1. ईश 2. तेज चन्द्रसूर्यशिखिमध्यगतं 3. चिदशेषतनूनाम् 4. धैर्यं 5. शौर्यमायुरखिलं 6. प्राभवत्तनुभृतामिव 7. तव सत्त्वम्

त्वं विरिञ्चिशिवविष्णुविभेदात् कालकर्मशशिसूर्यविभागात् ।

वादिनां पृथग्वेश विभासि ब्रह्म निश्चितमनन्यदिहैकम्॥५७॥

57. It is you who appears in different forms such as Brahma (the creator), Shiva (the annihilator) and Vishnu (the sustainer)¹ etc. as well as Kaal (the God of death, time and circumstance)², the various deeds and actions, the moon and the sun etc.³ depending

upon the beliefs and faiths of followers of different schools of thought and philosophy⁴. But there is no doubt in the fact that you are one and the same supreme Brahman reflected, as it were, in all those separate and distinct forms or entities⁵ (57).

1. त्वं विरिञ्चिशिवविष्णुविभोदात् 2. काल 3. कर्मशशिसूर्यविभागात् 4. वादिनं पृथगिवेश विभासि 5. ब्रह्म निश्चित मनन्य

मत्स्यादिरूपेण यथा त्वमेकः श्रुतौ पुराणेषु च लोकसिद्धः।

तथैव सर्वं सदसद्विभागस्त्वमेव नान्यद्भवतो विभाति॥५८॥

58. Even as you are described by the Vedas, Purans, time honoured traditions and folklore¹ as having existed in myriad forms such as the huge legendary fish² etc., whatever true or false that appears in this world³—in other words, all the twin appearances in which the world is divided or separated into, viz., those things or perceptions that appear to be true and those that appear to be false—is nothing else but only your manifestation or image; there is nothing separate, different or distinct from you⁴ (58).

1. श्रुतौ पुराणेषु च लोकसिद्धः 2. मत्स्यादिरूपेण 3. सदसद्विभाग 4. स्त्वमेव नान्यद्भवतो विभाति

यद्यत्समुत्पन्नमनन्तसृष्टावुत्पत्स्यते यच्च भवच्च यच्च।

न दृश्यते स्थावरजङ्गमादौ त्वया विनातः परतः परस्त्वम्॥५९॥

59. Whatever that has been produced, shall be produced in future and is being produced (or happening) in the present in this vast, measureless creation¹ which consists of both inanimate, immovable, inert and dead as well as movable, active, alive and animate (i.e., dual) aspects of the artificial, delusionary and deceptive mundane world² are all myriad images of you, and there is nothing that exists and is visible which is separate from you³. Hence, you are beyond all comprehension, measures, yardsticks and definitions⁴ (59).

1. यद्यत्समुत्पन्नमनन्तसृष्टावुत्पत्स्यते यच्च भवच्च यच्च 2. स्थावरजङ्गमादौ 3. न दृश्यते त्वया विनातः

4. परतः परस्त्वम्

तत्त्वं न जानन्ति परात्मनस्ते जनाः समस्तास्तव माययातः।

त्वद्भक्तसेवामलमानसानां विभाति तत्त्वं परमेकमैशम्॥६०॥

60. People do not recognise your essential and true nature or form as the one who is Parmatma (the supreme, macrocosmic, all-pervading, omniscient, but at the same time, attributeless Soul)¹ because they are under the influence/spell of your delusionary powers called Maya². Only those whose internal being (or their mind-intellect-discriminating apparatus) have been purified due to the good influence of the services done by them toward your devotees and followers³ are the ones who are able to perceive, experience or realise your true form, nature or essence⁴ as being the Parmatma⁵ (60).

1. न जानन्ति परात्मनस्ते जनाः 2. समस्तास्तव माययातः 3. त्वद्भक्तसेवामलमानसानां 4. तत्त्वं 5. विभाति परमेकमैशम्

ब्रह्मादयस्ते न विदुः स्वरूपं चिदात्मतत्त्वं बहिरर्थभावाः।

ततो बुधस्त्वामिदमेव रूपं भक्त्या भजन्मुक्तिमुपैत्यदुःखः॥६१॥

61. Those who regard the external, illusionary world of material comfort and artificial objects as being real or truthful¹ do not know or realise your true and real form/essence as being the pure, eternal and truthful consciousness² even though they may be as exalted and superior as the creator Brahma³. [That is, even Lord Brahma from whom the 4 Vedas have

emerged, cannot know your true form if he is not realistic enough to realise or recognise the fact that the creation which he calls his own product is, in fact, not what he thinks it to be—that is, a creation created by him (Brahma). It is an illusion/deception created by you which Brahma takes erroneously to be for real. In fact, even Brahma the creator has been created by you. So if such exalted and attained souls can be under the magical and misleading spell of your delusionary powers, then what can one say of lesser souls.] Hence, in order to avoid consternations, perplexities, confusions, dilemmas and doubts of all kinds, wise and sagacious persons⁴ worship you in this manifest and visible dark-complexioned form (as Sri Ram)⁵ with due and sincere devotion and dedication⁶. As a result, they easily overcome sorrows, distresses, agonies and torments associated with this mundane, delusionary and entangling world, and attain deliverance, emancipation and salvation⁷ (61).

1. बहिरर्थभावाः 2. चिदात्मतत्त्वं 3. ब्रह्मादयस्ते न विदुः स्वरूपं 4. बुधस्त्वा 5. भजन्म मिदमेव रूपं 6. भक्त्या भज 7. न्मुक्तिमुपैत्यदुःख

अहं भवन्नाम गृणन्कृतार्थो वसामि काश्यामनिशं भवान्या।

मुमूर्षमाणस्य विमुक्तयेऽहं दिशामि मन्त्रं तव राम नाम॥६२॥

62. Being extremely thankful and grateful, feeling highly contented and fulfilled by constantly chanting your name¹, I live in Kashi (Varanasi) day and night². There I pronounce your (divine and holy) name 'Ram' which is called the 'Tarak Mantra'³ for the benefit of all those who die there and wish to achieve emancipation and salvation⁴, to help them in fulfillment of their wishes (62).

1. अहं भवन्नाम गृणन्कृतार्थो 2. वसामि काश्यामनिशं 3. दिशामि मन्त्रं तव राम नाम 4. मुमूर्षमाणस्य विमुक्तयेऽहं

इमं स्तवं नित्यमनन्यभक्त्या शृण्वन्ति गायन्ति लिखन्ति ये वै।

ते सर्वसौख्यं परमं च लब्ध्वा भवत्पदं यान्तु भवत्प्रसादात्॥६३॥

63. (Now I pray to you that—) Those who listen, recite, preach or write¹ this Stotra² (i.e., these prayerful verses or hymns) enunciated by me regularly with the greatest of devotion and sincerity³, should, by your grace⁴, be rewarded with complete blissfulness, happiness, peace, contentedness⁵ as well as with the privilege of attaining your supreme, holy, divine feet⁶. That is, find oneness with you (63).

1. शृण्वन्ति, गायन्ति, लिखन्ति 2. स्तवं 3. नित्यमनन्यभक्त्या 4. भवत्प्रसादात् 5. सर्वसौख्यं 6. भवत्पदं परमं

[Note :- Verse nos. 51-63 can be called Lord Shiva's gospel and prayer.]

इन्द्र उवाच

रक्षोऽधिपेनाखिलदेव सौख्यं हतं च मे ब्रह्मवरेण देव।

पुनश्च सर्वं भवतः प्रसादात् प्राप्तं हतो राक्षसदुष्टशत्रुः॥६४॥

64. (After that, Lord Indra said his prayer—) 'Oh Lord! The king of demons had stolen (i.e., had barred me from enjoying) all the comforts which were due to me by the virtue of my being a God (or the king of Gods)¹ because of the boon that he had received from Brahma². Now that the wicked enemy, the king of demons (Ravana and his kiths and kins), has been killed³—all those comforts have been restored back to me⁴ due to your

magnanimity, grace, benevolence and munificence⁵ (64).

1. रक्षोऽधिपेनाखिलदेव सौख्यं हृतं 2. च मे ब्रह्मवरेण देव 3. राक्षसदुष्टशत्रुः हतो 4. पुनश्च प्राप्तं 5. प्रसादात्
[Note :- Indra was more concerned about being deprived of his comforts by the tyrannical terror that Ravana had unleashed on the world rather than the miseries the creation was suffering at his hand. Please also refer to Lanka Kand, Canto 13, verse no. 8 in this context.]

देवा उवाच

हता यज्ञभागा धरादेवदत्ता मुरारे खलेनादिदैत्येन विष्णो।

हतोऽद्य त्वया नो वितानेषु भागाः पुरावद्भविष्यन्ति युष्मत्प्रसादात्॥६५॥

65. The Gods prayed, 'Oh Murari¹ (another name of Lord Krishna)! Oh Vishnu² (the sustainer and one of the 3 Trinity Gods)! This wicked demon who was counted as the first (foremost) amongst the evil ones³ had stolen (usurped⁴) all the offerings given to us during the religious sacrifices done by Brahmins⁵ (literally, the living Gods of the earth, or the exalted and senior humans of the world). Now that you have killed him, we shall get back our share of the sacrifices⁶ in future as we used to get previously⁷. This has been made possible due to your grace, mercy, benevolence, munificence and magnanimity⁸' (65).

1. मुरारे 2. विष्णो 3. खलेनादिदैत्येन 4. हता 5. यज्ञभागा धरादेवदत्ता 6. वितानेषु भागाः 7. पुरावद्भ 8. युष्मत्प्रसादात्
पितर उवाच

हतोऽद्य त्वया दुष्टदैत्यो महात्मन् गयादौ नरैर्दत्तपिण्डादिकान्नः।

बलादत्ति हत्वा गृहीत्वा समस्तानिदानीं पुनर्लब्धसत्त्वा भवामः॥६६॥

66. The ancestors (i.e., the spirits of dead ancestors) said, 'Oh the great and noble soul¹! This rascal demon² used to forcibly snatch³ the 'Pinda' offered by humans i.e., our descendants⁴ to us at the holy sites (of Gaya etc.)⁵ and he ate them up⁶. [As a result, we had to starve.] Now that you have killed him, we shall get back our share of the food offered as Pinda (cereals etc. offered to dead ancestors as rounded balls called Pindas) and once again regain our lost strength and energy⁷. [Since we were deprived of food and nourishment in the form of Pinda, we became starved and weak.] (66).

1. महात्मन् 2. दुष्ट दैत्यो 3. बलादत्ति 4. नरै 5. पिण्डादिकान्नः 6. गृहीत्वा समस्ता 7. पुनर्लब्धसत्त्वा भवामः
[Note :- Like Indra and other Gods, these fellows were also happy because they will get something as ordinary and humdrum as food to eat!]

यक्ष उवाच

सदा विष्टिकर्मण्यनेनाभियुक्ता वहामो दशास्यं बलाद्दुःखयुक्ताः।

दुरात्मा हतो रावणो राघवेश त्वया ते वयं दुःखजाताद्विमुक्ताः॥६७॥

67. The Yakshas said, 'Oh Raghav (Sri Ram)! The 10-headed Ravana used to forcibly make us work incessantly like serfs¹ and used to yoke us to his shoulder mounted carriage (called palanquin)² etc. and this created great misery and distress to us. We had to carry him under coercion and like a slave³. Hence, by killing this wretched, evil one⁴,

you have liberated us from immense troubles and torments⁵ (67).

1. सदा विष्टिकर्मण्यनेनाभियुक्ता 2. वहामो बलादुःखयुक्ता 3. विष्टिकर्मण्यनेना 4. दुरात्माहतो 5. दुःखजाताद्विमुक्ताः

[Note :- The Yakshas are a class of demi-Gods employed by Kubera, the treasurer of Gods and brother of Ravana, to guard the treasury of Gods and take care of celestial gardens.]

गन्धर्व उवाच

वयं सङ्गीतनिपुणा गायन्तस्ते कथामृतम्।

आनन्दामृतसन्दोहयुक्ताः पूर्णाः स्थिताः पुरा॥६८॥

पश्चाद्दुरात्मना राम रावणेनाभिविद्रुताः।

तमेव गायमानाश्च तदाराधनतत्पराः॥६९॥

68-69. The Gandharvas said, 'We, who are experts in the art of music, used to sing your glorious nectar-like divine stories¹ and remain ever blissful and engrossed in it (68). But under the threat² of Ravana who was most wicked and evil³, we had stopped singing your glories and praises, and instead we sang his and served him⁴ (69).

1. गायन्तस्ते कथामृतम् 2. भिविद्रुताः 3. दुरात्मना 4. गायमाना तदाराधनतत्पराः

[Note :- The Gandharvas are the celestial musicians.]

स्थितास्त्वया परित्राता हतोऽयं दुष्टराक्षसः।

एवं महोरगाः सिद्धाः किन्नरा मरुतस्तथा॥७०॥

वसवो मुनयो गावो मुह्यकाश्च पतत्रिणः।

सप्रजापतयश्चैते तथा चाप्सरसां गणाः॥७१॥

70-71. By killing this rascal of a demon¹, you have given relief and succour to us from his torments². In a similar manner, the great legendary serpent (Sheshnath³), Siddhas (mystics⁴; the attained ones), the Kinnars (celestial dancers and singers)⁵, Marut⁶ (the wind-God) (70), Vasu⁷ (one of the demi-Gods who has eight subordinates under him; see also verse no. 41), sages/seers/hermits⁸, holy cows⁹ (representing all the peaceful and docile animals), cave dwellers¹⁰ (such as lions, bears etc.), birds¹¹, Prajapati¹² (the guardians or custodians of the subjects created by Brahma) and groups of Apsaras¹³ (celestial courtesans) (71)—

1. दुष्ट राक्षसाः हतोऽयं 2. परित्राता 3. महोरगाः 4. सिद्धाः 5. किन्नराः 6. मरुतस्तथा 7. वसवो 8. मुनयो 9. गावो 10. मुह्यका 11. पतत्रिणः 12. प्रजापतया 13. चाप्सरसां गणाः

सर्वे रामं समासाद्य दृष्ट्वा नेत्रमहोत्सवम्।

स्तुत्वा पृथक् पृथक् सर्वे राघवेणाभिवन्दिताः॥७२॥

ययुः स्वं स्वं पदं सर्वे ब्रह्मरुद्रादयस्तथा।

प्रशंसन्तो मुदा रामं गायन्तस्तस्य चेष्टितम्॥७३॥

ध्यायन्तस्त्वभिषेकार्द्रं सीतालक्ष्मणसंयुतम्।

सिंहसनस्थं राजेन्द्रं ययुः सर्वे हृदि स्थितम्॥७४॥

72-74. All of them (as listed in verse nos. 70-71) came to visit Sri Ram and had the divine view (Darshan) of Sri Ram who enhances the pleasures and privileges of having the ben-

efit of sight¹ (literally, whose sight is a treat or feast for the eyes and is very pleasant to behold). They prayed to him separately (individually)² and went back to their respective abodes after being duly honoured and shown respect by him (Sri Ram)³ (72). After that, Brahma, Shiva (Rudra) and others also went back to their respective abodes all the while praising the glories of Sri Ram most fondly, cheerfully and exhilarantly⁴—singing about his playful activity⁵ (73), remembering the glorious, divine and majestic view of the King of kings⁶ (i.e., Sri Ram) seated on the throne at the time of his coronation⁷ along with Sita and Laxman. They installed (i.e., enshrined) that stupendously beautiful and enchanting image in their hearts⁸ and took leave of the Lord to go their way (74).

1. नेत्र महोत्सवम् 2. स्तुत्वा पृथक् पृथक् 3. राघवेणाभिवन्दिताः 4. प्रशंसन्तो मुदा रामं 5. गायन्त चेष्टितम् 6. ध्यायन्त राजेन्द्र 7. भिषेकार्द्रं सिंहासनस्थं 8. हृदि स्थितम्

खे वाद्येषु ध्वनत्सु प्रमुदितहृदयैर्देववृन्दैः स्तुवन्निर्वर्षद्भिः

पुष्पवृष्टिं दिवि मुनिनिकरैरीड्यमानः समन्तात्।

रामः श्यामः प्रसन्नस्मितरुचिरमुखः सूर्यकोटिप्रकाशः

सीतासौमित्रिवातात्मजमुनिहरिभिः सेव्यमानो विभाति॥७५॥

75. At the time when there was a rapturous and tumultuous cacophony of various musical instruments in the sky (heavens)¹, the Gods showered flowers from the sky² overwhelmed with ecstasy, jubilation and exhilaration³, and chanted adulatory hymns in unison with devotion and dedication for the Lord⁴. Groups/clusters of sages, hermits and seers⁵ stood everywhere and sang praises. Sri Ram—who had a dark complexion⁶, smiled pleasantly with a cheerful face⁷, looked as splendid, radiant and glorious as crores of suns⁸— was being served (i.e., attended) by Sita, Laxman (son of Sumitra⁹), Hanuman (the son of the wind-God¹⁰), sages/seers/hermits¹¹ and monkeys¹² (who had come with Sri Ram on the plane). He looked most charming and radiant, adorable and magnificent, elegant and stupendous¹³ (75).

1. खे वाद्येषु ध्वनत्सु 2. वर्षद्भिः पुष्पवृष्टिं 3. प्रमुदित हृदये 4. स्तुवद्भिः 5. मुनिनि 6. श्यामः 7. प्रसन्नस्मित रुचिरमुखः 8. सूर्यकोटि प्रकाशः 9. सौमित्रि 10. वातत्मज 11. मुनि 12. हरिभिः 13. विभाति

* __* __* __*

Lanka Kand (Yuddha Kand) — Canto 16

Departure of the monkeys back to Kishkindha; Sri Ram's reign as King of Ayodhya

The glory of Adhyatma Ramayan

श्रीमहादेव उवाच

रामेऽभिषिक्ते राजेन्द्रे सर्वलोकसुखावहे।

वसुधा सस्यसम्पन्ना फलवन्तो महीरुहाः॥१॥

गन्धहीनानि पुष्पाणि गन्धवन्ति चकाशिरे।

सहस्रशतमश्वानां धेनूनां च गवां तथा॥२॥

ददौ शतवृषान्पूर्वं द्विजेभ्यो रघुनन्दनः।

त्रिंशत्कोटि सुवर्णस्य ब्राह्मणेभ्यो ददौ पुनः॥३॥

1-3. Lord Shiva said—'Oh Parvati! At the coronation of Sri Ram, the King of kings, the

whole world achieved peace, tranquility, auspiciousness and well-being¹, the earth was endowed with wealth and prosperity², and the trees became laden with fruits³ (1). The flowers that had no fragrance became scented and looked charming and adorable⁴. Raghunandan (Sri Ram) gave (donated as gift or largesse) 1 lakh horses⁵, similar number of cows⁶ and hundreds of oxen⁷ to Brahmins, and he then capped it all with additional 30 crore gold coins⁸ (2-3).

1. सर्वलोकसुखावहे 2. वसुधा सस्यसम्पन्ना 3. फलवन्तो महीरुहाः 4. गन्धहीनानि पुष्पाणि गन्धवन्ति चकाशिरे 5. सहस्रशतमश्वानां 6. धेनूनां 7. शतवृशा 8. त्रिंशत्कोटि सुवर्णस्य

[Note :- 1 lakh = 100 thousand; 1 crore = 10 million]

वस्त्राभरणरत्नानि ब्राह्मणेभ्यो मुदा तथा।

सूर्यकान्तिसमप्रख्यां सर्वरत्नमयीं स्त्रजम्॥४॥

सुग्रीवाय ददौ प्रीत्या राघवो भक्तवत्सलः।

अङ्गदाय ददौ दिव्ये ह्यङ्गदे रघुनन्दनः॥५॥

4-5. (Not satisfied with it) He further gave them different varieties of clothes, robes and ornaments including gems and jewels¹. Then Raghav (Sri Ram)—who is dear to his devotees and is fond of them as well as munificent, benevolent and magnanimous towards them²—gave most affectionately to Sugriv a dazzling garland studded with all types of jewels and gems which had the brilliance similar to the sun³. He gave two magnificent armbands to Angad⁴ (4-5).

1. वस्त्राभरणरत्नानि ब्राह्मणेभ्यो मुदा 2. भक्तवत्सलः 3. सुग्रीवाय ददौ प्रीत्या सर्वरत्नमयीं स्त्रजम् 4. अङ्गदाय ददौ दिव्ये ह्यङ्गदे

चन्द्रकोटिप्रतीकाशं मणिरत्नविभूषितम्।

सीतायै प्रददौ हारं प्रीत्या रघुकुलोत्तमः॥६॥

अवमुच्यात्मनः कण्ठाद्धारं जनकनन्दिनी।

अवैक्षत हरीन्सर्वान् भर्तारं च मुहुर्मुहुः॥७॥

6-7. After that, the best in the Raghu's clan¹ (Sri Ram) gave most affectionately a necklace studded with priceless gems and jewels² and shining brilliantly like crores of moons to Sita³ (6). The daughter of Janak (Sita) took off that necklace⁴ and repeatedly⁵ glanced at her husband and then at the monkeys⁶ (7).

1. रघुकुलोत्तम 2. हारं मणिरत्न विभूषितम् 3. सीतायै प्रददौ हारं चन्द्रकोटिप्रकाशं 4. अवमुच्यात्मनः कण्ठाद्धारं जनकनन्दिनी 5. मुहुर्मुहुः 6. अवैक्षत हरीन्सर्वान् भर्तारं

रामस्तामाह वैदेहीमिङ्गितज्ञो विलोकयन्।

वैदेहि यस्य तुष्टासि देहि तस्मै वरानने॥८॥

हनूमते ददौ हारं पश्यतो राघवस्य च।

तेन हारेण शुशुभे मारुतिगौरवेण च॥९॥

8-9. Getting the hint from Sita, Sri Ram turned towards her and said, 'Oh Vaidehi (Sita)! Give this necklace to anyone with whom you are pleased'¹ (8). Then she gave that necklace to Hanuman² while Raghav (Sri Ram) watched. Wearing that necklace, Maruti (Hanuman)

looked most auspicious, glorious and felt extremely privileged and honoured³ (9).

1. यस्य तुष्टासि देहि तस्मै वरानने 2. हनूमते ददौ हारं 3. शुशुभे मारुतिर्गौरवेण

रामोऽपि मारुतिं दृष्ट्वा कृताञ्जलिमुपस्थितम्।

भक्त्या परमया तुष्ट इदं वचनमब्रवीत्।१०॥

हनूमस्ते प्रसन्नोऽस्मि वरं वरय काक्षितम्।

दास्यामि देवैरपि यद्दुर्लभं भुवनत्रये।११॥

10-11. Sri Ram also saw Maruti standing in front of him with folded hands¹, and being very impressed and pleased at his devotion and dedication², he said to him (10), 'Oh Hanuman! I am very pleased with you³. Ask for any boon that you wish. Any boon, which is difficult even for the Gods to acquire in the 3 worlds (celestial, terrestrial and subterranean worlds), I shall give it to you for sure⁴ (11).

1. कृतञ्जलिमुपस्थितम् 2. भक्त्या परमया तुष्ट 3. प्रसन्नोऽस्मि 4. दास्यामि देवैरपि यद्दुर्लभं भुवनत्रये वरं वरय काक्षितम्

हनूमानपि तं ग्राह नत्वा रामं प्रहृष्टधीः।

त्वन्नाम स्मरतो राम न तृप्यति मनो मम।१२॥

अतस्त्वन्नाम सततं स्मरन् स्थास्यामि भूतले।

यावत्स्थास्यति ते नाम लोके तावत्कलेवरम्।१३॥

मम तिष्ठतु राजेन्द्र वरोऽयं मेऽभिकाक्षितः।

रामस्तथेति तं ग्राह मुक्तस्तिष्ठ यथासुखम्।१४॥

12-14. Then Hanuman replied to him most delightedly, 'Oh Sri Ram! My mind and heart¹ are not contented/satisfied² by remembering/repeating your name³ (12). Hence, I should forever stay on this earth⁴ remembering and repeating your name⁵. As long as your divine and holy name exists on this earth, my body (13) should also survive for the same period⁶. Oh king! This is my only desired boon⁷'. Sri Ram replied, 'So be it. You will happily stay in this world as a liberated, enlightened, dispassionate, detached and emancipated soul⁸ (14).

1. मनो 2. न तृप्यति 3. त्वन्नाम स्मरतो 4. स्थास्यामि सततं भूतले 5. अतस्त्वन्नाम स्मरन् 6. तावत्कलेवरम् मम तिष्ठतु 7. मेऽभिकाक्षितः वरोऽयं 8. तं ग्राह मुक्तस्तिष्ठ यथासुखम्

कल्पान्ते मम सायुज्यं प्राप्स्यसे नात्र संशयः।

तमाह जानकी प्रीता यत्र कुत्रापि मारुते।१५॥

स्थितं त्वामनुयास्यन्ति भोगाः सर्वे ममाज्ञया।

इत्युक्तो मारुतिस्ताभ्यामीश्वराभ्यां प्रहृष्टधीः।१६॥

15-16. At the end of the Kalpa (i.e., the 4 Yuga celestial cycle consisting of Sat, Treta, Dwapar and the present Kali Yugs) you will attain oneness with me¹, there is no doubt about it' Then, Janki (Sita) said to him full of affection, 'Oh Maruti! Wherever you stay, all the comforts and pleasures² shall present themselves before you there on the spot³ on my orders⁴. Maruti (Hanuman) felt extremely pleased and delighted⁵ on hearing these words from Sita as well as his Lord Sri Ram (15-16).

1. कल्पांत मम सायुज्यं प्राप्स्यसे 2. स्थितं भोगाः सर्वे 3. त्वामनुयास्यन्ति 4. ममाज्ञया 5. प्रहृष्टधीः

आनन्दाश्रुपरीताक्षो भूयो भूयः प्रणम्य तौ।
 कृच्छ्राद्ययौ तपस्तप्तुं हिमवन्तं महामतिः॥१७॥
 ततो गुहं समासाद्य रामः प्राञ्जलिमब्रवीत्।
 सखे गच्छ पुरं रम्यं शृङ्गवेरमनुत्तमम्॥१८॥

17-18. With eyes full of tears of joy and exhilaration¹, he (Hanuman) repeatedly bowed before them (Sri Ram and Sita)², and then the most wise, enlightened, sagacious, erudite and great³ Hanuman most reluctantly went to the Himalayas⁴ to perform severe Tapa⁵ (penances, austerities, meditation etc.) (17). Thence, Sri Ram went to Guha (Nishad, the chief of the boatman community) who was waiting with folded hands⁶ and said to him, 'Oh friend⁷! Now you must go back to your most pleasant city of Sringeripuram⁸ (18).

1. आनन्दाश्रु 2. प्रणम्य भूयो भूयः 3. महामतिः 4. कृच्छ्राद्ययौ हिमवन्तं 5. तपस्तप्तुं 6. गुहं प्राञ्जलिम् 7. सखे 8. गच्छ पुरं रम्यं शृङ्गवेरमनुत्तमम्

[Note :- Verse no. 17 shows that Hanuman was not present during the routine daily life of Sri Ram at Ayodhya contrary to the general belief and portraits painted of Sri Ram's court (Ram Darbar) by the Bhakti cult saints in which Hanuman is shown seated on his knees at the feet of Sri Ram who is on the throne alongside Sita. In actual fact, after the coronation of Sri Ram and having received such rare boons from both Ram and Sita, Hanuman had gone to the Himalayas to do Tapa. Since Adhyatma Ramayan's emphasis is more on metaphysics, spiritualism and philosophical aspects of divinity rather than devotion and service as is the wont of Bhakti cult saints, and more so because the author of this Ramayan is Veda Vyas himself who was a man of Tapa, he preferred to send Hanuman whom he describes as a Mahamati (महामती) to do what enlightened, wise, sagacious and self-realised souls would prefer to do—that is Tapa rather than serve Sri Ram like a humble servant. The latter type of worship is preferred by the Bhakti cult saints, so they preferred to make Hanuman serve Sri Ram throughout his stay in Ayodhya. The fact that he was reluctant to take leave of Sri Ram shows his deep, abiding bond with the Lord. Hanuman was most attached to Sri Ram than anybody else on this earth. But being an enlightened and realised soul, he wished to atone himself by doing Tapa in the Himalayas in the true tradition of saints and sages who preferred final emancipation and salvation and merging of their soul with the supreme Soul which Sri Ram represented.]

मामेव चिन्तयन्नित्यं भुङ्क्व भोगान्निजार्जितान्।
 अन्ते ममैव सारूप्यं प्राप्स्यसे त्वं न संशयः॥१९॥
 इत्युक्त्वा प्रददौ तस्मै दिव्याभरणानि च।
 राज्यं च विपुलं दत्त्वा विज्ञानं च ददौ विभुः॥२०॥

19-20. Remembering me constantly¹, you will enjoy the rewards of the good and noble deeds done by you². There is no doubt that at the end (of your life), you shall attain oneness of your soul with that of mine³ (19). Saying thus, the Vibhu⁴ (omnipresent, benevolent, eternal, almighty, magnanimous, omniscient Lord) gifted him magnificent orna-

ments⁵, a lot of landed property (for e.g., villages, districts, farms etc.⁶) and preached him (Guha) on the philosophy (principles) of the essential truth of this existence⁷ (20).

1. मामेव चिन्तयन्ति 2. भोगान्निजार्जितान् 3. अन्ते मामैव सारूप्यं प्राप्स्यसे 4. विभुः 5. दिव्यान्या भरणानि 6. राज्यं विपुलं 7. विज्ञानं च ददौ

रामेणालिङ्गितो हृष्टो ययौ स्वभवनं गुहः।
ये चान्ये वानराः श्रेष्ठा अयोध्यां समुपागताः॥२१॥
अमूल्याभरणैर्वस्त्रैः पूजयामास राघवः।
सुग्रीवप्रमुखाः सर्वे वानराः सविभीषणाः॥२२॥
यथाहं पूजितास्तेन रामेण परमात्मना।
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम्॥२३॥

21-23. Then, after having had the privilege of being embraced by Sri Ram, Guha most cheerfully went home. All other noble and respected monkeys¹ who had come to Ayodhya (with Sri Ram) (21) were duly honoured² by Raghav (Sri Ram) with priceless robes and ornaments³. In this manner, all the monkeys including Sugriv and accompanied by Vibhishan (22) were duly honoured by Sri Ram, the supreme Lord⁴, and then all of them went back to their respective homes⁵ with a cheerful and delighted mind and heart⁶ (23).

1. वानराः श्रेष्ठा 2. पूजयामास 3. अमूल्याभरणैर्वस्त्रैः 4. परमात्मना 5. जग्मुरेव यथागतम् 6. प्रहृष्टमनसः

सुग्रीवप्रमुखाः सर्वे किष्किन्धां प्रययुर्मुदा।
विभीषणस्तु सम्प्राप्य राज्यं निहतकण्टकम्॥२४॥
रामेण पूजितः प्रीत्या ययौ लङ्कामनिन्दितः।
राघवो राज्यमखिलं शशासाखिलवत्सलः॥२५॥

24-25. Sugriv and other monkeys went happily back to Kishkindha while Vibhishan got his kingdom (of Lanka) without any hurdles or obstacles¹ (i.e., without any opposition or fear from enemies) (24). He was duly and affectionately honoured² by Sri Ram and he most gladly went back to Lanka³. (Having bid good bye to his companions from Lanka and Kishkindha) Raghav—who is benevolent, munificent, magnanimous, benign and beneficent towards all⁴—began to rule over his whole kingdom in right earnest⁵ (25).

1. निहत कण्टकम् 2. पूजितः प्रीत्या 3. ययौ लङ्कामनिन्दितः 4. शशासाखिलवत्सलः 5. राज्य मखिलं

अनिच्छन्नपि रामेण यौवराज्येऽभिषेचितः।
लक्ष्मणः परया भक्त्या रामसेवापरोऽभवत्॥२६॥
रामस्तु परमात्मापि कर्माध्यक्षोऽपि निर्मलः।
कर्तृत्वादिविहीनोऽपि निर्विकारोऽपि सर्वदा॥२७॥
स्वानन्देनापि तुष्टः सन् लोकानामुपदेशकृत्।
अश्वमेधादियज्ञैश्च सर्वैर्विपुलदक्षिणैः॥२८॥

26-28. In spite of his reluctance¹, Sri Ram appointed Laxman as the crown prince² and the latter remained in the service of Sri Ram with full sincerity, dedication and devotion³

(26). Sri Ram—though being the macrocosmic supreme soul⁴, witness to all the deeds and actions⁵, eternally pure and uncorrupt⁶, free/devoid of all deeds, actions and their incumbent rewards and fruits⁷, always faultless, without blemishes, beyond reproach, eternal, changeless⁸ (27), blissful, tranquil and self contented⁹—had assumed a human form to teach (i.e., set an example) as well as to preach the whole world¹⁰ on the morals, ethics, ethos and axioms of Dharma i.e., righteousness, probity, propriety, noble conduct etc. as well as the intricate details of philosophy, spiritualism, the essential nature of creation, the truth behind it etc., (in short, to light the beacon of knowledge, wisdom and enlightenment for the entire human race). He also performed large horse sacrifices¹¹ entailing huge donations and largesse¹² (28).

1. अनिच्छन्नपि 2. यौवराज्येऽभिषेचितः लक्ष्मणः 3. भक्त्या रामसेवापरोऽभवत् 4. परमात्मा 5. कर्माध्यक्षोऽपि 6. निर्मलः 7. कर्तृत्वा विहीनो 8. सर्वदा निर्विकार 9. स्वानन्दे नापि तुष्टः 10. मुपदेश कृत लोकाना 11. अश्वमेधादियज्ञे 12. विपुल दक्षिणैः

[Note :- Refer Lanka Kand, Canto 15, verse no. 53, footnote in this context.]

अयजत्परमानन्दो मानुषं वपुराश्रितः।

न पर्यदेवन्विधवा न च व्यालकृतं भयम्॥२९॥

न व्याधिजं भयं चासीद्रामे राज्यं प्रशासति।

लोके दस्युभयं नासीदनर्थो नास्ति कश्चन॥३०॥

29-30. There was no warfare, quarrel, conflict, animosity, ill-will, hatred, vengefulness, acrimony and retribution amongst the people¹ and they were very happy, delighted, contented and peaceful² during the reign of Sri Ram. There was no wailings or lamentations of widows³, there was no fear from serpents (or any other poisonous creatures)⁴, diseases⁵ and bandits/thieves/robbers⁶ etc. nor did any misfortune, disastrous or calamitous event happen in the realm⁷ of Sri Ram (29-30).

1. अयज मानुषं वपुराश्रितः 2. परमानन्दो 3. पर्यदेवन्विधवा न 4. व्यालकृतं भयम् न 5. न व्याधिजं भयं 6. दस्युभयं 7. नासीदनर्थो नास्ति कश्चन

वृद्धेषु सत्सु बालानां नासीन्मृत्युभयं तथा।

रामपूजापराः सर्वे सर्वे राघवचिन्तकाः॥३१॥

ववर्षुर्जलदास्तोयं यथाकालं यथारुचि।

प्रजाः स्वधर्मनिरता वर्णाश्रमगुणान्विताः॥३२॥

31-32. There was no fear of death of children while the aged (or elders) lived the full length of their lives (i.e., there was no premature death)¹. Everyone used to worship, adore and remember with devotion Sri Ram (who was the supreme Lord of the world in human form)² (31). The clouds gave sufficient rain as desired by the people³ and at the proper time⁴. [That is, there was neither excess nor deficient rainfall.] The subjects of the kingdom followed the respective duties assigned to them in the society⁵, and they possessed the virtues and values of their respective class and clan in the society⁶ (32).

1. बालानां नासीन्मृत्युभयं वृद्धेषु सत्सु 2. रामपूजापराः सर्वे राघवचिन्तकाः 3. वर्षुर्जलदास्तोयं यथारुचि 4. यथाकालं 5. प्रजाः स्वधर्मनिरता 6. वर्णाश्रमगुणान्विता

औरसानिव रामोऽपि जुगोप पितृवत्प्रजाः।

सर्वलक्षणसंयुक्तः सर्वधर्मपरायणः॥३३॥

दशवर्षसहस्राणि रामो राज्यमुपास्त सः॥३४॥

33-34. Sri Ram looked after his subjects as if they were his sons and he were their father¹. In this manner, Sri Ram— who was endowed with all the good and noble virtues, values and characteristics², and diligently followed all the tenets of righteousness and noble conduct in every respect³— ruled for 10 thousand years⁴ (33-34).

1. रामोऽपि जुगोप पितृवत्प्रजाः 2. सर्वलक्षणसंयुक्ताः 3. सर्वधर्मपरायण 4. दशवर्ष सहस्राणि राज्यमुपास्त सः

[Note :- (i) Verse nos. 28-34 describe in brief the reign of Sri Ram. See also Uttar Kand, Canto 4, verse no. 21-31 in this context. (ii) The following verse nos. 35-49 describe the importance of Adhyatma Ramayan.]

इदं रहस्यं धनधान्यऋद्धिमद्दीर्घायुरारोग्यकरं सुपुण्यदम्।

पवित्रमाध्यात्मिकसंज्ञितं पुरा रामायणं भाषितमादिशम्भुना॥३५॥

35. The benefits, rewards and the benediction provided by this most sacred and holy scripture called Adhyatma Ramayan¹, which was first enunciated by Lord Shambhu (Lord Shiva)² for the benefit of Parvati (his consort), are numerous. It bestows wealth, prosperity, fame, renown, glory, well-being³, long life, disease free body⁴ and all auspiciousness and goodnesses⁵ (35).

1. इदं रहस्यं पवित्रमाध्यात्मिक संज्ञितं 2. भाषित मादिशम्भुना 3. धनधान्यऋद्धि 4. दीर्घायुरारोग्यकरं 5. सुपुण्यदम्

शृणोति भक्त्या मनुजः समाहितो भक्त्या पठेद्वा परितुष्टमानसः।

सर्वाः समाप्नोति मनोगताशिषो विमुच्यते पातककोटिभिः क्षणात्॥३६॥

36. Those persons who listen to it with Bhakti (i.e., firm faith, conviction, humility, devotion, dedication, sincerity, belief, submissive demeanours etc.)¹, with full concentration and focus of mind and intellect², or read it with a delighted mind and heart³, are able to fulfil all the desires of their heart⁴ and are instantly liberated/freed from millions of sins and evils (and their tarnishing, entangling, denigrating and other negative effects)⁵ (36).

1. ऋणोति भक्त्या 2. समाहितो 3. पठेद्वा परितुष्ट मानसः 4. समाप्नोति मनोगता 5. विमुच्यते पातक कोटिभिः क्षणात्

रामाभिषेकं प्रयतः शृणोति यो धनाभिलाषी लभते महद्भनम्।

पुत्राभिलाषी सुतमार्यसम्मतं प्राप्नोति रामायणमादितः पठन्॥३७॥

37. Those who have desire for wealth, prosperity and property¹ and hear the episode of Sri Ram's coronation (on the throne of Ayodhya)² with deep concentration and attention³ are definitely bestowed with immense fortunes and good luck⁴. Those who desire a son⁵ and read this Ramayan from the very beginning⁶ are blessed with a son who is honoured and respected by all the wise people⁷ (37).

1. धनाभिलाषी 2. रामाभिषेकं 3. प्रयतः शृणोति 4. लभते महद्भनम् 5. पुत्राभिलाषी 6. रामायणमादितः पठन्

7. सुतमार्य सम्मतं प्राप्नोति

शृणोति योऽध्यात्मिकरामसंहितां प्राप्नोति राजा भुवमृद्धसम्पदम्।

शत्रून्विजित्यारिभिरप्रघर्षितो व्यपेतदुःखो विजयी भवेन्नृपः॥३८॥

38. A king who hears this treatise or scripture called Adhyatma Ramayan is blessed

with land (realm) full of prosperity and well-beings¹ and is never subjected to insults, defeat or humiliation in front of his opponents or enemies², is always victorious³ and is freed from all sorts of sorrows, miseries, torments, troubles, anguish, consternations, perplexities and confoundedness⁴ (38).

1. भुवमृद्धसम्पदम् 2. शत्रून्विजित्यारिभिरप्रधर्षितो 3. विजयी भवे 4. व्यपेतदुःखो

स्त्रियोऽपि शृण्वन्त्यधिरामसंहितां भवन्ति ता जीविसुताश्च पूजिताः।

वन्ध्यापि पुत्रं लभते सुरुपिणं कथामिमां भक्तियुता शृणोति या॥३९॥

39. Amongst the women, those who hear this treatise or scripture called Adhyatma Ramayan¹ have long living children² and are themselves respected by them (i.e., their children)³. Even those women who are infertile (sterile⁴) who listen to this divine story⁵ with devotion and sincerity⁶ are bestowed with the boon of handsome sons⁷ (39).

1. शृण्वन्त्यधिरामसंहितां 2. भवन्ति ता जीविसुताश्च 3. पूजिताः 4. वन्ध्यापि 5. कथामिमां 6. भक्तियुता 7. सुरुपिणं पुत्रं लभते

श्रद्धान्वितो यः शृणुयात्पठेन्नरो विजित्य कोपं च तथा विमत्सरः।

दुर्गाणि सर्वाणि विजित्य निर्भयो भवेत्सुखी राघवभक्तिसंयुतः॥४०॥

40. Anyone who overcomes anger, ill-will, malice, hatred and animosity as well as jealousy, envy etc.¹ and hear this Ramayan with faith, devotion, sincerity and conviction² is able to vanquish all evil manners and characteristics³ and become happy, contented, peaceful⁴ and fearless⁵, and is infused/endowed with devotion for Sri Ram⁶ (40).

1. विजित्वा कोपं विमत्सरः 2. श्रद्धान्वितो 3. दुर्गाणि 4. भवेत्सुखी 5. निर्भयो 6. राघव भक्ति संयुतः

सुराः समस्ता अपि यान्ति तुष्टतां विघ्नाः समस्ता अपयान्ति शृण्वताम्।

अध्यात्मरामायणमादितो नृणां भवन्ति सर्वा अपि सम्पदः पराः॥४१॥

41. All the Gods become pleased, favourable and benevolent towards¹ those who hear this Adhyatma Ramayan from the very beginning². Besides this, all their hurdles, misfortunes and oppositions³ are removed/dispelled⁴ and they are able to obtain/acquire all types of excellent wealth and prosperity⁵ (41).

1. सुराः समस्ता अपि यान्ति तुष्टतां 2. शृण्वताम् अध्यात्मरामायणमादितो 3. विघ्नाः समस्ता 4. अपयान्ति नृणां 5. अपि सम्पदः पराः

रजस्वला वा यदि रामतत्परा शृणोति रामायणमेतदादितः।

पुत्रं प्रसूते ऋषभं चिरायुषं पतिव्रता लोकसुपूजिता भवेत्॥४२॥

42. Those women who are menstruating¹, if they diligently remember and invoke Sri Ram with devotion and dedication², and hear this Ramayan from the beginning³, then they give birth to (i.e., are blessed with) most fortunate and long-living sons⁴ and they themselves are respected by the society in the world⁵ as virtuous, chaste and loyal women⁶ (42).

1. रजस्वला 2. रामतत्परा 3. शृणोति रामायणमेतदादितः 4. पुत्रं प्रसूते ऋषभं चिरायुषं 5. लोक पूजिता 6. पतिव्रता

पूजयित्वा तु ये भक्त्या नमस्कुर्वन्ति नित्यशः।

सर्वे पापैर्विनिर्मुक्ता विष्णोर्यान्ति परं पदम्॥४३॥

अध्यात्मरामचरितं कृत्स्नं शृण्वन्ति भक्तितः।

पठन्ति वा स्वयं वक्त्रात्तेषां रामः प्रसीदति॥४४॥

43-44. Those who worship and adore daily, regularly, consistently and persistently this Ramayan with due devotion, dedication, sincerity, faith, firm conviction, humility and submission¹ and bow before it to show reverence, honour and high esteem², are liberated from all their sins, vices, evils, misdeeds and misdemeanours (and their effects)³. They achieve, as a result, the supreme abode of Lord Vishnu⁴ (43). Those who hear or read⁵ this divine story of Sri Ram called Adhyatma Ram Charit⁶ themselves, are able to make Sri Ram pleased with them and become benevolent, munificent and benign towards them⁷. (44).

1. पूजयित्वा भक्त्या 2. नमस्कुर्वन्ति 3. पापैर्विनिर्मुक्ता 4. विष्णो परं पदम् 5. शृण्वन्ति भक्तितः पठन्ति 6. अध्यात्मरामचरितं 7. रामः प्रसीदति

राम एव परं ब्रह्म तस्मिंस्तुष्टेऽखिलात्मनि।

धर्मार्थकाममोक्षाणां यद्यदिच्छति तद्भवेत्॥४५॥

श्रोतव्यं नियमेनैतद्रामायणमखण्डितम्।

आयुष्यमारोग्यकरं कल्पकोट्यघनाशनम्॥४६॥

देवाश्च सर्वे तुष्यन्ति ग्रहाः सर्वे महर्षयः।

रामायणस्य श्रवणे तृष्यन्ति पितरस्तथा॥४७॥

45-47. Sri Ram is the supreme Lord (Brahm)¹. Hence, when this all-pervading supreme Lord who is the 'Soul' of the universe² is pleased³, any of the four fruits of Artha (wealth, prosperity and well-being), Dharma (righteousness, probity, propriety, noble conduct), Kaam (fulfillment of worldly desires) and Moksha (emancipation and salvation)⁴ as desired by the seeker can be obtained by him⁵ (45). Therefore, one should consistently, persistently⁶ and sincerely, without disruption and distraction of any kind⁷, hear⁸ this Ramayan which has the potential to bestow a long life and freedom from diseases (or torments of all kinds)⁹ as well as is capable of destroying the accumulated effects of sins and evil deeds¹⁰ done over millions of years¹¹ (46). By hearing the recitation of this Adhyatma Ramayan, all the Gods, stars, sages/seers/hermits etc.¹² become pleased and benevolent¹³ while the spirit of the dead ancestors¹⁴ too achieve satisfaction¹⁵ (47).

1. परं ब्रह्म 2. अखिलात्मनि 3. तस्मिंस्तुष्टे 4. धर्मार्थकाममोक्षाणां 5. यद्यदिच्छति तद्भवेत् 6. नियमेन 7. अखण्डितम् 8. श्रोतव्यं 9. आयुष्यमारोग्यकरं 10. घनाशनम् 11. कल्प कोट्य 12. देवा, ग्रहाः, महर्षयः 13. तुष्यन्ति 14. पितर 15. तृष्यन्ति

अध्यात्मरामायणमेतदद्भुतं वैराग्यविज्ञानयुतं पुरातनम्।

पठन्ति शृण्वन्ति लिखन्ति ये नरास्तेषां भवेऽस्मिन्न पुनर्भवो भवेत्॥४८॥

48. Those persons who read, hear or write about¹ this marvellous, splendid, stupendous and wonderful² ancient scripture called Adhyatma Ramayan³ with a sense of detachment and renunciation from this mundane, artificial, materialistic, delusionary and entrapping world⁴, and do so with true enlightenment, self-realisation and wisdom⁵, do not take birth again in this world⁶ (48).

1. पठन्ति, शृण्वन्ति, लिखन्ति 2. अद्भुतं 3. पुरातनम् अध्यात्मरामायण 4. वैराग्य 5. विज्ञानयुतं 6. स्तेषां भवेऽस्मिन्न पुनर्भवो भवेत्

आलोड्याखिलवेदराशिमसकृद्यत्तारकं ब्रह्म तद्रामो
 विष्णुरहस्यमूर्तिरिति यो विज्ञाय भूतेश्वरः।
 उद्धृत्याखिलसारसङ्ग्रहमिदं संक्षेपतः प्रस्फुटं
 श्रीरामस्य निगूढतत्त्वमखिलं प्राह प्रियायै भवः॥४९॥

49. The Lord of Ghosts (Lord Shiva)¹ has decided (i.e., determined, deduced or reached to the conclusion)² after churning (deeply contemplating, researching, reasoning, splitting thread bare to arrive at the truth³) all the available spiritual treasures in the form of huge tomes, voluminous treatises and scriptures such as the Vedas etc.⁴, that the divine word 'Ram' is the 'Tarak Mantra'⁵ (i.e., a word symbol or sound that is called a Mantra and which is able or potent enough to provide deliverance from this mundane, delusionary, entrapping world, or in other words, deliverance, emancipation and salvation to the soul). This word 'Ram' is also a representative image⁶ of (and synonymous with) Lord Vishnu himself who is mysterious and beyond comprehension⁷. Therefore, he (Shiva) told his dear consort (Parvati)⁸ the essence of the Upanishads (and their philosophy and maxims)⁹ briefly by the medium of this Ramayan¹⁰. This philosophy encapsulating the pristine wisdom contained in the various scriptures, their maxims, axioms, irrefutable truths and tenets has—as its final deduction, conclusion and proclamation—this essential fact that Sri Ram's holy and divine name provides deliverance from this mundane, delusionary, entrapping world as well as gives emancipation and salvation, and that this fact is the essential, unequivocal and irrefutable truth¹¹ (49).

1. भूतेश्वरः 2. विज्ञाय 3. मसकृद्य 4. वेदराशि 5. तद्रामो तारकं 6. मूर्तिरिति 7. विष्णुरहस्य 8. प्रियायै 9. सार संग्रहमिदं 10. संक्षेपतः 11. निगूढतत्त्व

[Note :- (i) What has been said in verse no. 49 is the essence of Ram Uttar Taponishad. and extract of the relevant portion of it is included in author's book 'Biography of Lord Sri Ram, section-2' published separately. (ii) The importance of Adhyatma Ramayan has also been described in the very first chapter called prologue— Mahatamya/importance of this book.]

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ध्यान

ध्यायेत् कल्पतरोर्मूले सुवर्णमयमण्डपे।
 पुष्पकारव्यविमानान्तः सिंहासनपरिच्छदे ॥
 प॥ वसुदले देवमिन्द्रनीलसमप्रभम् ।
 वीरासनसमासीनं ज्ञानमुद्रोपशोभितम्॥
 वामोरुन्यस्ततद्धस्तं सीतालक्ष्मणसेवितम्।
 रत्नाकल्पं विभुं ध्यात्वा वर्णलक्षं जपेन्मनुम् ॥
 यद्वा स्मरादिमन्त्राणां जयाभं च हरिं स्मरेत् । (ना० पु० तृ० ७३/५९-६२)

Prayer

There is a large pavilion (or dais) under the Kalpa tree [the Nyctanthes arbor tristis tree].

Inside it (or on the dais), is the celestial Pushpak plane (of Kuber). There is a divine and glorious throne in the plane. The throne has a seating mat made of 8-petalled lotus flower on which is seated Sri Ram in a 'Virasan' posture (i.e., cross-legged and straight spined). His complexion is dark like a 'Indra Neel Mani' (the blue gem worn by Indra). His right hand is held in a 'Gyan Mudra' (with palms open, facing outwards, in a blessing posture held near the shoulder, with the fore and hind arms held closely against the chest) and his left hand rests on his left thigh. He is being served by Sita and Laxman. The 'Vibhu' (omnipresent, all-pervading, omniscient) is adorned by gem and jewel studded ornaments. One should remember and concentrate (focus) his attention on this magnificent view of Sri Ram and do Japa (repetition) of his holy Mantra, and persistently and constantly remember Hari (Vishnu) (Narad Puran, Purvardh, 73/59-62).

ध्यान

अयोध्यानगरे रत्नचित्रसौवर्णमण्डपे ।
मन्दारपुष्पैराबद्धविताने तोरणान्विते ॥
सिंहासनसमासीनं पुष्पकोपरि राघवम् ।
रक्षोभिर्हरिभिर्देवैः सुविमानगतैः शुभैः ॥
संस्तूयमानं मुनिभिः प्रह्वैश्च परिसेवितम् ।
सीतालंकृतवामाङ्गं लक्ष्मणेनोपशोभितम् ॥
श्यामं प्रसन्नवदनं सर्वाभरणभूषितम् । (ना० पुराण, पूर्व० ७३/६८-७१)

Prayer

In the city of Ayodhya, there is a marvellously majestic pavilion studded with gems and jewels. It has a canopy of flowers of the Kalpa tree [the Nyctanthes arvor tristis tree; the Mandaar tree] over it and decorated with festoons of flowers and green leaves. Inside it, Raghav (Sri Ram) is seated on a divine and glorious throne aboard the celestial plane (of Kuber) called Pushpak. The auspicious Gods, monkeys, demons and humble and submissive sages/seers/hermits/monks/ascetic etc. have assembled to pray and serve the Lord. Sita adorns his left side while goddess Laxmi his right. He has a glowing, radiant dark complexion. His face is cheerful and he is adorned with all types of ornaments and royal regalia (Narad Puran, Purvardh, 73/68-71).

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प्रभ्राजमानां हरिणीं यशसा सम्परीवृताम् पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् (अथर्व वेद १०/२/३३)
The all-pervading Lord (Sri Ram) has his divine residence in that unconquerable city of Ayodhya. He is stupendously radiant and richly endowed with a magnificent fame and glory which can destroy/eliminate/exhaust all the sins, misdeeds and unrighteousness. (Atharva Veda 10/2/33)

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Uttar Kand — Canto 1

Arrival of Sage Agastya in the court of Sri Ram;
The previous live story of Ravana and other demons

जयति रघुवंशतिलकः कौसल्याहृदयनन्दनो रामः।

दशवदननिधनकारी दाशरथिः पुण्डरीकाक्षः॥१॥

1. Glory to Sri Ram, the most exalted one in the clan of Raghu¹, who is dear to the heart of Kaushalya², is the one who caused the death of the 10-headed Ravana³, is the son of Dasrath⁴, and is lotus-eyed⁵ (1).

1. रघुवंश तिलकः 2. कौशल्याहृदयनन्दनो 3. दशवदननिधनकारी 4. दाशरथिः 5. पुण्डरीकाक्षः

पार्वत्युवाच

अथ रामः किमकरोत्कौसल्यानन्दवर्धनः।

हत्वा मृधे रावणादीन् राक्षसान्भीमविक्रमः॥२॥

अभिषिक्तस्त्वयोध्यायां सीतया सह राघवः।

मायामानुषतां प्राप्य कति वर्षाणि भूतले॥३॥

स्थितवान् लीलया देवः परमात्मा सनातनः।

अत्यजन्मानुषं लोकं कथमन्ते रघूद्वहः॥४॥

एतदाख्याहि भगवान् श्रद्धधत्या मम प्रभो।

कथापीयूषमास्वाद्य तृष्णां मेऽतीव वर्धते

रामचन्द्रस्य भगवन् ब्रूहि विस्तरशः कथाम्॥५॥

2-5. Goddess Parvati asked, 'What did Sri Ram—who was the enhancer of the happiness of (his mother) Kaushalya and who had killed the most brave and valiant demons such as Ravana etc. in the war—do¹ (2) after being anointed on the throne of Ayodhya along with Sita? How many years did Raghav (Sri Ram) live on this earth after he had assumed an illusionary form of a human²? (3). And, how did the exalted Raghu—who was the eternal, truthful, imperishable, unchangeable supreme Lord³ but was acting like an ordinary man by the virtue of his own delusionary powers called 'Maya' and acting playfully as a human⁴—finally made his exit from this mortal, terrestrial world⁵? (4). Oh Lord (Shiva)! I am eager and earnestly wish to hear all this in detail; so please do tell me the whole story in a chronological order⁶. Oh Lord⁷! My thirst for this knowledge has increased manifold to drink more and more of the nectar-like drink called Ram's divine story⁸. Hence, do tell me the divine story of Sri Ram in detail⁹ (5).

1. किमकरोत् त्कौसल्यानन्दवर्धन हत्वा रावणा 2. कति वर्षाणि भूतले माया मानुषतां प्राप्य 3. सनातनः परमात्मा देवः 4. स्थितवान् लीलया 5. अत्यजन्मानुषं लोकं कथमन्ते 6. एतदाख्याहि श्रद्धधत्या मम 7. भगवन् 8. कथा पीयूषमास्वाद्य तृष्णा वर्धते 9. विस्तरशः कथाम् ब्रूहि

श्रीमहादेव उवाच

राक्षसानां वधं कृत्वा राज्ये राम उपस्थिते।

आययुर्मुनयः सर्वे श्रीराममभिवन्दितुम्॥६॥

विश्वामित्रोऽसितः कण्वो दुर्वासा भृगुरङ्गिराः।
 कश्यपो वामदेवोऽत्रिस्तथा सप्तर्षयोऽमलाः॥७॥
 अगस्त्यः सह शिष्यैश्च मुनिभिः सहितोऽभ्यगात्।
 द्वारमासाद्य रामस्य द्वारपालमथाब्रवीत्॥८॥
 ब्रूहि रामाय मुनयः समागत्य बहिःस्थिताः।
 अगस्त्यप्रमुखाः सर्वे आशीर्भरभिनन्दितुम्॥९॥

6-9. Lord Shiva replied, 'Oh Parvati! After the slaying of all the savage demons, when Sri Ram assumed the reign of Ayodhya, all the hermits, sages and seers¹ assembled there to honour and felicitate² him (6). At that time, amongst others, were present sages Vishwamitra, Asit, Kanwa, Durvasa, Bhrigu, Angira, Kashyam, Vamdeo, Atri, the pure minded Saptarishis (7), and sage Agastya accompanied by his retinue of disciples and an assortment of other sages. Sage Agastya said to the gatekeepers of Sri Ram's palace (8), 'Go and tell Sri Ram that sage Agastya and other honourable saints, sages and seers have come to bless and felicitate you³, and all of them are standing (waiting) at the gates' (9).

1. मुनयः सर्वे 2. अभिवन्दितुम् 3. आशीर्भरभिनन्दितुम्

प्रतीहारस्ततो राममगस्त्यवचनाद्द्रुतम्।
 नमस्कृत्याब्रवीद्वाक्यं विनयावनतः प्रभुम्॥१०॥
 कृताञ्जलिरुवाचेदमगस्त्यो मुनिभिः सह।
 देव त्वद्दर्शनार्थाय प्राप्तो बहिरुपस्थितः॥११॥

10-11. Then the sentries went to Sri Ram and said most respectfully (10) with folded hands, 'Oh Lord! Sage Agastya has come to meet you (i.e., to have your divine Darshan = त्वद्दर्शनार्थ) along with other sages, and they are standing at the entrance' (11).

तमुवाच द्वारपालं प्रवेशाय यथासुखम्।
 पूजिता विविशुर्वेश्म नानारत्नविभूषितम्॥१२॥
 दृष्ट्वा रामो मुनीन् शीघ्रं प्रत्युत्थाय कृताञ्जलिः।
 पाद्यार्घ्यादिभिरापूज्य गां निवेद्य यथाविधि॥१३॥

12-13. He (Sri Ram) instructed the gatekeeper, 'Bring them in most cheerfully and show them due respect'. Then the sages were duly welcomed and worshipped (i.e., they were shown due honour and respect¹) as they entered the royal palace decorated with numerous varieties of gems and jewels (12). As soon as Sri Ram saw the sages and seers, he immediately stood up with folded hands and gifted them one cow each² after duly welcoming and worshipping them by washing their feet and offering them oblations³ (13).

1. यथासुखम् पूजिता 2. गां निवेद्य 3. पाद्यार्घ्यादिभिरापूज्य

नत्वा तेभ्यो ददौ दिव्यान्यासनानि यथार्हतः।
 उपविष्टाः प्रहृष्टाश्च मुनयो रामपूजिताः॥१४॥
 सम्पृष्टकुशलाः सर्वे रामं कुशलमब्रुवन्।
 कुशलं ते महाबहो सर्वत्र रघुनन्दन॥१५॥

14-15. Then he bowed before them most reverentially and gave them comfortable seats

according to their stature¹. Those sages seated themselves on those seats most cheerfully² after being praised, honoured and worshipped by Sri Ram³ (14). When Sri Ram enquired about their well-being, they replied that everything was fine and said, 'Oh Raghunandan (Sri Ram)! Oh the most valiant and valorous one (literally, one with strong arms)⁴! Everything is fine everywhere⁵ (15).

1. ददौ दिव्यान्यासनानि यथार्हतः 2. उपविष्टाः प्रहृष्टाश्च 3. मुनयो रामपूजिताः 4. महाबाहो 5. सर्वे सम्पृष्टकुशला

दिष्ट्येदानीं प्रपश्यामो हतशत्रुमरिन्दम्।

न हि भारः स ते राम रावणो राक्षसेश्वरः॥१६॥

सधनुस्त्वं हि लोकांस्त्रीन् विजेतुं शक्त एव हि।

दिष्ट्या त्वया हताःसर्वे राक्षसा रावणादयः॥१७॥

16-17. Oh the vanquisher and destroyer of enemies! We are very fortunate to see that you are without any enemy or opposition¹ today. Oh Sri Ram! The king of demons, Ravana, was not a great burden (problem)² for you to eliminate or overcome (16) because once you lift your bow³, you can conquer the 3 worlds⁴. It is nevertheless fortunate for us that you have killed Ravana and all other demons (17).

1. हतशत्रु मरिन्दम् 2. भारः 3. सधनुस्त्वं 4. लोकांस्त्रीन् विजेतुं शक्त

सह्यमेतन्महाबाहो रावणस्य निबर्हणम्।

असह्यमेतत्सम्प्राप्तं रावणेर्यन्निषूदनम्॥१८॥

अन्तकप्रतिमाः सर्वे कुम्भकर्णादयो मृधे।

अन्तकप्रतिमैर्बाणैर्हतास्ते रघुसत्तम॥१९॥

18-19. And oh the brave, great and courageous one with strong arms¹! It was comparatively easy for you to kill Ravana than to get rid of his son (Meghnad) which was a very difficult task². These Kumbhakarn and other demons were like death itself³ (literally were an image of 'the end' or 'dooms day'). Oh the best amongst the Raghus⁴! All of them were killed by your arrows which were as fierce, potent and irrevocable as death itself⁵ (19).

1. महाबाहो 2. असह्यमेतत्सम्प्राप्तं 3. अन्तकप्रतिमाः 4. रघुसत्तम 5. अन्तकप्रतिमैर्बाणैर्हतास्ते

[Note :- See also Lanka Kand, Canto 9, verse nos. 56-58.]

दत्ता चेयं त्वयास्माकं पुरा ह्यभयदक्षिणा।

हत्वा रक्षोगणान्सङ्ख्ये कृतकृत्योऽद्य जीवसि॥२०॥

श्रुत्वा तु भाषितं तेषां मुनीनां भावितात्मनाम्।

विस्मयं परमं गत्वा रामः प्राञ्जलिरब्रवीत्॥२१॥

रावणादीनतिक्रम्य कुम्भकर्णादिराक्षसान्।

त्रिलोकजयिनो हित्वा किं प्रशंसथ रावणिम्॥२२॥

ततस्तद्वचनं श्रुत्वा राघवस्य महात्मनः।

कुम्भयोनिर्महातेजा रामं प्रीत्या वचोऽब्रवीत्॥२३॥

20-23. You had already blessed us with the boon of fearlessness¹. Now you have killed these savage demons yourself and consequentially feel fully satisfied, pleased and thankful in this life². [Pleased and thankful because you have been able to keep the promise you

had made to the earth, the Gods and to us the sages that you shall very soon get rid of the demons and eliminate the cause of all-round troubles and miseries for us, and satisfied because you have provided these demons what they deserved by virtue of getting themselves killed at your hands, that is emancipation and salvation.]' (20). Hearing these words of those wise and enlightened³ saints, sages and seers, Sri Ram was astonished. He asked them with folded hands, 'Oh sages! Why do you praise Ravana's son (Meghnad)⁴ instead of Ravana who had conquered the 3 worlds, Kumbhakarn and other demons? (What is the reason and mystery behind it?)' (21-22). Hearing these words of enquiry from the great Raghav⁵ (Sri Ram) the most radiant and glorious sage Agastya⁶ said most affectionately (23)—

1. ह्यभय दक्षिणा 2. कृतकृत्योऽद्य जीवसि 3. मुनिनां भावितात्मनाम् 4. किं प्रशंसथ रावणिम 5. महत्तमनः राघवस्य 6. कुम्भयोनिर्महातेजा

[Note :- Sage Agastya is called the one born out of a pitcher कुम्भयोनि because he was born out of a mud pot.]

शृणु राम यथा वृत्तं रावणे रावणस्य च।
जन्म कर्म वरादानं संक्षेपाद्ब्रूतु मम॥२४॥
पुरा कृतयुगे राम पुलस्त्यो ब्रह्मणः सुतः।
तपस्तप्तुं गतो विद्वान्मेरोः पार्श्वं महामतिः॥२५॥

24-25. Oh Sri Ram! Listen to the story of Ravana and his son's birth, their deeds, boons etc. I shall describe them to you in brief (24). Oh Sri Ram! In some previous era called Kritiyug or Satyug¹, a Brahmin's son named Pulastya², who was expert, wise and knowledgeable³ went to the Sumeru mountain to do severe Tapa⁴ (austerities, penances) (25).

1. पुरा कृतयुगे 2. पुलस्त्यो ब्राह्मणः सुतः 3. महामतिः विद्वान् 4. मेरोः पार्श्वं तपस्तप्तुं गतो

तृणबिन्दोराश्रमेऽसौ न्यवसन्मुनिपुङ्गवः।
तपस्तेपे महातेजाः स्वाध्यायनिरतः सदा॥२६॥
तत्राश्रमे महारम्ये देवगन्धर्वकन्यकाः।
मायन्त्यो ननृतुस्तत्र हसन्त्यो वादयन्ति च॥२७॥
पुलस्त्यस्य तपोविघ्नं चक्रुः सर्वा अनिन्दिताः।
ततः क्रुद्धो महातेजा व्याजहार वचो महत्॥२८॥

26-28. That most exalted and glorious saint¹ took up residence in a humble thatched hut of sage Trinabindu² and constantly involved himself in self study³ (i.e., devoted his time and attention in contemplating about pure consciousness or pure self and always thought of it; it also implies self-study of scriptures and experimenting with their pronouncements to arrive at the truth) and did severe penances and observed austerities⁴ (26). In that most attractive and pleasant hermitage, the maidens/damsels of the Gods and Gandharvas (celestial musicians) frolicked around, singing, playing, prancing, dancing, laughing, playing musical instruments and generally making merry⁵ (27). This created disturbance in the serene and austere life and penances of sage Pulastya⁶ so he became very annoyed, angry

and peeved at their deeds⁷. He said wrathfully (28)—

1. मुनिपुङ्गवाः महातेजाः 2. तृणबिन्दोराश्रम 3. स्वाध्याय 4. तपस्तेपे 5. गायन्तो, ननृतु, हसन्त्यो, वादयन्ति
6. तपोविध्न 7. क्रुद्धो महातेजा

या मे दृष्टिपथं गच्छेत्सा गर्भं धारयिष्यति।
ताः सर्वाः शापसंविग्ना न तं देशं प्रचक्रमुः॥२९॥
तृणविन्दोस्तु राजर्षेः कन्या तन्नाश्रुणोद्वचः।
विचचार मुनेरग्रे निर्भया तं प्रपश्यती॥३०॥

29-30. 'If my sight falls on anyone of you girls¹, whosoever she might be shall become pregnant²'. Becoming scared at this blanket curse, none of them dared again to go near that hermitage³ (29). But, as it happened, the most exalted sage (literally, the king among sages)⁴ Trinabindu's daughter⁵ did not hear it. As a result, she roamed and frolicked about fearlessly glancing at the sage (Pulastya) off and on⁶ (30).

1. या मे दृष्टिपथं कन्या 2. गर्भं धारयिष्यति 3. सर्वाः शापसंविग्ना न तं देशं प्रचक्रमुः 4. राजर्षेः 5. कन्या
तृणबिन्दोस्तु 6. विचचार मुनेरग्रे निर्भया तं प्रपश्यती

बभूव पाण्डुरतनुर्व्यञ्जितान्तःशरीरजा।
दृष्ट्वा सा देहवैवर्ण्यं भीता पितरमन्वगात्॥३१॥
तृणबिन्दुश्च तां दृष्ट्वा राजर्षिरमितद्युतिः।
ध्यात्वा मुनिकृतं सर्वमवैद्विज्ञानचक्षुषा॥३२॥

31-32. Because of the curse, she became pregnant and turned yellowish¹ and her breasts developed into prominence². Seeing her body acquiring unconventional shape and colour (literally, getting deformed)³, she went near her father most hesitantly and overcome with fear⁴ (31). When Trinabindu, who was the most exalted and wise king amongst sages⁵, saw her, he was aghast and realised through his enlightened, penetrating sight of wisdom and insight⁶ all that has happened i.e., all the deeds done by Pulastya⁷ (32).

1. पाण्डुरतनु 2. व्यञ्जितान्तःशरीरजा 3. दैहवैवर्ण्यं 4. भता पितरमन्वगात् 5. राजर्षिरमितद्युतिः 6. विज्ञान चक्षुषा
7. मुनिकृतं सर्वमवै

तां कन्यां मुनिवर्याय पुलस्त्याय ददौ पिता।
तां प्रगृह्णाब्रवीत्कन्यां बाढमित्येव स द्विजः॥३३॥
शुश्रूषणपरां दृष्ट्वा मुनिः प्रीतोऽब्रवीद्वचः।
दास्यामि पुत्रमेकं ते उभयोर्वशवर्धनम्॥३४॥

33-34. Father Trinabindu gave that girl (in marriage) to sage Pulastya and the latter accepted her¹ (33). Seeing that she diligently, sincerely and devotedly served him², the sage (Pulastya) was very pleased with her and told her, 'I shall bless you with a son who shall enhance the glory and fame of both the clans³ (i.e., the clan of your father as well as that of your husband)' (34).

1. कन्यां मुनिवर्याय पुलस्त्याय ददौ पिता 2. शुश्रूषणपरां 3. दास्यामि पुत्रमेकं उभयोर्वशवर्धनम्

ततः प्रासूत सा पुत्रं पुलस्त्याल्लोकविश्रुतम्।
विश्रवा इति विख्याताः पौलस्त्यो ब्रह्मविन्मुनिः॥३५॥

तस्य शीलादिकं दृष्ट्वा भरद्वाजो महामुनिः।

भार्यार्थं स्वां दुहितरं ददौ विश्रवसे मुदा॥३६॥

35-36. In due course, that girl brought forth (i.e., gave birth to)¹ a son who became famous in the 3 worlds by the name of Visrawa², the son of Pulastya, and he grew up to become expert in wisdom and knowledge pertaining to Brahm, the macrocosmic supreme Soul or consciousness³ (35). Seeing the most courteous temperament, civilised manners and righteous demeanours⁴ of Visrawa, sage Bharadwaj gave his daughter most happily in marriage to him⁵ (36).

1. प्रासूता 2. पुत्रं पुलस्त्याल्लोकविश्रुतम् 3. ब्रह्मविन्मुनिः 4. शीलादिकं 5. भरद्वाजो महामुनिः भार्यार्थं स्वां दुहितरं ददौ विश्रवसे मुदा

तस्यां तु पुत्रः सञ्जज्ञे पौलस्त्याल्लोकसम्मतः।

पितृतुल्यो वैश्रवणो ब्रह्मणा चानुमोदितः॥३७॥

ददौ तत्तपसा तुष्टो ब्रह्मा तस्मै वरं शुभम्।

मनोऽभिलषितं तस्य धनेशत्वमखण्डितम्॥३८॥

37-38. Out of her, the son of Pulastya (i.e., Visrawa) produced a son who was famed in the 3 worlds¹. That son (Kuber) was famous, renowned and wise like his father Visrawa and was even praised by Lord Brahma² (37). The latter was much pleased by his severe penances and austerities³, and as a boon bestowed him with imperishable, unchallenged, continuous and endless lordship over prosperity, wealth, pomp, grandeur and majesty⁴ (in the whole world) (38).

1. तु पुत्रः पौलस्त्याल्लोकसम्मतः 2. पितृतुल्यो वैश्रवणो ब्रह्मणा चानुमोदितः 3. तत्तपसा तुष्टो 4. धनेशत्वमखण्डितम्

ततो लब्धवरः सोऽपि पितरं द्रष्टुमागतः।

पुष्पकेण धनाध्यक्षो ब्रह्मदत्तेन भास्वता॥३९॥

नमस्कृत्याथ पितरं निवेद्य तपसः फलम्।

प्राह मे भगवान् ब्रह्मा दत्त्वा वरमनिन्दितम्॥४०॥

39-40. Having acquired the Lordship over wealth and prosperity¹ due to Brahma's boon, he boarded the most fantastic, magnificent and splendorous plane called Pushpak² also given to him by Brahma and came to visit his father (39). He bowed before his father and told him about the reward for his doing severe penances³. He said, 'Lord Brahma (the creator) has blessed me with this excellent boon⁴ (40).

1. धनाध्यक्षो 2. भास्वता पुष्पकेण 3. तपसः फलम् 4. दत्त्वा वरमनिन्दितम्

निवासाय न मे स्थानं दत्तवान्परमेश्वरः।

ब्रूहि मे नियतं स्थानं हिंसा यत्र न कस्यचित्॥४१॥

विश्रवा अपि तं प्राह लङ्का नाम पुरी शुभा।

राक्षसानां निवासाय निर्मिता विश्वकर्मणा॥४२॥

41-42. But (the problem is that) the Lord (i.e., Brahma)¹ has not given me a place to live. So, do tell me a place where I can stay without causing any sort of harm to anybody² (41). Visrawa replied, 'Vishwakarma has established (i.e., created; conceived, planned

and developed)³ a city called Lanka for the residence of demons (42).

1. परमेश्वरः 2. नियतं स्थानं हिंसा यत्र न कस्यचित् 3. निर्मिता

त्यक्त्वा विष्णुभयादैत्या विविशुस्ते रसातलम्।
सा पुरी दुष्प्रधर्षान्यैर्मध्ये सागरमास्थिता॥४३॥
तत्र वासाय गच्छ त्वं नान्यैः साधिष्ठिता पुरा।
पित्रादिष्टस्त्वसौ गत्वा तां पुरीं धनदोऽविशत्॥४४॥

43-44. But the demons¹ have abandoned it due to the fear of Lord Vishnu's wrath² and have shifted to the nether world³. That city cannot be easily attacked by any enemy because it is situated in the middle of the ocean⁴ (43). You go and live there. No one has previously occupied and has had Lordship over it⁵. Then, on the orders of his father, the Lord of wealth⁶ (i.e., Kuber) went to that city (44).

1. दैत्या 2. विष्णुमया 3. विविशुस्ते रसातलम् 4. सागर मास्थिता 5. नान्यैः साधिष्ठिता 6. धनदोऽविशत्

स तत्र सुचिरं कालमुवास पितृसम्मतः।
कस्यचित्त्वथ कालस्य सुमाली नाम राक्षसः॥४५॥
रसातलान्मर्त्यलोकं चचार पिशिताशनः।
गृहीत्वा तनयां कन्यां साक्षाद्देवीमिव श्रियम्॥४६॥

45-46. There, with the consent and approval¹ of his father, he lived for a long time. Once, it so happened² that a flesh eating demon (an ogre) called Sumali³ came from the nether world accompanied by his youthful, virgin and beautiful daughter⁴ who was as beautiful as goddess Laxmi, to wander in the terrestrial world⁵ (45-46).

1. पितृ सम्मतः 2. कालस्य कस्यचित्त्वथ 3. पिशिताशनः सुमाली 4. तनयां कन्यां 5. मर्त्यलोकं चचार

अपश्यद्धनदं देवं चरन्तं पुष्पकेण सः।
हिताय चिन्तयामास राक्षसानां महामनाः॥४७॥
उवाच तनयां तत्र कैकसीं नाम नामतः।
वत्से विवाहकालस्ते यौवनं चातिवर्तते॥४८॥

47-48. He saw God Kuber roaming here and there aboard his plane called Pushpak. The great demon Sumali began to ponder about the future good and welfare of the demon race¹ (47). He said to his daughter named Kaikasi², 'Oh daughter! The time for your marriage and the days of your youth are passing away in futility³ (48).

1. हिताय चिन्तयामास राक्षसानां 2. कैकसीं नाम तनयां 3. विवाहकालस्ते यौवनं चातिवर्तते

प्रत्याख्यानाच्च भीतैस्त्वं न वरैर्गृह्यसे शुभे।
सा त्वं वरय भद्रं ते मुनिं ब्रह्मकुलोद्भवम्॥४९॥
स्वयमेव ततः पुत्रा भविष्यन्ति महाबलाः।
ईदृशाः सर्वशोभाढ्या धनदेन समाः शुभे॥५०॥

49-50. But, oh the auspicious one, no one accepts you¹ because of the fear that you will abandon him². Hence, oh you gentle lady³, you should take the initiative and go and get yourself betrothed⁴ to sage Visrawa who is born in the clan of Brahma (as a Brahmin)⁵

(49). Oh the auspicious one⁶! You shall give birth to sons who shall be as majestic, excellent and famous besides being valorous and valiant⁷ as the Lord of wealth (Kuber) is himself (because they will have the genes similar to Kuber)⁸ (50).

1. वरैर्गृह्यसे 2. प्रत्या ख्यानाच्च 3. भद्रं 4. त्वं वरय 5. ब्रह्मकुलोद्भवम् 6. शुभे 7. सर्वशोभाद्या महाबला 8. धनदेन समाः

तथेति साश्रमं गत्वा मुनेरग्रे व्यवस्थिता।
लिखन्ती भुवमग्रेण पादेनाधोमुखी स्थिता॥५१॥
तामपृच्छन्मुनिः का त्वं कन्यासि वरवर्णिनि।
साब्रवीत्प्राञ्जलिर्ब्रह्मन् ध्यानेन ज्ञातुमर्हसि॥५२॥

51-52. Saying 'all right', she went and stood in the hermitage of the sage (Visrawa) with bowed (lowered) eyes (i.e., most shyly¹) and began scratching at the earth nervously with her toe nails² (51). The sage asked her, 'Oh the beautiful one⁴! Who are you and whose daughter are you?' Kaikasi replied with folded hands, 'Oh Brahmin! You can know everything by your transcendental powers of meditation⁴' (52).

1. पादेनाधोमुखी 2. लिखन्ति भुवमग्रेण 3. वर वर्णिनि 4. ध्यानेन ज्ञातुमर्हसि

ततो ध्यात्वा मुनिः सर्वं ज्ञात्वा तां प्रत्यभाषत।
ज्ञातं तवाभिलषितं मत्तः पुत्रानभीप्स्यसि॥५३॥
दारुणायां तु वेलायामागतासि सुमध्यमे।
अतस्ते दारुणौ पुत्रौ राक्षसौ सम्भविष्यतः॥५४॥

53-54. Thereafter, the sage came to know everything about the reason for her visit, and said to her, 'I have understood the purpose of your visit¹. You desire sons from me² (53). But, oh the beautiful one (literally, one with a beautiful waist³), you have come at an inappropriate time⁴, as a result of which your sons would be two fierce demons⁵' (54).

1. सर्वं ज्ञात्वा ज्ञातं तवाभिलषितं 2. मत्तः पुत्रानभीप्स्यसि 3. सुमध्यमे 4. दारुणाया वेलायामागतासि 5. दारुणौ पुत्रौ राक्षसौ

साब्रवीन्मुनिशार्दूल त्वत्तोऽप्येवं विधौ सुतौ।
तामाह पश्चिमो यस्ते भविष्यति महामतिः॥५५॥
महाभागवतः श्रीमान् रामभक्त्येकतत्परः।
इत्युक्ता सा तथा काले सुषुवे दशकन्धरम्॥५६॥
रावणं विंशतिभुजं दशशीर्षं सुदारुणम्।
तद्रक्षोजातमात्रेण चचाल च वसुन्धरा॥५७॥

55-57. She was perplexed, aghast and astonished. She asked him, 'Oh the most exalted sage¹! Should you also bring forth such sons (i.e., is it ever possible that demons are born out of wedlock with an exalted hermit or a sage)²?' Then the sage replied to her, 'After them (i.e., after the first two sons), the next (i.e., the third) son produced by you shall be most wise³ (55), God fearing, pious and a great devotee of the Lord⁴, famed, honourable and virtuous⁵ and shall be an ardent follower and devotee of Sri Ram, the supreme Lord himself⁶. In due course of time⁷, she gave birth to the 10-headed and 20 armed⁸ ferocious Ravana⁹. As soon as he was born, the earth began to

tremble and it shook with fear¹⁰ (56-57).

1. मुनिशार्दूल 2. त्वत्तोऽप्येवंविधौ सुतौ तामाह पश्चिमो यस्ते भविष्यति 3. महामति 4. महाभागवतः 5. श्रीमान्
6. रामभक्त्येकतत्परः 7. तथा काले 8. दशशीर्षं विंशतिभुजं 9. सुदारुणम् रावणं 10. चचाल वसुन्धरा

बभूवुर्नाशहेतूनि निमित्तान्यखिलान्यपि।

कुम्भकर्णस्ततो जातो महापर्वतसन्निभः॥५८॥

ततः शूर्पणखा नाम जाता रावणसौदरी।

ततो विभीषणो जातः शान्तात्मा सौम्यदर्शनः॥५९॥

58-59. All the reasons for the torment and destruction of the world¹ appeared to present themselves (or became apparent). After that was born Kumbhakarn with a collosus body resembling a huge mountain² (58). Thereafter was born Ravana's sister Supernakha³, and after her followed Vibhishan who was of a calm, peaceful temperament⁴ and pleasant in his demeanours⁵ (59).

1. भूवुननाशहेतुनि 2. कुम्भकर्णस्ततो महापर्वतसन्निभः 3. सूर्पणखा नाम रावणसौदरी 4. शान्तात्मा 5. सौम्यदर्शनः
[Note :- Verse nos. 48-59 describe how the 3 brothers were born.]

स्वाध्यायी नियताहारो नित्यकर्मपरायणः।

कुम्भकर्णस्तु दुष्टत्मा द्विजान् सन्तुष्टचेतसः॥६०॥

भक्षयन्नृषिसङ्घांश्च विचारातिदारुणः।

रावणोऽपि महासत्त्वो लोकानां भयदायकः।

ववृधे लोकनाशाय ह्यामयो देहिनामिव॥६१॥

60-61. He (Vibhishan) was contemplative by nature and was always engrossed in self-study¹, ate little food with restraint (i.e., just enough to survive; he had control over his tongue and the longing for delicacies²), and diligently followed the duties assigned to him³ (i.e., was self-restrained, non-indulgent, diligent, scrupulous, religious and dutiful). Compared to him, the most evil, wicked and cruel⁴ Kumbhakarn recklessly roamed in this world devouring contented and wise Brahmins⁵ and groups of sages, hermits and mendicants⁶. At the same time, Ravana, who was most valiant and valorous⁷ and fear-inspiring⁸, began to rise like a killer disease⁹ that kills all (and spares none like a contagious epidemic) in the 3 worlds¹⁰ (the celestial, terrestrial and subterranean worlds) (60-61).

1. स्वाध्यायी 2. नियताहारो 3. नित्यकर्म परायणः 4. दुष्टत्मा 5. संतुष्ट चेतसः द्विजान् 6. भक्षयन्नृषिसङ्घा
7. महासत्त्वो 8. भयदायकः ववृधे 9. ह्यामयो देहिनामिव 10. लोकनाशाय

राम त्वं सकलान्तरस्थमभितो जानासि विज्ञानदृक्

साक्षी सर्वहृदि स्थितो हि परमो नित्योदितो निर्मलः।

त्वं लीलामनुजाकृतिः स्वमहिम्न् मायागुणैर्नाज्यसे

लीलार्थं प्रतिचोदितोऽद्य भवता वक्ष्यामि रक्षोद्धवम्॥६२॥

62. Oh Sri Ram! You reside in the inner being (i.e., as the soul, the pure consciousness¹) of all the creatures, and know the inner thoughts of their hearts and minds² by the virtue of your powers of wisdom and insight³. You are a witness⁴ to all that is happening around in this world, but inspite of it, you always remain absolutely uncorrupted and pure⁵

(i.e., you are dispassionate, detached and equanimity towards all). You are eternally enlightened, sagacious, erudite and most exalted⁶. You are self sustained, established in your own fame, glory and renown⁷. You have assumed this (illusionary) human body by virtue of your maveric, delusionary powers⁸ but you remain unattached to the entrapping web cast by your own delusionary powers called Maya⁹. To play your role (of a human being most playfully and naturally¹⁰), you have asked me, and that is why I am narrating this story of the birth and the life of the demons¹¹ (though you know it fully well) (62).

1. अन्तरस्थमभितो 2. जानासि सर्वहृदि 3. विज्ञानदृक् 4. साक्षी 5. निर्मलः 6. नित्योदितो 7. स्वमहिम्न् 8. लीला मनुजाकृतिः 9. मायागुणैर्नाज्यसे 10. लीलार्थं 11. राक्षोद्भवम्

जानामि केवलमनन्तमचिन्त्यशक्तिं चिन्मात्रमक्षरमजं विदितात्मतत्त्वम्।

त्वां राम गूढनिजरूपमनुप्रवृत्तो मूढोऽप्यहं भवदनुग्रहतश्चरामि॥६३॥

63. Oh Sri Ram! I realise (or understand, recognise¹) you to be the only one of his kind², without an end or beginning³, almighty and beyond the powers of comprehension and grasp⁴ (by the mind and intellect), pure consciousness and an embodiment of wisdom, truthful knowledge and enlightenment⁵, the divine word⁶ (i.e., the cosmic 'Naad' or the cosmic sound representing the Supreme Being, generally represented by the word symbol 'OM' as proclaimed by, inter alia, the Mundukya Upanishad, and by extension the word symbol 'Ram or Rang' as decided by the Ram Uttar Taponishad), are without a birth⁷ and an image or embodiment of the essence which constitutes the supreme, pure consciousness⁸. You keep your true form a secret⁹ (by utilising your deceptive, illusive powers called Maya), but I roam about freely in this world by your grace and mercy though I am of a low intellect, unwise and foolish¹⁰. [That is, I may not realise that what I see as an ordinary human being is actually the Lord of all creation, but since I have affection for you and serve you in the righteous way that I can, this ignorance of mine does not come in the way of your showing grace, benevolence and munificence on me. As a result, I move around fearlessly in this world with your protective umbrella always following me.] (63).

1. जानामि 2. केवल 3. अनन्त 4. मचिन्त्यशक्तिं 5. चिन्मात्र 6. अक्षर 7. मजं 8. आत्मतत्त्वम् 9. गूढनिजरूप 10. मुढोऽप्यहं

एवं वदन्तमिनवंशपवित्रकीर्तिः कुम्भोद्भवं रघुपतिः प्रहसन्बभाषे।

मायाश्रितं सकलमेतदनन्यकत्वान्मत्कीर्तनं जगति पापहरं निबोध॥६४॥

64. When sage Agastya¹ had said so, Raghupati (i.e., the Lord of the Raghu's clan, Sri Ram²)—who represented the good fame and glory of his clan³—said to him smilingly⁴, 'The entire world is illusive⁵ because it is not separate or distinct from me⁶. You should regard my glories and singing (or narrating, discussing etc.) of my divine stories i.e., doing Kirtan in unison and discussing about my worldly exploits in a group of devotees⁷ as the bestower of sinlessness or the eliminator of all sins, evils, misdemeanours, misfortunes and vices etc. in this world⁸' (64).

1. कुम्भोद्भवम् 2. रघुपतिः 3. वंश पवित्र कीर्तिः 4. प्रहसन्बभाषे 5. मायाश्रितं 6. तदनन्यकत्वा 7. न्मात्कीर्तनं 8. जगती पापहरं

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Uttar Kand — Canto 2

Establishment of the Demon Kingdom

श्रीमहादेव उवाच

श्रीरामवचनं श्रुत्वा परमानन्दनिर्भरः।
 मुनिः प्रोवाच सदसि सर्वेषां तत्र शृण्वताम्॥१॥
 अथ वित्तेश्वरो देवस्तत्र कालेन केनचित्।
 आययौ पुष्पकारूढः पितरं द्रष्टुमञ्जसा॥२॥
 दृष्ट्वा तं कैकसी तत्र भ्राजमानं महौजसम्।
 राक्षसी पुत्रसामीप्यं गत्वा रावणमब्रवीत्॥३॥

1-3. Lord Shiva said—'Oh Parvati! Hearing these words (Canto 1, verse no. 64) of Sri Ram, the sage (Agstya) was very exhilarated and resumed his narration while all those assembled there listened (1). 'Once, the Lord of wealth¹ (Kuber) came to meet his father (Viswarva) aboard his plane Pushpak (2). When the demoness Kaikasi (wife of Viswarva and step mother of Kuber) saw the most glorious one² (Kuber) sitting beside his father, she went to her son Ravana and said enviously (3)—

1. वित्तेश्वरो 2. महौजसम्

पुत्र पश्य धनाध्यक्षं ज्वलन्तं स्वेन तेजसा।
 त्वमप्येवं यथा भूयास्तथा यत्नं कुरु प्रभो॥४॥
 तच्छ्रुत्वा रावणो रोषात् प्रतिज्ञामकरोद्दुतम्।
 धनदेन समो वापि ह्यधिको वाचिरेण तु॥५॥
 भविष्याम्यम्ब मां पश्य संतापं त्यज सुब्रते।
 इत्युक्त्वा दुष्करं कर्तुं तपः स दशकन्धरः॥६॥
 अगमत्फलसिद्धयर्थं गोकर्णं तु सहानुजः।
 स्वं स्वं नियममास्थाय भ्रातरस्ते तपो महत्॥७॥
 आस्थिता दुष्करं घोरं सर्वलोकैकतापनम्।
 दशवर्षसहस्राणि कुम्भकर्णोऽकरोत्तपः॥८॥

4-8. 'Oh son! Look at this Lord of wealth¹ who is all aglow with his own radiance and glory². So, oh the great one³, you must also attempt to do⁴ similar things as he has done so as to become similarly glorious and famous' (4). Hearing this, Ravana became offended, irritated and jealous, and he made a haughty vow⁵, 'Oh the one with auspicious aspirations⁶! Do not have any regrets, just wait and watch. Oh mother! I shall soon, in the very near future, become equal to or even more famous, majestic and powerful⁷ (than Kuber)'. Saying this, Ravana along with his younger brothers (Kumbhakarn and Vibhishan) went to a place called 'Gaukarna'⁸ to do severe penances and austerities⁹ to acquire desired boons (or rewards; fulfillment of desires¹⁰). Once there, the 3 brothers became involved in severe, determined, unwavering individual penances, making and living their separate vows stoutly¹¹. That 'Tapa' was so severe that it could virtually roast the whole world¹² by its severity. Out of the three,

Kumbhakarn did Tapa for 10 thousand years¹³ (4-8).

1. धनाध्यक्षं 2. ज्वलन्तं स्वेन तेजसा 3. प्रभो 4. यत्नं कुरु 5. रोषत् प्रतिज्ञा द्रुतम् 6. सुव्रते 7. ह्याधिको वापि वाचिरेण 8. गोकर्णं 9. दुष्करं तपः 10. अगमत्फल सिद्धयर्थं 11. दुष्करं नियममास्थाय तपो महत् अस्थिता घोरं 12. सर्वलोकैकतापनम् 13. दशवर्ष सहस्त्राणि

विभीषणोऽपि धर्मात्मा सत्यधर्मपरायणः।

पञ्चवर्षसहस्राणि पादेनैकेन तस्थिवान्॥९॥

दिव्यवर्षसहस्रं तु निराहारो दशाननः।

पूर्णे वर्षसहस्रे तु शीर्षमग्नौ जुहाव सः।

एवं वर्षसहस्राणि नव तस्यातिचक्रमुः॥१०॥

9-10. Vibhishan—who was most righteous, pious and a follower of the noble path of truth and virtuousness¹—did Tapa for 5 thousand years² by standing on one foot³ (9). Ravana, the 10-headed one, fasted⁴ for 1 thousand glorious years⁵. Then, on the completion of the thousand years, he offered his own head as offering to the sacred fire⁶. In a similar manner, he repeated the exercise nine more times and, as a result, 9 thousand years passed by⁷ (10).

1. धर्मात्मा सत्यधर्मपरायणः 2. पञ्चवर्ष सहस्त्राणि 3. पादेनैकेन 4. निराहारो 5. वर्ष सहस्रं 6. शीर्षमग्नौ जुहाव सः 7. नव वर्ष सहस्त्राणि

अथ वर्षसहस्रं तु दशमे दशमं शिरः।

छेतुकामस्य धर्मात्मा प्राप्तश्चाथ प्रजापतिः।

वत्स वत्स दशग्रीव प्रीतोऽस्मीत्यभ्यभाषत॥११॥

वरं वरय दास्यामि यत्ते मनसि कांक्षितम्।

दशग्रीवोऽपि तच्छ्रुत्वा प्रहृष्टेनान्तरात्मना॥१२॥

11-12. When the tenth thousand year¹ was about to end and Ravana was ready to offer his last head², the righteous guardian of the world, Prajapati Brahma (the creator Brahma)³ revealed himself and said, 'Oh son! I am pleased with you! (11). Ask for a boon that you desire! I shall give you whatever you wish⁴'. Hearing this, the 10-headed Ravana said most delightfully (12)—

1. दशमे वर्ष सहस्रं 2. दशमं शिरं 3. धर्मात्मा प्रजापति 4. वत्स दास्यामि मनसि कांक्षितम्

अमरत्वं वृणोमीश वरदो यदि मे भवान्।

सुपर्णनागयक्षाणां देवतानां तथासुरैः।

अवध्यत्वं तु मे देहि तृणभूता हि मानुषाः॥१३॥

तथास्त्विति प्रजाध्यक्षः पुनराह दशाननम्।

अग्नौ हुतानि शीर्षाणि यानि तेऽसुरपुङ्गवा॥१४॥

भविष्यन्ति यथापूर्वमक्षयाणि च सत्तम॥१५॥

13-15. 'Oh Lord! If you indeed wish to give me the desired boon, then I want immortality¹. I must not die at the hands of Garuda (the mount of Vishnu; the legendary bird eagle), serpents (the legendary Sheshnath), Yaksha (demi-Gods employed by Kuber as his guards), Gods and demons² (i.e., the other inhabitants of the nether world from where his mother

Kaikasi had come; here, referring to other demons who might claim their share in the plunder). The poor humans are like a reed or blade of grass for me³ (i.e., I have no fear from them!)' (13). Then the Lord of his subjects (i.e., Brahma)⁴ said 'So be it'. He continued to talk with the 10-headed one and said, 'Oh the best among the demons⁵! All the nine heads that you had offered to the sacred fire shall grow once again⁶, and, oh the honourable one⁷, they can never be destroyed again⁸' (14-15).

1. अमरत्वं 2. सुपर्णनागयक्षाणां देवतानां तथासुरैः अवध्यत्वं 3. तृणभूता मानुषाः 4. प्रजाध्यक्षः 5. ते असुरपुंगव 6. यथापूर्वं 7. सत्तम 8. भक्षयाणि

[Note to verse no. 13 :- This over confidence of Ravana that he has nothing to fear from humans proved to be his undoing. There is a lesson to be learnt here—that over enthusiasm, over confidence, over belligerence, over haughtiness and arrogance is more often than not the so-called weak link in the chain. It is the point where the chain will snap when it is most unexpected or undesired. Please see verse no. 56 of this Canto also.]

एवमुक्त्वा ततो राम दशग्रीवं प्रजापतिः।
विभीषणमुवाचेदं प्रणतं भक्तवत्सलः॥१६॥
विभीषण त्वया वत्स कृतं धर्मार्थमुत्तमम्।
तपस्ततो वरं वत्स वृणीष्वभिमतं हितम्॥१७॥

16-17. Oh Sri Ram! Saying this to Ravana, Prajapati¹ (Brahma)—who is most munificent and benevolent towards his devotees²—turned to Vibhishan who was most polite and humble³ (16). Brahma said, 'Oh son Vibhishan! You have done this Tapa to uphold and bolster the qualities of probity, propriety and righteousness⁴ in the demon clan. Hence, oh son, you may ask for whatever boon you desire' (17).

1. प्रजापतिः 2. भक्तवत्सलः 3. प्रणतं 4. धर्मार्थमुत्तमम्

विभीषणोऽपि तं नत्वा प्राञ्जलिर्वाक्यमब्रवीत्।
देव मे सर्वदा बुद्धिर्धर्मे तिष्ठतु शाश्वती।
मा रोचयत्वधर्म मे बुद्धिः सर्वत्र सर्वदा॥१८॥
ततः प्रजापतिः प्रीतो विभीषणमथाब्रवीत्।
वत्स त्वं धर्मशीलोऽसि तथैव च भविष्यसि॥१९॥

18-19. Vibhishan bowed humbly before him and said with folded hands, 'Oh Lord! Let my mind-intellect-discrimination faculty steadfastly follow the path of nobility, virtuousness, morality and righteousness¹ without any deviationary tendencies and corrupting influences (i.e., without ever thinking of deflecting or deviating from it²)' (18). At this, the guardian of his subjects (Brahma)³ became extremely pleased and said most affectionately⁴ to Vibhishan, 'Oh son! You are exemplary in your righteousness and are very virtuous⁵. It shall be as you please (19).

1. सर्वदा बुद्धिर्धर्मे तिष्ठतु 2. शाश्वती, सर्वत्र सर्वदा 3. प्रजापति 4. प्रीतो 5. धर्मशीलोऽसि

अयाचितोऽपि ते दास्ये ह्यमरत्वं विभीषण।
कुम्भकर्णमथोवाच वरं वरय सुब्रत॥२०॥

वाण्या व्याप्तोऽथ तं प्राह कुम्भकर्णः पितामहम्।
स्वप्स्यामि देव षण्मासान्दिनमेकं तु भोजनम्॥२१॥

20-21. Oh Vibhishan! Though you have not asked for it, I nevertheless give you an additional boon of immortality¹! After that, he (Brahma) said to Kumbhakarn, 'Oh the one with steadfast vows and noble aspirations²! Ask for a boon' (20). Then Kumbhakarn, who was under the delusionary and misleading spell cast by Saraswati, the goddess of wisdom and speech, said (i.e., was inspired by her who acted on the behest of Gods, to ask for an absurd but harmless boon)³ 'Oh Lord, the supreme father⁴! I want to sleep for a continuous period of six months and eat for one day only⁵' (21).

1. ह्यमरत्वं दास्ये 2. सुव्रत 3. वाण्या व्याप्तोऽथं तं प्राह 4. देव, पितामहम् 5. षण्मासान्दिनमेकं तु भोजनम्

एवमस्त्विति तं प्राह ब्रह्मा दृष्ट्वा दिवौकसः।
सरस्वती च तद्वक्त्रान्निर्गता प्रययौ दिवम्॥२२॥
कुम्भकर्णस्तु दुष्टात्मा चिन्तयामास दुःखितः।
अनभिप्रेतमेवास्यात्किं निर्गतमहो विधिः॥२३॥

22-23. Brahma said to him while glancing obliquely (askance) at the Gods (who were closely watching the proceedings, and at whose behest Saraswati had misled Kumbhakarn in asking for the above ridiculous boon), 'So be it¹'. As soon as he said so, goddess Saraswati left his (Kumbhakarn's) mouth (i.e., his tongue²) and went to the heavens (22). The wicked and evil³ Kumbhakarn realised his mistake (that he has been taken, literally, for a ride by the Gods, and he hadn't asked for any worthwhile boon) and became extremely worried and remorseful. He regretted⁴—'Alas! Look at the misfortune! How did these words (as asked by him in verse 21) came out from my mouth though I had never desired for such a funny, incredulous and absurd boon⁵?' (23).

1. एवमस्त्विति 2. तद्वक्त्रान्निर्गता सरस्वती 3. दृष्टात्मा 4. चिन्तयामास दुःखितः 5. अनभिप्रेतमेवास्यात्किं निर्गतमहो विधिः

सुमाली वरलब्धांस्तान् ज्ञात्वा पौत्रान् निशाचरान्।
पातालान्निर्भयः प्रायात् प्रहस्तादिभिरन्वितः॥२४॥
दशग्रीवं परिष्वज्य वचनं चेदमब्रवीत्।
दिष्ट्या ते पुत्र संवृतो वाञ्छितो मे मनोरथः॥२५॥

24-25. Hearing that his three grandsons have received boons, the demon Sumali came out of the nether world fearlessly¹, accompanied by Prahast and other demons² (24). He embraced the 10-headed one (Ravana) and said, 'Oh son! It is very fortunate and a moment of great joy and celebration that your desires have been fulfilled in accordance with my wishes³ (25).

1. सुमाली पातालान्निर्भयः प्रायात् 2. प्रहस्तादिभिरन्वितः 3. ते पुत्र संवृतो वाञ्छितो मे मनोरथः

यद्भयाच्च वयं लङ्कां त्यक्त्वा याता रसातलम्।
तद्गतं नो महाबाहो महद्विष्णुकृतं भयम्॥२६॥
अस्माभिः पूर्वमुषिता लङ्केयं धनदेन ते।
भ्रात्राक्रान्तामिदानीं त्वं प्रत्यानेतुमिहार्हसि॥२७॥

साम्ना वाथ बलेनापि राज्ञां बन्धुः कुतः सुहृत्।

इत्युक्तो रावणः प्राह नार्हस्येवं प्रभाषितुम्॥२८॥

26-28. By the fear of whom we had abandoned (i.e., deserted and escaped from) Lanka and had gone to the nether world, oh the brave, strong and courageous one¹, that fear of Vishnu no longer exists² (26). This city of Lanka, which is presently under the control of your step-brother Kuber³, was previously inhabited by us. Now you should take it back from him either by mutual understanding (compromise⁴) or by force⁵ (i.e., you should not allow the relationship of a brother come in the way of establishing yourself as a Lord of the city) (27) because family members and relatives (i.e., kiths and kins) of kings have never been their well-wishers⁶. [That is, the greatest fear the king faces is jealousy and envy from his next of kin who are, more often than not, scheming and plotting against the king to grab the crown, powers that come with it, and enjoy the spoils that are a part and parcel of kingdom.] When Sumali had said so, Ravana replied, 'You must not say so (28).

1. महाबाहो 2. नो महद्विष्णुकृतं भयम् 3. धनदेन 4. साम्ना 5. बलेनापि 6. राज्ञां बन्धुः कुतः सुहृत्

वित्तेशो गुरुरस्माकमेवं श्रुत्वा तमब्रवीत्।

प्रहस्तः प्रश्रितं वाक्यं रावणं दशकन्धरम्॥२९॥

शृणु रावण यत्नेन नेवं त्वं वक्तुमर्हसि।

नाधीता राजधर्मास्ते नीतिशास्त्रं तथैव च॥३०॥

29-30. The Lord of wealth¹ (Kuber) is our elder brother². Hearing this, Prahasht (the demon who had accompanied Sumali from the nether world, see verse no. 24) said most politely (29), 'Oh Ravana! Listen carefully what I have to say. You must not say such a thing. You have not studied the science of politics and kingdom³ (30).

1. वित्तेशो 2. गुरुरस्माकमेवं 3. नीतिशास्त्रं राजधर्म नधीता

शूराणां नहि सौभ्रात्रं शृणु मे वदतः प्रभो।

कश्यपस्य सुता देवा राक्षसाश्च महाबलाः॥३१॥

परस्परमयुध्यन्त त्यक्त्वा सौहृदमायुधैः।

नैवेदानीन्तनं राजन् वैरं देवैरनुष्ठितम्॥३२॥

31-32. There is no sense of brotherhood (or affectionate emotions of being the brother of the other person) between brave warriors¹ (who are contenders for superiority). Oh Lord! Listen to what I have to submit on this subject. The exalted sage Kashyap's sons, the Gods and the demons, were very brave, strong and courageous² (31). But (inspite of their being brothers), they viciously fought each other³, having abandoned their affection and fraternity⁴. [That is, though they were related by blood, but when it came to self interest, they were baying for each other's blood and each demanding the other's skull, as it were.] Oh king! The animosity and hatred⁵ that we (the demons) have with the Gods is not something new (i.e., it is well entrenched and ancient)⁶ (32).

1. शूराणां नहि सौभ्रात्रं 2. कश्यपस्य सुता देवा राक्षसाश्च महाबलाः 3. परस्परमयुध्यन्त 4. त्यक्त्वा सौहृदमायुधैः 5. वैरं 6. देवैरनुष्ठितम्

[Note :- Verse nos. 28-29 shows that Ravana was not inherently wicked, unscrupulous and wished to usurp power and right of others. It was the ill-advice given by his own kinsmen—his maternal grandfather Sumali and his confidante Prahast—that led him astray. The lesson here is that all creatures are inherently good and noble. It is their advisors—whether teachers, parents, guides, elders, compatriots and peers etc.—who can make a devil/Satan or a holy spirit out of them.]

प्रहस्तस्य वचः श्रुत्वा दशग्रीवो दुरात्मनः।

तथेति क्रोधताम्राक्षस्त्रिकूटाचलमन्वगात्॥३३॥

दूतं प्रहस्तं सम्प्रेष्य निष्कास्य धनदेश्वरम्।

लङ्कामाक्रम्य सचिवै राक्षसैः सुखमास्थितः॥३४॥

33-34. Hearing these (instigating and ill advised) words of the wicked, scheming and pervert¹ Prahast, the 10-headed Ravana said (angrily and haughtily), 'It's alright then!'. His eyes became red with anger and he immediately reached the Trikut mountain (on which Lanka was established) (33). He sent Prahast as his messenger, ejected² the Lord of wealth³ (Kuber) from Lanka and having snatched (usurped) the city from him, he establish his control over it⁴. He lived happily and in comfort there with his demon ministers and others⁵ (34).

1. दुरात्मनः 2. निष्कास्य 3. धनदेश्वरम् 4. लङ्कामाक्रम्य 5. सुखमास्थितः सचिवै राक्षसैः

धनदः पितृवाक्येन त्यक्त्वा लङ्कां महायशाः।

गत्वा कैलासशिखरं तपसातोषयच्छिवम्॥३५॥

तेन सख्यमनुप्राप्य तेनैव परिपालितः।

अलकां नगरीं तत्र निर्ममे विश्वकर्मणा॥३६॥

35-36. The most famous and virtuous Lord of wealth¹ (Kuber) abandoned Lanka and on the advice of his father, he went to Kailash (the mountainous abode of Lord Shiva) and pleased the Lord (Shiva) by doing severe penances² (35). He established cordial relationship³ with Lord Shiva and, protected by the latter, he got established for himself a city called 'Alkapuri' with the help of the celestial architect Vishwakarma⁴ (36).

1. महायशाः धनदः 2. तपसातोषयच्छिवम् 3. सख्यमनुप्राप्य 4. अलकां नगरीं निर्ममे विश्वकर्मणा

दिक्पालत्वं चकारात्र शिवेन परिपालितः।

रावणो राक्षसैः सार्धमभिषिक्तः सहानुजैः॥३७॥

राज्यं चकारासुराणां त्रिलोकीं बाधयन् खलः।

भगिनीं कालखज्जाय ददौ विकटरूपिणीम्॥३८॥

विद्युज्जिह्वाय नाम्नासौ महामायी निशाचरः।

ततो मयो विश्वकर्मा राक्षसानां दितेः सुतः॥३९॥

सुतां मन्दोदरीं नाम्ना ददौ लोकैकसुन्दरीम्।

रावणाय पुनः शक्तिममोघां प्रीतिमानसः॥४०॥

37-40. There, under the protection¹ of Lord Shiva, he became a 'Dikpal'² (i.e., one who gets guardianship or lordship over one of the 10 directions of the celestial compass). Here

at Lanka, Ravana got himself anointed as the king of demons³ along with his younger brothers (37). The evil rascal⁴ began to rule over the demons and started to unleash his terror in the 3 worlds. He betrothed his sister (Supernakha), who was of a very fearful and fierce countenances and demeanours⁵, to a great trickster, cunning and most illusive demon named Vidyujihwa⁶ belonging to the clan of Kalkhanjay⁷. At that time, Maye⁸, who was the son of Diti⁹ and the architect and builder for the demons¹⁰, gave his daughter named Mandodari¹¹—who was the most beautiful maiden in the 3 worlds¹²—in marriage to Ravana. After that, he (Maye) gave him an invincible and infallible power called Shakti¹³ (38-40).

1. शिवेन परिपालितः 2. दिक्पालत्वं चकारात्र 3. राक्षसैः सार्धमभिषिक्तः 4. खलः 5. भगिनीं ददौ विकटरूपिणीम्
6. महामायी विद्युज्जिह्वाय 7. कालखंजाय 8. मयो 9. दितेः सुतः 10. विश्वकर्मा राक्षसानां 11. ददौ सुतां मन्दोदरी
12. लौकेक सुन्दरी 13. शक्तिममोघां

वैरोचनस्य दौहित्रीं वृत्रज्वालेति विश्रुताम्।

स्वयंदत्तामुदवहत्कुम्भकर्णाय रावणः॥४१॥

गन्धर्वराजस्य सुतां शैलूषस्य महात्मनः।

विभीषणस्य भार्यार्थे धर्मज्ञां समुदावहत्॥४२॥

सरमां नाम सुभगां सर्वलक्षणसंयुताम्।

ततो मन्दोदरी पुत्रं मेघनादमजीजनत्॥४३॥

41-43. Thereafter, Ravana married off Kumbhakarna with Vritajwala¹, who was the daughter of the son of demon Vairochan² and was brought to him (Ravana) by the latter himself³ (41). Likewise, Sarma⁴—who was the daughter of king of Gandharvas (celestial musicians) named Sailush⁵, who was very righteous and noble⁶, most beautiful⁷ and possessed all the good virtues and characteristic⁸—was betrothed to Vibhishan⁹. In due course of time, Mandodari gave birth to a son called Meghnad¹⁰ (42-43).

1. वृत्रज्वालोति 2. वैरोचनस्य दौहित्रीं 3. स्वयंदत्ता 4. सरमां 5. गन्धर्वराजस्य सुतां शैलूषस्यं 6. महात्मनः धर्मज्ञां
7. सुभगां 8. सर्वलक्षणसंयुताम् 9. विभीषणस्य भार्यार्थे 10. मन्दोदरी पुत्रं मेघनादमजीजनत्

[Note :- The Family Tree of Ravana is depicted in a separate chart appended to this Canto.]

जातमात्रस्तु यो नादं मेघवत्प्रमुमोच ह।

ततः सर्वेऽब्रुवन्मेघनादोऽयमिति चासकृत्॥४४॥

कुम्भकर्णस्ततः प्राह निद्रा मां बाधते प्रभो।

ततश्च कारयामास गुहां दीर्घां सुविस्तराम्॥४५॥

44-45. As soon as he (Meghnad) was born, he made a loud noise resembling the rumbling and thunder of clouds¹. That is why every one said he is 'Meghnad'² (which literally means one who makes a noise resembling the thunder of clouds) (44). Then Kumbhakarna said, 'Oh Lord! I am feeling sleepy³'. He got a large cave constructed for himself⁴ (so that he can sleep undisturbed) (45).

1. नादं मेघवत्प्रमुमोच 2. सर्वेऽब्रुवन्मेघनादोऽयमिति 3. निद्रा मां बाधते 4. गुहां दीर्घां सुविस्तराम्

तत्र सुष्वाप मूढात्मा कुम्भकर्णो विधूर्णितः।
 निद्रिते कुम्भकर्णे तु रावणो लोकरावणः॥४६॥
 ब्राह्मणान् ऋषिमुख्यांश्च देवदानवकिन्नरान्।
 देवश्रियो मनुष्यांश्च निजघ्ने समहोरगान्॥४७॥

46-47. There (in the cave), the ill-witted, dull and foolish¹ Kumbhakarn slept with a thunderous, resounding snore². When Kumbhakarn fell asleep, Ravana—who literally means one who makes the whole world weep in anguish and feel miserable and distressed³—unleashed his tyrannical reign by killing Brahmins⁴, chief amongst the sages, hermits and seers⁵, Gods, demons (who dared to oppose him), Kinnars⁶ [celestial demi-Gods who are dancers and singers], legendary serpents and humans⁷ by searching them out in every nook and corner of the world. He also destroyed the assets of the Gods⁸ (46-47).

1. मूढात्मा कुम्भकर्णो 2. सुष्वाप 3. लोक रावणः 4. निजघ्ने ब्राह्मणान् 5. ऋषिमुख्यांश्च 6. देवदानवकिन्नरान् 7. देवश्रियो मनुष्यांश्च 8. समहोरगान्

धनदोऽपि ततः श्रुत्वा रावणस्याक्रमं प्रभुः।
 अधर्मं मा कुरुष्वेति दूतवाक्यैर्न्यवारयत्॥४८॥
 ततः क्रुद्धो दशग्रीवो जगाम धनदालयम्।
 विनिर्जित्य धनाध्यक्षं जहारोत्तमपुष्पकम्॥४९॥

48-49. When the Lord of wealth¹ (Kuber) heard about Ravana's rash, despotic and tyrannical behaviour, misdeeds and misdemeanours², he was aghast and sent a messenger with the advise that he should not commit sin and unrighteousness³ (48). This suggestion annoyed Ravana further and he attacked Kuber's capital (Alkapuri—see verse no. 36) in retaliation and defeated him⁴. As a booty, he snatched the latter's plane called Pushpak⁵ (49).

1. प्रभु धनदोऽपि 2. रावणस्याक्रमं 3. अधर्मं मा कुरुष्वेति 4. विनिर्जित्य 5. धनाध्यक्षं जहारोत्तमपुष्पकम्

ततो यमं च वरुणं निर्जित्य समरेऽसुरः।
 स्वर्गलोकमगात्तूर्णं देवराजजिघांसया॥५०॥
 ततोऽभवन्महद्युद्धमिन्द्रेण सह दैवतैः।
 ततो रावणमभ्येत्य बबन्ध त्रिदशेश्वरः॥५१॥

50-51. Soon, that demon (Ravana) conquered Yam¹ (the Lord of death) and Varun² (the God of water) and made an assault on the heavens with the intention to kill the king of Gods, Indra himself³ (50). There, he fought a very fierce and pitched battle with Indra and other Gods. The king of the 3 worlds⁴ (i.e., Indra) was able to out-manoeuvre Ravana and put him in shackles⁵ (51).

1. निर्जित्य यमं 2. वरुणं 3. देवराज जिघांसया 4. त्रिदशेश्वरः 5. ततो रावणमभ्येत्य बबन्ध

तच्छ्रुत्वा सहसागत्य मेघनादः प्रतापवान्।
 कृत्वा घोरं महद्युद्धं जित्वा त्रिदशपुङ्गवान्॥५२॥
 इन्द्रं गृहीत्वा बध्वासौ मेघनादो महाबलः।
 मोचयित्वा तु पितरं गृहीत्वेन्द्रं ययौ पुरम्॥५३॥

52-53. When the news reached Meghnad, the most famous, powerful and strong¹ son of

Ravana, he came to help his father and there was a very pitched and fierce battle between the two sides². He conquered the Gods³ (52), captured Indra⁴ and tied him up⁵. The most strong and valorous Meghnad⁶ set free his father⁷ and brought Indra as a captive to his capital⁸ (at Lanka) (53).

1. प्रतापवान् 2. घोरं महद्युद्धं 3. जित्वा त्रिदशपुङ्गवान् 4. इन्द्रं गृहीत्वा 5. बध्वासौ 6. मेघनादो महाबलः 7. मोचयित्वा पितरं 8. गृहीत्वेन्द्रं ययौ पुरम्

ब्रह्मा तु मोचयामास देवेन्द्रं मेघनादतः।

दत्त्वा वरान्वहूँस्तस्मै ब्रह्मा स्वभवनं ययौ॥५४॥

रावणो विजयी लोकान्सर्वान् जित्वा क्रमेण तु।

कैलासं तोलयामास बाहुभिः परिघोपमैः॥५५॥

54-55. Brahma (the creator) went and bargained for the freedom of Indra from the clutches of Meghnad¹ by giving the latter a number of boons². Having got Indra's freedom, Brahma went back to his abode (54). The victorious Ravana progressively, one after another, conquered all the different Lokas (worlds inhabited by different species or categories of creatures, Gods, demigods etc.). Having done so, he had become so confident of and arrogant about his invincibility, might, prowess, potent, valour and punch that he haughtily lifted Mt. Kailash (the abode of Lord Shiva) with his huge, strong and robust arms³ which were like spears or fork⁴ (i.e., his arms resembled a spear or spike with the palm and fingers like the head or tip of it while the forearm and biceps were like the shaft of the spear or spike as if he was weighing Mt. Kailash with his hands⁵. In short, he scooped up the mountain using his fingers and held it aloft in his palms at the furthest end of his straightened hand which was like a long, sturdy and robust shaft of the spear. In other words, his hands also resembled a shovel or a large fork. The handle of the shovel or fork was his forearm and biceps while the fingers and palms resembled the pointed tips of the fork or the pan of the shovel) (55).

1. ब्रह्मा मोचयामास देवेन्द्रं 2. मेघनादतः दत्त्वा वरान्वहूँस्तस्मै 3. बाहुभिः 4. परिघोपमैः 5. कैलाशं तोलयामास
[Note to verse no. 54 :- It was a sort of ransom paid by the grandfather Brahma to liberate Indra from the clutches of his vanquisher, Meghnad. This sort of blackmail was one way in which the demons were able to acquire numerous boons and used them to further blackmail the Gods till the latter's complete submission, subjugation and rout.]

तत्र नन्दीश्वरेणैवं शप्तोऽयं राक्षसेश्वरः।

वानरैर्मानुषैश्चैव नाशं गच्छेति कोपिना॥५६॥

शप्तोऽप्यगणयन् वाक्यं ययौ हैहयपत्तनम्।

तेन बद्धो दशग्रीवः पुलस्येन विमोचितः॥५७॥

56-57. There, the sacred bull called Nandi¹ (which is the mount of Shiva) angrily cursed the king of demons (Ravana) in indignation that he would die at the hands of a human and monkeys² (56). But Ravana was so overcome with arrogance, haughtiness and over confidence of his invincibility (because of the boons which he had received by Brahma in

verse no. 13 and his subsequent successes) that he paid no attention to that curse³ and (instead of hesitating and trying to find a way out of this hang man's noose caste around his neck, as it were, he became more aggressive and bellicose) he moved to the capital of Haihairaj (i.e., Sahastrarjun) to subdue him⁴. There Ravana was captured by the latter and kept in captivity⁵. Sage Pulastya (grandfather of Ravana) came to his aid and got him released⁶ (57).

1. नन्दीश्वरे 2. वानरैर्मानुषैश्चैव नाशं गच्छेति 3. शप्तोऽप्यगणयन् वाक्यं 4. ययौ हैहयपत्तनम् 5. तेन बद्धो दशग्रीवः 6. पुलस्त्येन विमोचितः

[Note to verse no. 56 :- This was the second major setback for Ravana after his first defeat at the hands of Indra as in verse nos. 50-51. His reckless, aggressive, belligerent and shattering journey of unrelenting conquest now left the demon on his tenterhooks because of the Nandi's curse—he became wary of such fragile, humble and apparently inconsequential creatures such as humans and monkeys who could prove to be the proverbial last straw on the camel's back to do him in. Perhaps he regretted now as to why he had haughtily and over confidently overlooked them while he was asking for boons from Brahma in verse no. 13, Canto 2.]

ततोऽतिबलमासाद्य जिघांसुर्हरिपुङ्गवम्।

धृतस्तेनैव कक्षेण वालिना दशकन्धरः॥५८॥

भ्रामयित्वा तु चतुरः समुद्रान् रावणं हरिः।

विसर्जयामास ततस्तेन सख्यं चकार सः॥५९॥

58-59. Then he (Ravana) determined to kill the king of monkeys (Bali)¹ who was immensely strong and powerful², but the tables were turned on him, as it were, and he was captured and kept pressed/squeezed under the arm pit of Bali³ (58). He (Bali) took Ravana around the 4 great oceans and then released him. Then Ravana made friends with him⁴ (under a treaty of friendship) (59).

1. जिघांसुर्हरिपुङ्गवम् 2. अतिबलमासाद्य 3. धृतस्तेनैव कक्षेण वालिना 4. ततस्तेन सख्यं चकार सः

रावणः परमप्रीत एवं लोकान्महाबलः।

चकार स्ववशे राम बुभुजे स्वयमेव तान्॥६०॥

एवम्प्रभावो राजेन्द्र दशग्रीवः सहेन्द्रजित्।

त्वया विनिहतः सङ्घुचे रावणो लोकरावणः॥६१॥

मेघनादश्च निहतो लक्ष्मणेन महात्मना।

कुम्भकर्णश्च निहतस्त्वया पर्वतसन्निभः॥६२॥

60-62. Oh Sri Ram! In this manner, Ravana could subdue and ruthlessly conquer the whole world by the strength of his arms¹ and began enjoying it himself most delightedly as if it were his unquestioned fiefdom (because he had no opposition of any kind left around from whom to fear) (60). Oh King of kings (Sri Ram), such was the fame, influence, majesty, fear and terror² of both the 10-headed one (Ravana) as well as the conqueror of Indra (Indrajeet i.e., Meghnad). You had killed Ravana who had made the world literally weep³ (61). Meghnad was slayed by the great and virtuous Laxman⁴ while Kumbhakarn

who was colossus as a mountain⁵ was also slayed by you (62).

1. स्ववशे लोकान्महाबलः 2. एवम्प्रभावो 3. रावणो लोकरावणः 4. लक्ष्मणेन महात्मना 5. पर्वत सन्निभः कुम्भकर्णश्च

[Note :- (i) With the king of monkeys as his friend and tied to a bond of friendship, the only fear lurked from the humans, and among the humans, the sages, hermits, seers, mystics, mendicants etc. were considered most potent and powerful because of their austerities and penances. Ravana had already trounced their pride and sense of superiority and invincibility by killing a lot of them at random as in verse no. 47. With sage Parashuram having already crushed all the warrior clans—the Kshatriyas—the field seemed all clear for Ravana. He couldn't have imagined that an ordinary prince of Ayodhya could become his beta noir. It is very clear why Sri Ram had to kill Bali, the king of monkeys, before launching his assault over Lanka—it was a necessary military strategy and prudent policy decision to safeguard the rear before the final battle. If Bali were alive, he was bound by the treaty of friendship with Ravana as is clear from this verse no. 59 to come to the latter's aid. See Kishkindha Kand, Canto 2, verse nos. 51-58 where Bali has strongly admonished Sri Ram for killing him for no good reason. Though Sri Ram did not disclose the actual reason in so many words, the facts are very obvious and glaring to be overlooked. (ii) Verse nos. 1-62 tell us the brief story of Ravana's clan and their ascend to power and fame.]

भवान्नारायणः साक्षाज्जगतामादिकृद्भिः।

त्वत्स्वरूपमिदं सर्वं जगत्स्थावरजङ्गमम्॥६३॥

त्वन्नाभिकमलोत्पन्नो ब्रह्मा लोकपितामहः।

अग्निस्ते मुखतो जातो वाचा सह रघूत्तम॥६४॥

63-64. [Now, sage Agastya sings the prayers and lauds the glories of Sri Ram in the following verses—] You are the Lord Narayan himself who has created this world¹. You are almighty, eternal, benevolent, omnipresent and all-pervading². This whole animate as well as inanimate world³ is but only your image or reflection⁴ (63). The grandfather of all the worlds⁵, Lord Brahma, has himself been born out of the divine lotus emerging from your navel⁶. Oh the most exalted of the Raghus⁷ (Sri Ram)! The fire God⁸ and speech⁹ have taken birth from your mouth¹⁰ (64).

1. भवान्नारायणः साक्षाज्जगतामादिकृत 2. द्विभुः 3. जगत्स्थावरजङ्गम 4. त्वरूप 5. लोकपितामहः 6. त्वन्नाभिकमलोत्पन्नो 7. रघूत्तम 8 अग्निस्ते 9. वाचो 10. मुखतो जातो

बाहुभ्यां लोकपालौघाश्चक्षुर्भ्यां चन्द्रभास्करो।

दिशश्च विदिशश्चैव कर्णाभ्यां ते समुत्थिताः॥६५॥

घ्राणात्प्राणः समुत्पन्नश्चाश्विनौ देवसत्तमौ।

जङ्घानूरुजघनाद्भुवर्लोकादयोऽभवन् ॥६६॥

65-66. The various Lokpals (custodians of the world) have been born from your arms¹, the Sun and the Moon from your two eyes² and the various/different directions from your ears³ (65). Your nose has produced (created) Pran or life-force or the life giving wind⁴ as well as the Ashwini Kumars who are the best and the most exalted among the Gods⁵. The celestial

and other worlds⁶ have been created out of your thighs, knees, waist and hips⁷ (66).

1. लोकपालौघा-बाहुभ्यां 2. चक्षुर्भ्यां चन्द्रभास्करो 3. दिश विदिशश्चैव कर्णाभ्यां 4. घ्राणात्प्राणः 5. समुत्पन्नश्चशिवनौ देवसत्तमौ 6. द्भुवर्लोक 7. जंघाजानूरुजघना

कुक्षिदेशात्समुत्पन्नाश्चत्वारः सागरा हरे।

स्तनाभ्यामिन्द्रवरुणौ बालखिल्याश्च रेतसः॥६७॥

मेढ्राद्यमो गुदान्मृत्युर्मन्यो रुद्रस्त्रिलोचनः।

अस्थिभ्यः पर्वता जाताः केशेभ्यो मेघसंहतिः॥६८॥

ओषध्यस्तव रोमेभ्यो नखेभ्यश्च खरादयः।

त्वं विश्वरूपः पुरुषो मायाशक्तिसमन्वितः॥६९॥

67-69. Oh Hari¹ (another name of Lord Vishnu; here meaning Sri Ram)! The 4 oceans have been formed out of your abdomen², Indra (the Lord of rain) and Varuna (the Lord of water) have been born out of your chest³, while Valakhil and other sages have been created out of your sperms⁴ (67). Your loins have produced Yam⁵ (the patron God of death; it also refers to self-restraint), the anus has produced death itself⁶, your anger/wrath has produced the 3-eyed Lord Shiva⁷ (symbolising annihilation of the world), your bones have produced the various mountains⁸, hairs (of the head) have produced the dark clouds⁹ (68), your body-hairs have produced medicinal herbs¹⁰, and the nails and toes have produced donkeys and mules (i.e., all the hoofed animals)¹¹. Being infused, endowed, charged and empowered by your own Maya (divine cosmic energy as well as the delusion creating powers of the Lord¹²), you are the one who is known as the Viraat Purush who represents the whole manifest as well as the unmanifest world (i.e., the Viraat Purush is the gross body or the male aspect of the supreme Brahman)¹³ (69).

1. हरे 2. कुक्षिदेश सागरा 3. स्तनाभ्यामिन्द्रवरुणौ 4. बालखिल्या रेतसः 5. मेढ्राद्यमो 6. गुदान्मृत्यु 7. रुद्रस्त्रिलोचनः 8. अस्थिभ्यः पर्वता 9. केशेभ्यो मेघ 10. ओषध्यस्त व रोम 11. नखेभ्यश्च खरादयः 12. माया शक्ति 13. विश्वरूप पुरुषो

नानारूप इवाभासि गुणव्यतिकरे सति।

त्वामाश्रित्यैव विबुधाः पिबन्त्यमृतमध्वरे॥७०॥

त्वया सृष्टमिदं सर्वं विश्वं स्थावरजङ्गमम्।

त्वामाश्रित्यैव जीवन्ति सर्वे स्थावरजङ्गमाः॥७१॥

70-71. In association or conjoined with the different characteristic features of different aspects of Nature¹, you appear to be different in Myriad of forms². The Gods imbibe Amrit (the elixir of life)³ out of the offerings made in various religious sacrifices relying on your strength (i.e., they feel fearless and think that it is their right to accept the best of offerings made during a sacrifice)⁴ (70). This entire animate as well as inanimate, mobile as well as immobile, visible as well as invisible world⁵ is your creation. All the living creatures in such a mundane, artificial and illusionary world survive⁶ by your grace, benevolence and munificence, and they depend on you for their existence and survival⁷ (71).

1. गुणव्यतिकरे 2. नानारूप इवाभासि 3. पिबन्त्यमृत 4. त्वामाश्रित्यैव 5. स्थावरजङ्गमं विश्व 6. जीवन्ति 7. त्वामाश्रित्यैव जीवन्ति सर्वे

त्वद्भक्तमखिलं वस्तु व्यवहारेऽपि राघव।
 क्षीरमध्यगतं सर्पिर्यथा व्याप्याखिलं पयः॥७२॥
 त्वद्भासा भासतेऽर्कादि न त्वं तेनावभाससे।
 सर्वगं नित्यमेकं त्वां ज्ञानचक्षुर्विलोकयेत्॥७३॥

72-73. Oh Raghav (Sri Ram)! Like butter is uniformly, imperceptibly and inherently present in milk (though it does not seem apparent)¹, all the materials/objects/things that are in use in this world are infused and pervaded by you (i.e., you are uniformly present in them²) (72). The sun-the moon etc. get their shine as a reflection of your own brilliance, splendour, glory and radiance³ but it is not true in the reverse order (i.e., you do not derive your radiance, splendour and glory out of them⁴). You are all-pervading, omnipresent⁵ and are eternal and 'one' (i.e., without a parallel or a second; matchless and unique)⁶. Only those who have acquired penetrating insight or spiritual vision (into the essential truth and form of the whole creation, its origin which is established in you, and your true, macrocosmic form—in other words, those who can penetrate through the labyrinth of philosophies and various schools of thoughts and are able to peer at the real and truthful form of the Lord and realise the essential truth behind the illusionary facade of the nature and the creation as it apparently looks on the surface of it) can have your divine sight i.e., are able to see you in your essential, microcosmic as well as macrocosmic, all-pervading, formless, attributeless form⁷ (73).

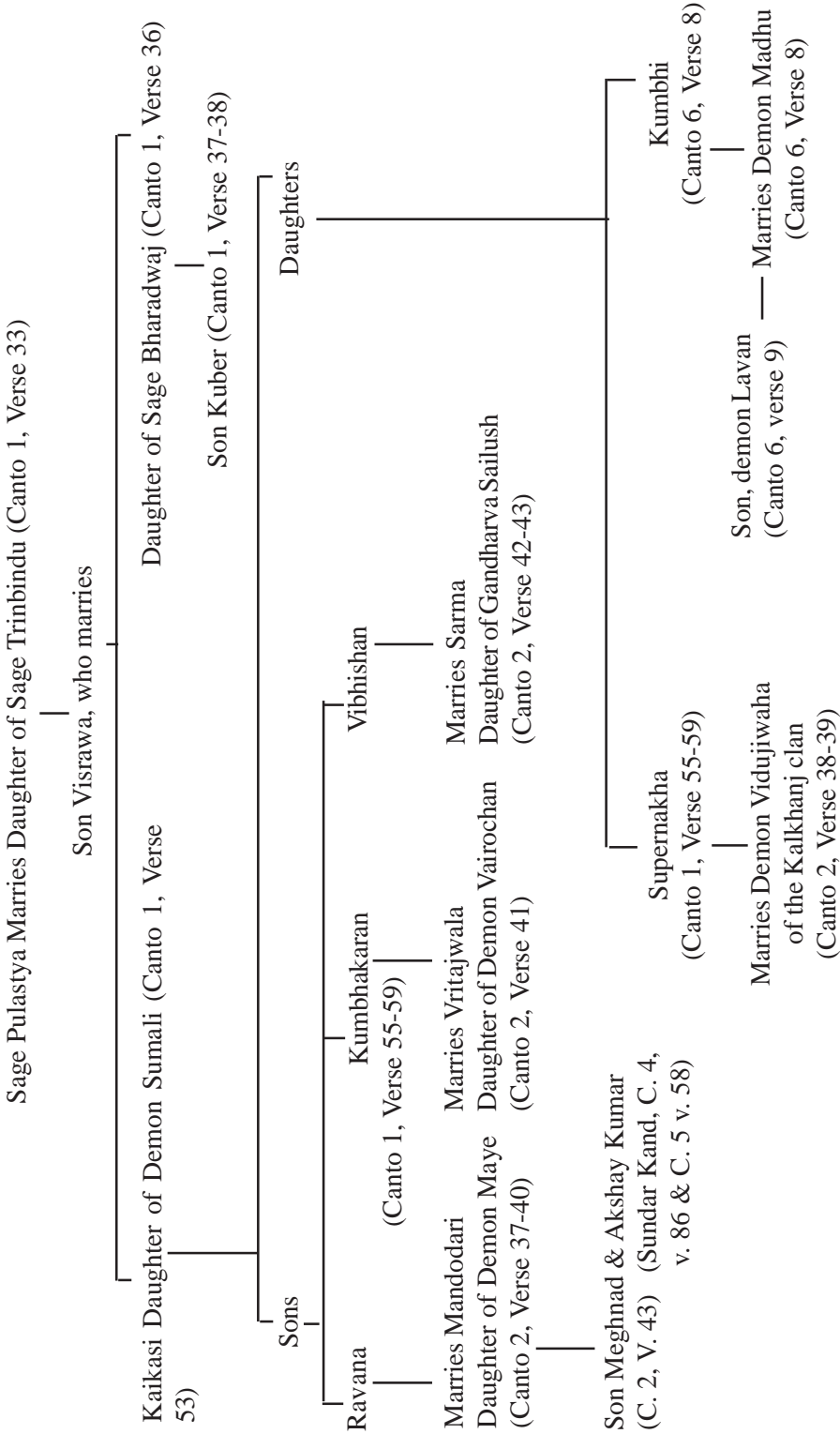
1. क्षीरमध्यगतं सर्पिर्यथा व्याप्या पथः 2. त्वद्युवत वस्तु व्यवहारेऽपि 3. त्वद्भासा भासतेऽर्कादि 4. न त्वं तेनावभाससे
 5. सर्वगं 6. नित्यमेकं 7. ज्ञानचक्षुर्विलोकयेत्

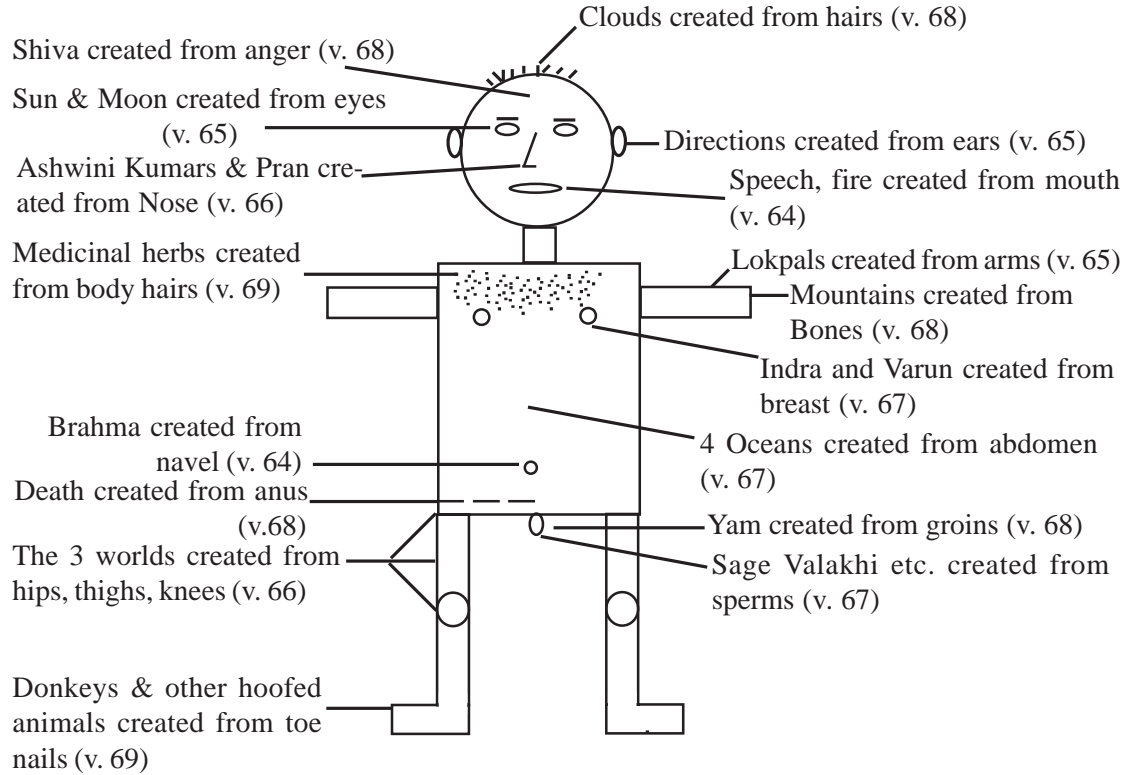
नाज्ञानचक्षुस्त्वां पश्येदन्धदृग् भास्करं यथा।
 योगिनस्त्वां विचिन्वन्ति स्वदेहे परमेश्वरम्॥७४॥
 अतन्निरसनमुखैर्वेदशीर्षैरहर्निशम् ।
 त्वत्पादभक्तिलेशेन गृहीता यदि योगिनः॥७५॥
 विचिन्वन्तो हि पश्यन्ति चिन्मात्रं त्वां न चान्यथा।
 मया प्रलपितं किञ्चित्सर्वज्ञस्य तवाग्रतः।
 क्षन्तुमर्हसि देवेश तवानुग्रहभागहम्॥७६॥

74-76. Just like a blind person is unable to see the sun¹, a person who does not have eyes of wisdom and enlightenment² i.e., those who are not able to discriminate between what is real and what is unreal, are unable to have your divine sighting or vision³. The Yogis (ascetics) try to search the supreme Soul (i.e., Parmeshwar)⁴ inside themselves⁵ relying (or believing on, or basing their search) on the words of (i.e., proclamations, enunciations, tenets, edicts, axioms, deductions and truths arrived at by) the Upanishads which constantly, day and night⁶, warn and prohibit, or try to prevent the creature from getting attached to, attracted towards or infatuated or entangled with the materialistic objects of this artificial world which are, in reality, without any substance, essence or truth (i.e., they are false, hollow, illusionary, non-existent, misleading and inconsequential)⁷. If those Yogis (ascetics) are fortunate enough to be blessed by having the slightest of devotion in your

Uttar Kand, Canto 2, verse no. 42-43

The Family Tree of Ravana



Uttar Kand, Canto 2, verse nos. 63-69**Diagram of Creation of the World from Viraat Purush**

[Note :- Another version of the 'Virrat' is detailed in Aranya Kand, canto 9, verse nos. 36-45 and a similar diagram appended to it.]

holy feet⁸, it is only then that they are able to 'see' (i.e., perceive, realise, experience, feel) your supreme, eternal, enlightened and pure conscious form⁹ after a long, arduous search. I have dared to speak boastfully¹⁰ in front of you who are all knowing and omniscient¹¹. So, please forgive me¹², oh Lord¹³, for I am worthy for having your mercy, grace, benevolence, munificence and benediction¹⁴ (74-76).

1. पश्येदन्धदृग् भास्करं 2. ज्ञानचक्षु 3. नास्त्वां पश्ये 4. परमेश्वरम् 5. स्वदेहे 6. हर्निशम् 7. अतन्निरसन 8. त्वत्पाद भक्तिलेशेन गृहिता 9. चिन्मात्रं त्वं 10. पलपितं 11. त्सर्वज्ञस्य 12. क्षन्तुमर्हसि 13. देवेश 14. तवानुग्रहभागहम्

दिग्देशकालपरिहीनमनन्यमेकं चिन्मात्रमक्षरमजं चलनादिहीनम्।

सर्वज्ञमीश्वरमनन्तगुणं व्युदस्तमायं भजे रघुपतिं भजतामभिन्नम्॥७७॥

77. I worship, adore and have devotion for Raghupati who is without any fixed location (i.e., he is not limited to or bound by any specific place, direction, habitat, abode) and limitations of time and era¹, who is limitless and eternal², is the only 'one' (unique, without a second, matchless, peerless, unparalled)³, is pure and enlightened consciousness⁴, is imperishable (i.e., eternally stable and unchanging, unwavering, undiminishing and non-decaying) and without a birth (i.e., without any beginning)⁵, is free from the characteristic requirement of moving around to prove that he is alive, animate and living and not lifeless⁶, is all knowing and omniscient⁷, is the supreme Lord of all⁸, possesses measureless virtues, values and characteristics⁹, is free from any delusionary influence upon him¹⁰ and is always non-separable from his 1 ardent devotees and followers¹¹ (77).

1. दिग्देशकालपरिहीन 2. मनन्य 3. मेकं 4. चिन्मात्र 5. मक्षरमजं 6. चलनादिहीनम् 7. सर्वज्ञ 8. मीश्वर 9. अनन्तगुणं 10. व्युदस्तमायं 11. भजतामभिन्नम्

[Note :- Verse nos. 63-77 can be called the gospel of sage Agastya.]

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Uttar Kand — Canto 3

History of Bali and Sugriv; Ravana's Conversation with Sanat Kumar

श्रीराम उवाच

वालिसुग्रीवयोर्जन्म श्रोतुमिच्छामि तत्त्वतः।

रवीन्द्रौ वानराकारौ जज्ञात इति नः श्रुतम्॥९॥

1. Sri Ram asked, 'Oh sage (Agastya)! I wish to hear the story of the birth (and life) of Bali and Sugriv. I have heard that Indra and Sun had manifested themselves in their form respectively (1).

अगस्त्य उवाच

मेरोः स्वर्णमयस्याद्रेर्मध्यशृङ्गे मणिप्रभे।

तस्मिन्सभास्ते विस्तीर्णा ब्रह्मणः शतयोजना॥१॥

तस्यां चतुर्मुखः साक्षात्कदाचिद्योगमास्थितः।

नेत्राभ्यां पतितं दिव्यमानन्दसलिलं बहु॥३॥

2-3. Sage Agastya replied, 'Oh Sri Ram! The court of Lord Brahma, the creator, is

situated on the central summit of Mt. Meru². This summit is as splendidous, luminous and radiant as glittering gems², is golden hued³ and spread over an area of 100 Yojans i.e., about 800 miles⁴ (2). During some ancient time, the 4-headed (Brahma)⁵ was sitting in a meditative posture there. At that time, numerous drops of blissful tears of extreme delight and contentedness⁶ fell from his eyes⁷ (3).

1. मेरोः मधुशृङ्गे 2. तस्मिन्सभास्ते मणिग्रन्थे 3. स्वर्णमय 4. शतयोजना 5. चतुर्मुखः 6. दिव्यमानन्द सलिलं 7. नेत्राभ्यां पतितं

तद्गृहीत्वा करे ब्रह्मा ध्यात्वा किञ्चित्तदत्यजत्।

भूमौ पतितमात्रेण तस्माज्जातो महाकपिः॥४॥

तमाह दुहिणो वत्स किञ्चित्कालं वसात्र मे।

समीपे सर्वशोभाढ्ये ततः श्रेयो भविष्यति॥५॥

4-5. He held them in his hands (i.e., open palms) for some time, pondered over something, and then dropped them on to the earth¹. As soon as they (tear drops) fell on the ground, a very large monkey emerged from them² (4). Brahma said to him, 'Oh son! Stay for some time in my place which possesses all comforts and it is magnificent as well³. It will benefit you and give you fame⁴' (5).

1. भूमौ पतितमात्रेण 2. तस्माज्जातो महाकपिः 3. सर्व शोभाढ्य 4. श्रेयो भविष्यति

इत्युक्तो न्यवसत्तत्र ब्रह्मणा वानरोत्तमः।

एवं बहुतिथे काले गते ऋक्षाधिपः सुधीः॥६॥

कदाचित्पर्यटन्नद्रौ फलमूलार्थमुद्यतः।

अपश्यदिव्यसलिलां वापीं मणिशिलान्विताम्॥७॥

6-7. When he had said so, that superior monkey¹ took up his residence there. After a long period of time, one day that most wise² monkey called Rikshadhipati³ (6), while wandering around in search of fruits and other eatables, came across a water body (i.e., a pond⁴) which was full of divine water⁵ and was adorned by rocks studded with gems and jewels⁶ (7).

1. वानरोत्तम 2. सुधीः 3. ऋक्षाधिपः 4. वापीं 5. दिव्यसलिलां 6. मणिशिलान्विताम्

पानीयं पातुमागच्छत्तत्र छायामयं कपिम्।

दृष्ट्वा प्रतिकपिं मत्वा निपपात जलान्तरे॥८॥

तत्रादृष्ट्वा हरिं शीघ्रं पुनरुत्प्लुत्य वानरः।

अपश्यत्सुन्दरीं रामामात्मानं विस्मयं गतः॥९॥

8-9. When he went there to drink water, he saw an image (reflection) of a monkey in the water. Thinking that the reflection in the water was his opponent¹ or challenger, he jumped inside the water of the pond (8). Finding that there was no monkey inside the water, he immediately jumped out of it, but to his astonishment², he found himself transformed into a beautiful maiden³ (9).

1. प्रतिकपिं 2. विस्मयं 3. अपश्यत्सुन्दरीं

ततः सुरेशो देवेशं पूजयित्वा चतुर्मुखम्।

गच्छन्मध्याह्नसमये दृष्ट्वा नारीं मनोरमाम्॥१०॥

कन्दर्पशरविद्धाङ्गस्त्यक्तवान्वीर्यमुत्तमम् ।
 तामप्राप्यैव तद्बीजं बालदेशेऽपतद्वि॥११॥
 बाली समभवत्तत्र शक्रतुल्यपराक्रमः।
 तस्य दत्त्वा सुरेशानः स्वर्णमालां दिवं गतः॥१२॥

10-12. At that time, the king of Gods (Indra¹) was returning after having offered his worship and adoration to the 4-headed Brahma² at about noon³. When he saw that most beautiful lady (10), he was overcome with passion and desire (to have conjugal relationship with her) and he ejaculated his powerful and immaculate semen⁴. That semen could not be received by that woman, but instead it touched her hairs and fell to the ground⁵ (11). With that, Bali was born⁶, who was as majestic, valorous, valiant, powerful and invincible as Indra⁷. The king of Gods (Indra⁸) presented him with a golden garland⁹ and went his way to the heaven (12).

1. देवेशो सुरेशो 2. चतुर्मुखम् 3. मध्याह्न समये 4. व्यक्तवान्वीर्यमुत्तमम् 5. बालदेशेऽपतद्भुवि 6. बाली समभवत्तत्र
 7. शक्रतुल्य पराक्रमः 8. सुरेशानः 9. स्वर्णमालां

[Note :- Verse nos. 2-12 narrate the birth of Bali, the elder brother of Sugriv. He was the son of Indra.]

भानुरप्यागतस्तत्र तदानीमेव भामिनीम्।
 दृष्ट्वा कामवशो भूत्वा ग्रीवादेशेऽसृजन्महत्॥१३॥
 बीजं तस्यास्ततः सद्यो महाकायोऽभवद्धरिः।
 तस्य दत्त्वा हनुमन्तं सहायार्थं गतो रविः॥१४॥

13-14. (After the departure of Indra—) The Sun-God also came there. He too was attracted towards that beauty and was overcome with passion¹. He ejaculated, and his powerful and potent semen landed on her neck (or nape)² (13). Instantly, a colossus monkey was produced by it³. The Sun-God⁴ entrusted him to Hanuman for care and help⁵, and then went his way (14).

1. कामवशो 2. ग्रीवादेशेऽसृजन्महत् 3. महाकायोऽभवद्धरिः 4. रविः 5. दत्त्वा हनुमन्तं सहायार्थं

[Note :- Hanuman was the Sun-God's chosen disciple and he had acquired his education with the latter as his teacher. Hanuman was a favoured student of the Sun-God. So by entrusting him with the care and welfare of the newly born monkey-son, the Sun-God felt relieved about the well-being of the infant monkey. This verse also shows that Hanuman was much older in age than both Bali and Sugriv as well as it highlights the fact as to why Hanuman sided with Sugriv at the time of his exile from Kishkindha and always thought about Sugriv's welfare. It was this moment—when his moral preceptor, the Sun-God, had put the newly born Sugriv in his custody and guardianship—that morally bound Hanuman to Sugriv.]

पुत्रद्वयं समादाय गत्वा सा निद्रिता क्वचित्।
 प्रभातेऽपश्यदात्मानं पूर्ववद्भानुराकृतिम्॥१५॥

फलमूलादिभिः सार्धं पुत्राभ्यां सहितः कपिः।

नत्वा चतुर्मुखस्याग्रे ऋक्षराजः स्थितः सुधीः॥१६॥

15-16. That lady took those two sons somewhere and fell asleep. The next morning, when she woke up, she found herself once again reverted to her original form of a monkey¹ (15). Then that wise Riksharaj collected fruits and edible roots etc. and accompanied by his two sons came to the court of Brahma, the 4-headed Lord², bowed and stood before him³ (16).

1. पूर्ववद्धानराकृतिम् 2. चतुर्मुख 3. नत्वा स्याग्रे स्थितः

ततोऽब्रवीत्समाश्वास्य बहुशः कपिकुञ्जरम्।

तत्रैकं देवतादूतमाहूयामरसन्निभम्॥१७॥

गच्छ दूत मयादिष्टो गृहीत्वा वानरोत्तमम्।

किष्किन्धां दिव्यनगरीं निर्मितां विश्वकर्मणा॥१८॥

17-18. Then he (Brahma) explained the things and rationalised with that best of monkeys¹ in various ways². Thereafter, he summoned one of the celestial messengers³ and said (17), 'Oh messenger! On my instructions, take this excellent monkey who is the best amongst his kind⁴ to the magnificent city of Kishkindha, developed and constructed by Vishwakarma⁵ (18).

1. कपिकुञ्जरं 2. माश्वास्य बहुशः 3. देवतादूत 4. वानरोत्तमम् 5. किष्किन्धां दिव्यनगरीं निर्मितां विश्वकर्मणा

सर्वसौभाग्यवलितां देवैरपि दुरासदाम्।

तस्यां सिंहासने वीरं राजानमभिषेचय॥१९॥

सप्तद्वीपगता ये ये वानराः सन्ति दुर्जयाः।

सर्वेते ऋक्षराजस्य भविष्यन्ति वशेऽनुगाः॥२०॥

19-20. It is provided with all possible comforts, grandeur, fortunes, prosperity, fame and excellence¹ and is unconquerable even by the Gods². Anoint this brave fellow³ on the throne of that place⁴ (19). All the valiant and formidable monkey warriors⁵ living in all the seven continents⁶ shall be subordinate to this monkey called Riksharaj⁷ (i.e., all the monkey chieftains representing various clans shall be under the tutelage of this king who will be the emperor of the monkey race, and I hereby declare him to be so) (20).

1. सर्वसौभाग्यवलितां 2. देवैरपि दुरासदाम् 3. वीरं 4. तस्यां सिंहासने राजानमभिषेचय 5. वानराः सन्ति दुर्जयाः 6. सप्तद्वीपगत 7. वशेऽनुगा ऋक्षराजस्य

[Note :- The monkey called Riksharaj is a different person than the bear king Jamvant who has also been referred to by the same word Riksharaj because of the fact that the bears are called Riksha in Hindi and Jamwant was their king. But the two should not be confused with each other.]

यदा नारायणः साक्षाद्रामो भूत्वा सनातनः।

भूभारासुरनाशाय सम्भविष्यति भूतले॥२१॥

तदा सर्वे सहायार्थे तस्य गच्छन्तु वानराः।

इत्युक्तो ब्रह्मणा दूतो देवानां स महामतिः॥२२॥

यथाज्ञप्तस्तथा चक्रे ब्रह्मणा तं हरीश्वरम्।
 देवदूतस्ततो गत्वा ब्रह्मणे तन्न्यवेदयत्॥२३॥
 तदादि वानराणां सा किष्किन्धाभून्नृपाश्रयः॥२४॥

21-24. At the time when the eternal, supreme Lord Narayan himself¹ shall manifest on the earth (in the form of Sri Ram) to remove its burden caused by the demon by eliminating them² (21), let all the monkeys go and help him at that time³. When Brahma had instructed so, the wise messenger of the Gods⁴ (22) arranged everything for that king of monkeys⁵ as instructed by Brahma. Having done so, he went back to him and informed him about everything (23). Since that time, Kishkindha became the capital city of monkeys⁶ (24).

1. सनातनः साक्षाद्रामो 2. भूभारासुरनाशाय 3. सर्वे सहायार्थे तस्य गच्छन्तु वानराः 4. महामतिः दुतोदेवानां 5. हरिश्चरम् 6. तदादि वानराणां सा किष्किन्धाभून्नृपाश्रयः

सर्वेश्वरस्त्वमेवासीरिदानीं ब्रह्मणार्थितः।
 भूमेर्भारो हतः कृत्स्नस्त्वया लीलानूदेहिना।
 सर्वभूतान्तरस्थस्य नित्यमुक्तचिदात्मनः॥२५॥
 अखण्डानन्तरूपस्य कियानेष पराक्रमः।
 तथापि वर्ण्यते सद्भिर्लीलामानुषरूपिणः॥२६॥
 यशस्ते सर्वलोकानां पापहत्यै सुखाय च।
 य इदं कीर्तयेन्मर्त्यो वालिसुग्रीवयोर्महत्॥२७॥
 जन्म त्वदाश्रयत्वात्स मुच्यते सर्वपातकैः॥२८॥

25-28. 'Oh Sri Ram! You are the Lord of all beings¹. On the prayers of Brahma, you have assumed an illusionary form (or an image) of a human being² and have removed all the burden of the earth³. You are present inherently (intrinsically as the essential ingredient) in all the 5 elements⁴, are eternally free or without any shackles or limitations⁵, are pure, eternal, truthful, supreme conscious soul⁶ (25), are without any parts or fractions, are imperishable, uniform and indivisible⁷, and are without a beginning and/or an end⁸. For you who are so great, doing this (i.e., liberation of the earth from the tyranny of pervert, sinful, tormenting and terrorising demons) is nothing of much consequence or an event requiring any great effort⁹. [In other words, for you it was an easy task requiring the least of all efforts for you can do much more formidable and stupendous tasks just by mere wishing or batting an eyelid, as it were. This job of eliminating the savage demons was literally a child's play or a cake walk for you for you are capable of doing immensely more. So, to praise you for it is like showing a lamp to the Sun, as it were.] In spite of that, your playful, sporting activities¹⁰ as a human being¹¹ are narrated by sages, seers and saints¹² (26) with the intention of destroying the various sins and their effects on this world¹³ as well as to provide mental, spiritual solace and succour to it¹⁴ through the medium of singing your divine fame and glories¹⁵. Those people who would narrate, sing and listen to (literally, chant in unison in a group¹⁶) this story relating to Bali and Sugri shall be protected by you¹⁷ and shall be freed/liberated from all their sins, evils, misdeeds and

misdemeanours (and their effects)¹⁸ (28).

1. सर्वेश्वर 2. लीलानृदेहिना 3. भूमेर्भारो हृतः 4. सर्वभूतान्तरस्थस्य 5. नृत्यमुक्त 6. चिदात्मनः 7. अखण्ड 8. अनन्त रूप 9. कियानेस पराक्रमः 10. लीला 11. मानुष रूपिणः 12. सदिभ 13. पाप हत्यै 14. सुखाय च 15. यशस्ते 16. कीर्तयेन्म 17. त्वदाश्रेयत्वात्स 18. मुच्यते सर्वपातकैः

अथान्यां सम्प्रवक्ष्यामि कथां राम त्वदाश्रयाम्
सीता हता यदर्थं सा रावणेन दुरात्मना॥२९॥
पुरा कृतयुगे राम प्रजापतिसुतं विभुम्।
सनत्कुमारमेकान्ते समासीनं दशाननः।
विनयावनतो भूत्वा ह्यभिवाद्येदमब्रवीत्॥३०॥

29-30. Oh Sri Ram! Now I shall narrate to you one more story concerning you which shall tell you why the wicked Ravana had abducted Sita (29). Once upon a time, during the Satyug¹ (the first of the 4-Yug celestial cycle), Ravana, the 10-headed one, approached Brahm's son Sanatkumar² who was sitting alone and said to him most politely (30)—

1. कृतयुगे 2. प्रजापति सुतं सनत्कुमार

को न्वस्मिन्प्रवरो लोके देवानां बलवत्तरः।
देवाश्च यं समाश्रित्य युद्धे शत्रुं जयन्ति हि॥३१॥
कं यजन्ति द्विजा नित्यं कं ध्यायन्ति च योगिनः।
एतन्मे शंस भगवन् प्रश्नं प्रश्नविदांवर॥३२॥

31-32. 'Who is that God who is the best among all the Gods¹ and is most brave, strong and valiant² amongst them, and by seeking whose protection (or shelter³) the Gods are able to vanquish all their enemies and opponents in the battle⁴ (31). Whom do the Brahmins worship and adore⁵ and who is the subject of meditation done by the Yogis (ascetics)⁶? Oh Lord! You are the best amongst those who know the answers to all possible questions⁷ (i.e., you are expert in general knowledge, wisdom and are the best person who can answer my question). Hence, please answer my query (or remove my doubts)' (32).

1. न्वस्मिन्प्रवरो 2. बलवत्तरः 3. समाश्रित्य 4. देवाश्च युद्धे शत्रुं जयन्ति हि 5. कं यजन्ति द्विजा 6. ध्यायन्ति योगिनः 7. प्रश्नविदांवर

ज्ञात्वा तस्य हृदिस्थं यत्तदशेषेण योगदृक्।
दशाननमुवाचेदं शृणु वक्ष्यामि पुत्रक॥३३॥
भर्ता यो जगतां नित्यं यस्य जन्मादिकं न हि।
सुरासुरैर्नुतो नित्यं हरिर्नारायणोऽव्ययः॥३४॥

33-34. Sanatkumar came to realise the real intention of Ravana in asking these questions¹ through his divine, penetrating vision of insight acquired by the force (powers) of Yoga (meditation)². He said to Ravana, 'Oh son³! Listen, I am answering your question (33). He, who always sustains and nourishes the whole creation⁴, who neither takes birth nor dies⁵, who is eternally adored, worshipped and honoured by the Gods as well as the demons alike⁶, who is imperishable and stable⁷, whose name is Sri Narayan Hari (i.e., Vishnu)⁸ (34)—

1. ज्ञात्वा तस्य हृदिस्थं 2. योगदृक् 3. पुत्रक 4. भर्ता जगतां 5. जन्मादिकं न हि 6. सुरासुरैर्नुतो नित्यं 7. अव्ययः 8. हरिर्नारायणो

यन्नाभिपङ्कजाज्जातो ब्रह्मा विश्वसृजां पतिः।
 सृष्टं येनैव सकलं जगत्स्थावरजङ्गमम्॥३५॥
 तं समाश्रित्य विबुधा जयन्ति समरे रिपून्।
 योगिनो ध्यानयोगेन तमेवानुजपन्ति हि॥३६॥

35-36. —Even Brahma, the creator of this whole creation, had been born out of the divine lotus that had emerged out of his navel¹, and he who has even created this animate as well as inanimate (i.e., movable as well as immovable) mundane, delusionary world² (35)—it is 'his' strength relying upon which the Gods conquer all their enemies in any battle³ while the Yogis (ascetics) also repeat his holy name, worship and glorify him⁴ through meditation⁵ and other Yogic practices' (36).

1. यन्नाभिपङ्कजाज्जातो 2. जगत्स्थावरजङ्गमम् 3. समाश्रित्य विबुधा जयन्ति समरे रिपून् 4. योगिनो तमेवानु जपन्ति 5. ध्यानयोगेन

महर्षेर्वचनं श्रुत्वा प्रत्युवाच दशाननः।
 दैत्यदानवरक्षांसि विष्णुना निहतानि च॥३७॥
 कां वा गतिं प्रपद्यन्ते प्रेत्य ते मुनिपुङ्गव।
 तमुवाच मुनिश्रेष्ठो रावणं राक्षसाधिपम्॥३८॥

37-38. Hearing these words of the great sage Sanatkumar, the 10-headed Ravana asked once again, 'Oh the exalted sage¹! What is the fate² of those demons, evil ones, devils, Satans and ogres³ who are killed by Vishnu⁴?' Then the best amongst the sages (Sanatkumar)⁵ replied to Ravana, the king of demons (37-38)—

1. मुनिपुङ्गव 2. कां वा गतिं 3. दैत्यदानवरक्षांसि 4. विष्णुना निहतानि 5. मुनिश्रेष्ठो

दैवतैर्निहता नित्यं गत्वा स्वर्गमनुत्तमम्।
 भोगक्षये पुनस्तस्माद् भ्रष्टा भूमौ भवन्ति ते॥३९॥
 पूर्वार्जितैः पुण्यपापैर्ध्रियन्ते चोद्भवन्ति च।
 विष्णुना ये हतास्ते तु प्राप्नुवन्ति हरेर्गतिम्॥४०॥

39-40. 'When they (the demons etc.) are killed by other Gods, they go to heaven¹ which is the best amongst all the places to go after death². There, they live for as long as their destiny determines (or till the time the good effects of the exalted death of the demons at the hands of a God wears off³) and then they revert back (or fall back)⁴ to the terrestrial world (earth) (39). As a result, they fall back in the cycle of birth and death⁵ depending upon their evil or good deeds and demeanours⁶. On the contrary, those who die at the hands of Vishnu, do not enter this cycle, and instead they attain liberation from this vicious cycle and get emancipation and salvation in the form of his supreme abode (or become one with the Lord)⁷' (40).

1. दैवतैर्निहता गत्वा स्वर्ग 2. मनुत्तमम् 3. भोगक्षये 4. पुनस्तस्माद् भ्रष्टा 5. पुर्वार्जितैः 6. पुण्य पापै 7. विष्णुना हतास्ते तु प्राप्नुवन्ति हरेर्गतिम्

श्रुत्वा मुनिमुखात्सर्वं रावणो हृष्टमानसः।
 योत्स्येऽहं हरिणा सार्धमिति चिन्तापरोऽभवत्॥४१॥

मनःस्थितं परिज्ञाय रावणस्य महामुनिः।

उवाच वत्स तेऽभीष्टं भविष्यति न संशयः॥४२॥

41-42. Hearing these words from the mouth of the sage, Ravana was internally very glad and pleased¹, and after contemplating for some time², he decided that he will certainly fight with Sri Hari³ (or shall create ill-will, hatred and enmity with Sri Vishnu leading to confrontation and death at his hands) (41). The great sage had an insight into the thought processes⁴ of Ravana, and so he said, 'Oh son⁵! There is no doubt that your wishes shall be fulfilled⁶ (42).

1. हृष्टमानसः 2. चिन्तापरोऽभवत् 3. योत्स्येऽहं हरिणा सार्धमिति 4. मनःस्थितं परिज्ञाय 5. वत्स 6. तेऽभीष्टं भविष्यति न संशयः

कञ्चित्कालं प्रतीक्षस्व सुखी भव दशानन।

एवमुक्त्वा महाबाहो मुनिः पुनरुवाच तम्॥४३॥

तस्य स्वरूपं वक्ष्यामि ह्यरूपस्यापि मायिनः।

स्थावरेषु च सर्वेषु नदेषु च नदीषु च॥४४॥

43-44. Oh the 10-headed one (Ravana)! Take it easy and wait for some more time'. Oh the valiant and valorous one (literally, the one with strong and robust arms)¹ i.e., Sri Ram! The sage (Sanatkumar) once again said² to Ravana (43), 'He (Vishnu) is formless and invisible, but still I shall tell you the various forms which that maveric Lord assumes³. He pervades in both the large and small rivers as well as all other non-living entities⁴ represented by the inanimate form of the world⁵ (44).

1. महाबाहो 2. पुनरुवाच 3. तस्य स्वरूपं वक्ष्यामि ह्यरूपस्यापि मायिनः 4. च सर्वेषु नदेषु च नदीषु 5. स्थावरेषु

ओङ्कारश्चैव सत्यं च सावित्री पृथिवी चसः।

समस्तजगदाधारः शेषरूपधरो हि सः॥४५॥

सर्वेदेवाः समुद्राश्च कालः सूर्यश्च चन्द्रमा।

सूर्योदयो दिवारात्री यमश्चैव तथानिलः॥४६॥

अग्निरिन्द्रस्तथा मृत्युः पर्जन्यो वसवस्तथा।

ब्रह्मा रुद्रादयश्चैव ये चान्ये देवदानवाः॥४७॥

45-47. He is 'Onkar'¹ (i.e., the primordial cosmic sound from which the whole creation is said to have originated), the supreme, eternal Truth/Reality², Savitri³ (i.e., the mother of Vedas, embodiment of pristine knowledge, Saraswati; in the masculine form the word सावित्र 'Savitra' represents the Sun, illuminator of the world, splendid, radiant, brilliant, dazzling; symbolic of wisdom, knowledge and enlightenment), the earth⁴ (here symbolic of the bowl which sustains life) and Sheshnath⁵ (who is the support or bearer of the whole world) (45). All the Gods⁶, the oceans⁷, time/eras/circumstances/periods⁸, the Sun and the Moon⁹, the dawn¹⁰ (this reference to the rising sun symbolises the elimination of darkness of ignorance and the advent of wisdom and enlightenment), the days and the nights¹¹ (again, it means both enlightenment and wisdom represented by the day as well as ignorance and sins and vices by the nights; in physical terms, it means the full cycle of existence consisting the day and the night of 24 hours), the Yam¹² (the patron God of death and

hell; the word also stands for self restraint and control over passions), the wind¹³ (here the wind symbolises the life giving force called Pran; in physical terms, the wind is very essential for existence because it is used synonymously with air that we breathe) (46), the fire¹⁴ (also meaning the sacrificial fire), Indra¹⁵ (the king of Gods), death¹⁶, the clouds¹⁷ (here symbolising the life sustaining rain and water), the different Vasus¹⁸ (they are 8 prominent demi-Gods; the word also means jewels, wealth, fire, rays, radiance, water, gold, Kuber, Shiva, the Sun, saintly people, water bodies such as pond, lake etc.), Lord Brahma¹⁹ (the creator), Shiva²⁰ (the annihilator) and all other Gods and demons that exist are nothing else but his many, varied and myriad forms²¹ (47).

1. ओङ्कार 2. सत्यं 3. सावित्री 4. पृथिवी 5. शेषरूप धरो 6. सर्वे देवाः 7. समुद्रा 8. कालः 9. सूर्यश्च चन्द्रमाः 10. सूर्योदयो 11. दिवारात्री 12. यम 13. तथानिलः 14. अग्नि 15. रिन्द्र 16. मृत्यु 17. पर्जन्यो 18. वसव 19. ब्रह्मा 20. रुद्र 21. चान्ये देवदानवाः

विद्योतते ज्वलत्येष पाति चात्तीति विश्वकृत्।

क्रीडां करोत्यव्ययात्मा सोऽयं विष्णुः सनातनः॥४८॥

तेन सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम्।

नीलोत्पलदलश्यामो विद्युद्वर्णाम्बरावृतः॥४९॥

48-49. Lord Vishnu, who is the creator of this whole universe, is eternal, truthful, changeless, formless, indefinable and attributeless¹, but inspite of that he does various deeds and performs numerous sporting activities² through the medium of his delusionary powers called Maya. He shines, glows, dazzles and illuminates in the image (form, shape) of electric³ (i.e., is the power which illuminates the world, or is a power which is as potent and formidable as the power of electricity); he ignites and burns (in the form of fire)⁴; he protects everyone in the form of Vishnu⁵ and he annihilates (i.e., eats up, devours) all in the shape of Shiva⁶ (48). This whole animate and inanimate, or stable/immovable as well as movable world called Triloki⁷—the celestial, the terrestrial and the subterranean worlds—is pervaded by him⁸ (i.e., he pervades the entire creation consisting of both the animate as well as the inanimate three worlds). His complexion/countenance is dark like the petals of a blue lotus⁹, and he wears a Pitambar which has the dazzle and radiance of electric¹⁰ (49).

1. सनातनः अव्ययात्मा 2. क्रीडां करोत्य 3. विद्योतते 4. ज्वलत्येष 5. पाति विष्णुः 6. चात्तीति 7. त्रैलोक्यं सचराचरम् 8. सर्वमिदं व्याप्तं 9. नीलोत्पलदलश्यामो 10. विद्युद्वर्णाम्बरावृतः

शुद्धजाम्बूनदप्रख्यां श्रियं वामाङ्कसंस्थिताम्।

सदानपायिनीं देवीं पश्यन्नालिङ्ग्य तिष्ठति॥५०॥

द्रष्टुं न शक्यते कैश्चिद्देवदानवपन्नगैः।

यस्य प्रसादं कुरुते स चैनं द्रष्टुमर्हति॥५१॥

50-51. On his left is seated goddess Laxmi¹ who has a radiant glow similar to pure gold², who is indestructible/non-perishable³ and who is being affectionately looked upon and held closely by him (Sri Ram)⁴ (50). He is invisible to all the Gods, demons or legendary serpents (i.e., they are unable to visualise him and his true form)⁵, but only those towards

whom he is munificent, pleased and favourably inclined⁶ can ever hope to have his divine and sublime august vision (Darshan)⁷ (51).

1. वामांक संस्थितम श्रियं देवीं 2. शुद्धजाम्बूनदप्रख्यां 3. सदानपायिनीं 4. पश्चन्नलिंग्य 5. द्रष्टुं न शक्यते कैश्चिद्देवदानवपन्नगैः 6. प्रसादं 7. द्रष्टुमर्हति

न च यज्ञतपोभिर्वा न दानाध्ययनादिभिः।

शक्यते भगवान्द्रष्टुमुपायैरितरैरपि॥५२॥

तद्भक्तैस्तद्गतप्राणैस्तच्चित्तैर्धूतकल्मषैः।

शक्यते भगवान्विष्णुर्वेदान्तामलदृष्टिभिः॥५३॥

52-53. The Lord God cannot be seen or observed¹ by doing Yagya (various religious sacrifices, especially fire sacrifices), Tapa (severe penances, austerities and undertaking hardships)², doing charities, giving alms and making donations³, studying (the scriptures)⁴ or any other means (52). On the contrary, Lord Vishnu's⁵ divine and sublime vision is possible only to his ardent devotees whose entire being (i.e., their mind-intellect apparatus, their thought processes, existence and all other worldly activities) is directed at and hitched to the Lord and his various revelations (i.e., they are always, constantly thinking of the Lord God, reflecting upon him, remembering him and his holy name even while doing worldly activities and duties) as well as to those whose mental sight (i.e., the spiritual insight, the vision of the subtle body comprising mind-intellect-discrimination complex and not the sight of the external, physical eyes of the body)⁶ have become purified⁷ (i.e., uncorrupted; those who can discriminate between the true and false, between the real and illusionary, between the gross and the subtle; those who have acquired the power of deep penetrating insight and can distinguish and separate the grain from the chaff, as it were) by contemplating upon and deeply concentrating on the Vedant (Upanishads)⁷ and its pristine philosophy, tenets and maxims (53).

1. भगवान् द्रष्टु 2. यज्ञ तपो 3. दान 4. ध्ययना 5. भगवान्विष्णु तद्भक्तैस्त 6. दगतप्राणैस्तच्चित्तैर्धूतकल्मषैः 7. वेदान्तामलदृष्टिभिः

[Note :- That is, those who have delved deep into and realised the truth behind this so-called real world, the essence of existence, the Atma/soul, the fact that it (the soul) is but a microcosmic miniscule part of the all-pervading macrocosmic supreme Soul, and that this soul is different from even this body of the creature and its surrounding artificial world of the sense objects and materialistic comforts—and as a consequence they have realised the futility of pursuing this delusionary inconsequential mundane world. This realisation whenever it dawns upon the Lord's devotee, helps him to turn inwards in search of the Supreme Truth about the Lord God, and the seeker comes to the conclusion that the Lord God is present inside himself and not anywhere outside. That dazzling, bright halo of light which the seeker experiences inside him in a flash is the light of divine eyes. Or in other words, it is the light of truthful enlightenment. So, in short, only two ways exist to have a divine vision of God—viz. one is to pursue the path of Bhakti encapsulated in the first line of verse no. 53 and the other is by having sight of enlightenment as envisaged in the

second line of the same verse no. 53 by pursuing the teachings of the Upanishads. The choice between the two depends upon the mental caliber, or to use a cliché, the strength of the seeker's radar to catch hold of the Lord on the screen of his heart and mind.]

अथवा द्रष्टुमिच्छा ते शृणु त्वं परमेश्वरम्।
त्रेतायुगे स देवेशो भविता नृपविग्रहः॥५४॥
हितार्थं देवमर्त्यानामिक्ष्वाकूणां कुले हरिः।
रामो दाशरथिर्भूत्वा महासत्त्वपराक्रमः॥५५॥

54-55. Now, listen—if you indeed have a sincere desire to have a holy vision of the supreme Lord (i.e., of the supreme Soul)¹, then that Lord of Gods² shall manifest (take birth) in the body (form) of a king³ (54) for the benefit and welfare of both the Gods as well as the humans⁴ in the clan of king Ikshwaku as the son of Dasrath⁵. Then, Sri Hari (Vishnu)⁶ shall be called Sri Ram⁷ who shall be most truthful, righteous, noble, mighty, powerful, valiant, valorous, famous and glorious in all respects⁸ (55).

1. द्रष्टुमिच्छा परमेश्वरम् 2. देवेशो 3. नृपविग्रहः 4. हितार्थं देवमर्त्याना 5. क्ष्वाकूणां कुले दाशरथि 6. हरिः 7. रामो 8. महासत्त्व पराक्रमः

पितुर्नियोगात्स भ्रात्रा भार्यया दण्डके वने।
विचरिष्यति धर्मात्मा जगन्मात्रा स्वमायया॥५६॥
एवं ते सर्वमाख्यातं मया रावण विस्तरात्।
भजस्व भक्तिभावेन सदा रामं श्रिया युतम्॥५७॥

56-57. That righteous and noble Lord¹ shall, on the instructions of his father, wander in the forest called Dandakaranya along with his brother (Laxman) and consort (Sita) who is, in reality, the mother of all creation² as well as the manifest form of the Lord's delusionary powers (called Maya)³ (56). Oh Ravana! In this way, I have told you the essential facts in detail. Now you should constantly worship and adore (i.e., remember and have faith in)⁴ Sri Ram along with his divine consort Laxmi⁵ with sincerity of devotion and conviction, faith and belief⁶ (57).

1. धर्मात्मा 2. जगन्मात्रा 3. स्वमायया 4. भजस्व रामं 5. श्रिया युतम् 6. भक्तिभावेन

अगस्त्य उवाच

एवं श्रुत्वासुराध्यक्षो ध्यात्वा किञ्चिद्विचार्य च।
त्वया सह विरोधेषुमुमुदे रावणो महान्॥५८॥
युद्धार्थं सर्वतो लोकान् पर्यटन् समवस्थितः।
एतदर्थं महाराज रावणोऽतीव बुद्धिमान्।
हृतवान् जानकीं देवीं त्वयात्मवधकाक्षया॥५९॥

58-59. Sage Agastya said to Sri Ram, 'Oh Sri Ram! After hearing what Sanatkumar had told him, the king of demons¹, the great Ravana, pondered over it for some time² and finally decided to pretend to have (artificial, superficial) enmity with you³, and having decided thus (i.e., to be your enemy), he felt extremely glad and delighted⁴ (see note

below) (58). He (Ravana) roamed about in this whole world eager for battle with you⁵. Oh great king⁶ (Sri Ram)! The most wise Ravana⁷ had abducted/stolen goddess Sita purposely with the express desire to get killed at your hands⁸ (59).

1. असुराध्यक्षो 2. किञ्चिद्विद्यार्थ 3. त्वया सह विरोधेषु 4. र्मुमुदे 5. युद्धार्थी 6. महाराज 7. रावणोऽतीव बुद्धिमान् 8. त्वयात्मवध कांक्षया

[Note :- Ravana was extremely glad and delighted because it was an easy way for him to achieve emancipation and salvation with a body of a demon destined to do evil deeds and follow unrighteous path. By opposing Sri Ram, he will have cleverly played his part of the drama to perfection even as Sri Ram had played his own part as a human. Ravana was spared the trouble of severe hardships undergone by sages and hermits when they did Tapa, Yagyas, became renunciates as well as the hardships of following the path of Bhakti for then he would have to follow a path of righteousness which will not be in consonant with his body and nature of a demon and the scheme of things. He chose the easier path whereby he can recklessly enjoy the comforts of his body and the sensual pleasures that the world enticingly offers while at the same time ensuring his salvation. This is clearly evident on numerous occasions when the near and dear ones of Ravana (i.e., Vibhishan, Mandodari, Kumbhakarn, the demon Kalnemi, Malyawan, Marich etc.) tried to rationalise with him. Please refer to the following verses—(i) Aranya Kand, Canto 5, verse nos. 58-61, (ii) Aranya Kand, Canto 6, verse nos. 30-32, (iii) Aranya Kand, Canto 7, verse no. 65, (iv) Lanka Kand, Canto 10, verse nos. 55-61. This also shows why he was reckless, brazen and stubborn in his approach.]

इमां कथां यः शृणुयात्पठेद्वा संश्रावयेद्वा श्रवणार्थिनां सदा।

आयुष्यमारोग्यमनन्तसौख्यं प्राप्नोति लाभं धनमक्षयं च॥६०॥

60. Those persons who would read, listen to¹, narrate or describe this holy and divine story (pertaining to Lord Ram)² to those who wish to here it³ shall be blessed with a long life⁴, a disease free body⁵, eternal and everlasting happiness, blissfulness, happiness, contentedness, peace and tranquility⁶, desired rewards and gains⁷ as well as immense/measureless wealth⁸ (60).

1. शृणुयात्पठे 2. संश्रावयोद्वा कथां 3. श्रवणार्थिनां 4. आयुष्य 5. आरोग्य 6. अनन्तसौख्यं 7. प्राप्नोति लाभं 8. धनमक्षयम

* __* __* __* __*

एतन्मन्त्रमगस्त्यस्तु जप्त्वा रुद्रत्वमाप्नुयात् । ब्रह्मत्वं काश्यपो जप्त्वा कौशिकस्त्वमरेशताम् ॥

कार्तिकेयो मनुत्वं च इन्द्राकौ गिरिनारदौ । बालखिल्यादिमुनयो देवतात्वं प्रपेदिरे ॥

(वृद्धहरित—स्मृति, ६ अध्याय)

By worshipping the holy name of Sri Ram, sage Agastya acquired the potential powers of Rudra, sage Kashyap became equivalent to Brahma, sage Kaushik attained immortality, Kartikeya was designated as a Manu (the first male) while Indra, the Sun, mountains, sage Narad and Baalkha etc. were elevated to the exalted stature of God-hood. (Vridha harit-smirti, chapter 6)

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Uttar Kand — Canto 4

Ravana in Shwet-Dwip; Description of Ram-Rajya;
Gods' Prayer and Sita's exile to Valmiki's hermitage

श्रीमहादेव उवाच

एकदा ब्रह्मणो लोकादायान्तं नारदं मुनिम्।
पर्यटन् रावणो लोकान्दृष्ट्वा नत्वाब्रवीद्वचः॥१॥
भगवन्ब्रूहि मे योद्धुं कुत्र सन्ति महाबलाः।
योद्धुमिच्छामि बलिभिस्त्वं ज्ञातासि जगत्त्रयम्॥२॥

1-2. Lord Shiva said—'Oh Parvati! While wandering in the various worlds, one day he saw the celestial sage Narad coming from the Loka (world, abode) of Lord Brahma¹. He bowed before the latter, and politely said to him (1), 'Oh Lord! I wish to have a duel² with those who are very brave, strong and courageous³. You are well acquainted with the 3 worlds (the celestial, terrestrial and subterranean worlds). So please tell me who is fit and strong enough to fight with me⁴' (2).

1. ब्रह्मणो लोका 2. योद्धुं कुत्र 3. महाबलाः 4. योद्धुमिच्छामि बलिभिस्त्वं

मुनिर्ध्यात्वाह सुचिरं श्वेतद्वीपनिवासिनः।
महाबला महाकायास्तत्र याहि महामते॥३॥
विष्णुपूजारता ये वै विष्णुना निहताश्च ये।
त एव तत्र सञ्जाता अजेयाश्च सुरासुरैः॥४॥

3-4. The sage thought for a while and replied, 'Oh the wise one¹! Inhabitants of an island called 'Shwet Dwip'² (literally, the island inhabited by fair-skinned people) are very strong and have robust, huge and powerful bodies³. You should go there (3). Those who constantly (regularly and consistently) worship and adore Lord Vishnu or those who had been killed by him earlier with his own hands—they are the only ones who have taken birth there⁴. They cannot be won or subdued by anyone⁵, neither by the Gods, nor by the demons⁶' (4).

1. महामते 2. श्वेतद्वीप 3. महाबला महाकाया 4. विष्णुपूजारता ये वै विष्णुना निहताश्च त एव तत्र सञ्जाता 5. अजेयाश्च 6. सुरासुरैः

श्रुत्वा तद्रावणो वेगान्मन्त्रिभिः पुष्पकेण तान्।
योद्धुकामः समागत्य श्वेतद्वीपसमीपतः॥५॥
तत्प्रभाहततेजस्कं पुष्कलं नाचलत्ततः।
त्यक्त्वा विमानं प्रययौ मन्त्रिणश्च दशाननः॥६॥

5-6. Hearing this, Ravana along with his ministers immediately boarded the plane called Pushpak and went near the island called Shwet Dwip (5). The plane lost its flying powers in the face of a brilliant radiation emanating from that island (तत्प्रभाहततेजस्कं). So, Ravana left the plane and the ministers behind, and went ahead on his own (6).

प्रविशन्नेष तद्द्वीपं धृतो हस्तेन योषिता।
पृष्ट्व त्वं कुतः कोऽसि प्रेषितः केन वा वद॥७॥

इत्युक्तो लीलया स्त्रीभिर्हसन्तीभिः पुनः पुनः।

कृच्छ्राद्धस्ताद्विनिर्मुक्तस्तासां स्त्रीणां दशाननः॥८॥

7-8. As soon as he entered the island, a woman caught hold of his hands and asked, 'Tell me who are you¹? Where have you come from²? Who has sent you here³? (7). In this manner, many women joked and poked fun at him, and he managed to free himself from them with great difficulty (8).

1. त्वं कुतः 2. कोऽसि 3. प्रेषित केन

आश्चर्यमतुलं लब्ध्वा चिन्तयामास दुर्मतिः।

विष्णुना निहतो यामि वैकुण्ठमिति निश्चितः॥९॥

मयि विष्णुर्यथा कुप्येत्तथा कार्यं करोम्यहम्।

इति निश्चित्य वैदेहीं जहार विपिनेऽसुरः॥१०॥

जानन्नेव परात्मानं स जहारावनीसुताम्।

मातृवत्पालयामास त्वत्तः कांक्षान्वधं स्वकम्॥११॥

9-11. He was extremely perturbed and astonished at seeing all this, and that wicked fellow thought to himself, 'I shall die at the hands of Vishnu and be sure to go to Vaikunth (the abode of Lord Vishnu)¹ (9). So I must do something which will enrage/incite Vishnu against me²'. That demon had stolen (abducted³) Vaidehi (Sita) from the forest⁴ because of this decision (10). Oh Sri Ram! Desirous of getting himself killed at your hands, he had purposely abducted Sita and looked after her as if she was his own mother while she was in his captivity⁵ though he knew, while taking her away, that you are not an ordinary human but the supreme Soul, the Lord God⁶ (and, therefore, Sita was the divine Laxmi herself) (11).

1. वैकुण्ठमिति निश्चितः 2. विष्णुर्यथा कुप्येत्तथा कार्यं करोम्यहम् 3. जहार 4. जहारा विपिनेऽसुरः 5. मातृवत्पालयामास त्वत्तः कांक्षान्वधं स्वकम् 6. जानन्नेव परमात्मनं स

[Note :- (i) The fact that he kept Sita with due regard to her as his own mother and divine goddess is also clear earlier in Aranya Kand, Canto 7, verse 65. Please also refer to my note in verse no. 58, Canto 3 of Uttar Kand. (ii) Verse no. 9-11 describe the first-hand experience of Ravana as to what sort of place he expects to live in if he dies at the hands of Vishnu; see verse nos. 3-4. So, he became all the more determined to brazenly follow his chosen path of confrontation with Vishnu, because he thought that even if emancipation, deliverance and salvation was not possible for him in spite of dying at the hands of Vishnu due to the treasury of sins and misdeeds that he has accumulated, then at least he will enjoy life 'King-size' in this Shwet-Dwip.]

राम त्वं परमेश्वरोऽसि सकलं जानासि विज्ञानदृग्

भूतं भव्यमिदं त्रिकालकलनासाक्षी विकल्पोज्झिताः।

भक्तानामनुवर्तनाय सकलां कुर्वन् क्रियासंहतिं

त्वं शृण्वन्मनुजाकृतिर्मुनिवचो भासीश लोकार्चितः॥१२॥

12. Oh Sri Ram! You are the supreme Lord¹, are able to see and know about the past, the present as well as the future² with the help of your transcendental, penetrating, deep insight and divine wisdom empowered with enlightenment, true knowledge and spiritual-

ity³, are the witness to all that is happening⁴, and are without an alternative or parallel⁵. You create all your illusionary plays or games and perform all your maveric tricks and gameful activities⁶ in order to show the path (of righteousness, probity, propriety and noble conduct) to your devotees and followers⁷. You are adored, honoured and worshipped by the whole world⁸ but still you, disguised in the form of a human being, appear to hear the words spoken by sages and saints like us most respectfully⁹. [That is, you are enlightened and know everything but still, just to show respect to us, you listen to what the sages, seers, saints and ascetics have to say. You pretend to ask them and learn from them, but that is your grace and munificence upon us.] (12).

1. परमेश्वरो 2. भूतं भव्यमिदं त्रिकालकलना 3. विज्ञानदृग् 4. साक्षी 5. विकल्पोज्झितः 6. सकलां कुर्वन् क्रियासंहतिं 7. भक्तानामनुवर्तनाय 8. लोकार्चितः 9. शृण्वन्मनुजाकृतिर्मुनिवचो भासीश

स्तुत्वैवं राघवं तेन पूजितः कुम्भसम्भवः।

स्वाश्रमं मुनिभिः सार्धं प्रययौ हृष्टमानसः॥१३॥

रामस्तु सीतया सार्धं भ्रातृभिः सह मन्त्रिभिः।

संसारिव रमानाथो रममाणोऽवसद् गृहे॥१४॥

13-14. In this way, having praised and honoured¹ Raghav and being reciprocated similarly by him, sage Agastya along with other sages accompanying him went back to their respective hermitages with a cheerful mind (13). Sri Ram—who is Lord of Laxmi²—began living like an ordinary human in this world alongside his brothers, Sita and ministers³ (14).

1. स्तुत्वैवं 2. रमानाथो 3. सीतया सार्धं भ्रातृभिः सह मन्त्रिभिः

अनासक्तोऽपि विषयान्बुभुजे प्रियया सह।

हनुमत्प्रमुखैः सद्भिर्वानरैः परिवेष्टितः॥१५॥

पुष्पकं चागमद्राममेकदा पूर्ववत्प्रभुम्।

प्राह देव कुबेरेण प्रेषितं त्वामहं ततः॥१६॥

15-16. Though he is dispassionate and renunciate¹ playing the role of a human, he enjoyed worldly life in the company of his dear wife². He was always surrounded³ (i.e., was accompanied by) Hanuman and other senior (chief of the) monkeys (15). Once, the Pushpak plane came back to Sri Ram once again as it had done previously (in the battle field at Lanka)⁴ and said, 'Oh Lord! Kuber has sent me once again at your service⁵ (16).

1. अनासक्तो 2. विषयान्बुभुजे प्रियया सह 3. परिवेष्टितः 4. पूर्ववत् 5. पुष्पकं पूर्ववत्प्रभुम् कुबेरेण प्रेषितं त्वामहं ततः

जितं त्वं रावणेनादौ पश्चाद्रामेण निर्जितम्।

अतस्त्वं राघवं नित्यं वह यावद्वसेद्भवि॥१७॥

यदा गच्छेद्रघुश्रेष्ठो वैकुण्ठं याहि मां तदा।

तच्छ्रुत्वा राघवः प्राह पुष्पकं सूर्यसन्निभम्॥१८॥

17-18. (Kuber had told me that—) 'First, you (the Pushpak plane) had been won over by Ravana, and then Sri Ram has conquered you (after slaying the demon at Lanka)¹. Hence, as long as he stays on the surface of the earth², you must regularly be with him at his service as his carrier³ (17). At the time the most exalted Raghu⁴ (Sri Ram) goes to his heavenly abode called

Vaikunth (at the end of his worldly sojourn), you can come back to me⁵. Hearing these words, Raghav (Sri Ram) said to Pushpak who was as splendid as the sun⁶ (18)—

1. जितं त्वं रावणेनादौ पश्चाद्रामेण निर्जितम् 2. चावद्वसेद्भुवि 3. राघवं नित्यं वह 4. रघुश्रेष्ठो 5. गच्छेद्र वैकुण्ठं याहि मां तदा 6. पुष्पकं सूर्यसन्निभम्

यदा स्मरामि भद्रं ते तदागच्छ ममान्तिकम्।

तिष्ठान्तर्धाय सर्वत्र गच्छेदानीं ममाज्ञया॥१९॥

इत्युक्त्वा रामचन्द्रोऽपि पौरकार्याणि सर्वशः।

भ्रातृभिर्मन्त्रिभिः सार्धं यथान्यायं चकार सः॥२०॥

19-20. 'Oh you gentleman¹! Come to me whenever I remember (or need, wish to see) you². For the rest of the time, you must go from here on my orders³ and roam about everywhere in an invisible form⁴' (19). Having given these instructions to the Pushpak plane, Sri Ram started looking after all the routine affairs of the kingdom⁵ aided by his brothers and ministers in a most righteous manner in accordance with rules of probity, propriety, law, morality, ethics and polity⁶ (20).

1. ते भद्रं 2. यदा स्मरामि तदागच्छ ममान्तिकम् 3. गच्छेदानीं ममाज्ञया 4. तिष्ठान्तर्धाय सर्वत्र 5. पौरकार्याणि सर्वशः 6. यथान्यायं चकार सः

[Note :- Verse nos. 16-19 tell us how Pushpak was always present at the beck and call of Sri Ram whenever he required its services. The fact that Sri Ram addressed the plane as a gentleman shows that he was addressing a person and not a machine. In ancient Puranic folklore, this was a usual pattern or style of narration wherein lifeless objects were treated as if they had life. Another explanation may be that the plane had a pilot who was also named Pushpak after the name of the plane of which he was in charge.]

राघवे शासति भुवं लोकनाथे रमापतौ।

वसुधा सस्यसम्पन्ना फलवन्तश्च भूरुहाः॥२१॥

जना धर्मपराः सर्वे पतिभक्तिपराः स्त्रियः।

नापश्यत्पुत्रमरणं कश्चिद्राजनि राघवे॥२२॥

समारुह्य विमानाग्र्यं राघवः सीतया सह।

वानरैर्भ्रातृभिः सार्धं सञ्चचारावनिं प्रभुः॥२३॥

21-23. During the reign of Raghav (Sri Ram)—who was the Lord of the world¹ and the Lord of Laxmi² (the goddess of wealth, prosperity and material well-being)—the earth was full of prosperity and wealth³ and the trees were laden with fruits⁴ etc. [That is, there was no shortage of any kind.] (21). During the reign of Raghav (Sri Ram), all the males followed the path of righteousness, noble conduct, probity and propriety⁵, the ladies were loyal to their husbands and served them diligently⁶, and one did not have to suffer from the agony of seeing the death of one's son⁷ (22). Raghav (Sri Ram) used to inspect the earth (i.e., survey it) aboard a plane (Pushpak)⁸ along with Sita, his brothers and selected monkeys⁹ (23).

1. लोकनाथे 2. रमापतौ 3. वसुधा सस्यसम्पन्ना 4. फलवन्तश्च भूरुहाः 5. जना धर्मपराः 6. पतिभक्तिपराः स्त्रियः 7. नापश्यत्पुत्रमरणं 8. समारुह्य विमानाग्र्यं 9. राघवः सीतया वानरैर्भ्रातृभिः सार्धं

अमानुषाणि कार्याणि चकार बहुशो भुवि।
 ब्राह्मणस्य सुतं दृष्ट्वा बालं मृतमकालतः॥२४॥
 शोचन्तं ब्राह्मणं चापि ज्ञात्वा रामो महामतिः।
 तपस्यन्तं वने शूद्रं हत्वा ब्राह्मणबालकम्॥२५॥
 जीवयामास शूद्रस्य ददौ स्वर्गमनुत्तमम्।
 लोकानामुपदेशार्थं परमात्मा रघूत्तमः॥२६॥
 कोटिशः स्थापयामास शिवलिङ्गानि सर्वशः।
 सीतां च रमयामास सर्वभोगैरमानुषैः॥२७॥

24-27. While on this earth, he performed many a super-human deeds¹ (literally deeds or activities that cannot be done by any other ordinary man). Once, he saw the son of a Brahmin lying dead (24) and his father, the Brahmin, was submerged in extreme sorrows and anguish at the death of his son². Sri Ram—who was most wise³—came to know that a Shudra⁴ (a low caste person) was the cause of the son's death and the Shudra was doing penances in the forest⁵ in order to atone for his sins. So, Sri Ram killed him⁶ and revived the Brahmin's son⁷, but at the same time he gave the Shudra the most sought after abode in the heaven⁸. The supreme soul and the best in the Raghu's clan⁹ that Sri Ram is, established millions of 'Shiva Lingams'¹⁰ everywhere in order to set an example for the people¹¹. He entertained Sita¹² in various ways and provided her with all the possible comforts including those that are not possible for an ordinary human being¹³ (25-27).

1. अमानुषाणि कार्याणि 2. शोचन्तं ब्राह्मणं 3. महामतिः 4. शूद्रं 5. तपस्यन्तं वनं 6. शूद्रं हत्वा 7. ब्राह्मणबालकम् जीवयामास 8. ददौ स्वर्गमनुत्तमम् 9. परमात्मा रघूत्तमः 10. कोटिशः शिवलिङ्गानि स्थापया 11. लोकानामुपदेशार्थं 12. रमयामास सीतां च 13. सर्वभोगैरमानुषैः

[Note :- The first line of verse no. 27 shows that Sri Ram had laid the foundation of establishing Shiva temples in the country. Establishment of Shiva temples has an important implication. Shiva lingams are the only symbols which even an ordinary devotee— other than the priest— can come close to and even touch in a temple's sanctum sanctorum. The subtle message which Sri Ram wished to apparently convey was towards equality to all and easy accessibility of the Lord to all classes and sections in the society. Shiva Lingams foster a closer bond between the Lord's representative symbol and his devotees. Whereas in other temple of other Gods, the worshipped idol is kept away from the reach of ordinary folks, but this is not the case with Shiva Lingams.]

शशास रामो धर्मेण राज्यं परमधर्मवित्।
 कथां संस्थापयामास सर्वलोकमलापहाम्॥२८॥
 दशवर्षसहस्राणि मायामानुषविग्रहः।
 चकार राज्यं विधिवल्लोकवन्द्यपदाम्बुजः॥२९॥

28-29. In this manner, the most righteous Sri Ram¹ ruled most righteously and in accordance with established and time honoured rules of noble conduct, probity, propriety and polity². He established for posterity³ his magnificent glory and good name, fame and re-

nown in the form of his divine stories, legends and lores⁴ which have the potential to remove all the sins, evils, blemishes and the effects of misdeeds and misdemeanours for the benefit of the whole world (i.e., his stories are a hallmark and a beacon light of righteousness and noble conduct to be emulated by all generations to come)⁵. They laid the foundation of rightful, ethical and moral conduct, high values and served as a living example for all to follow in future (28). He, whose lotus-feet are worshipped and honoured by the 3 worlds⁶ and who had assumed an illusive, false human-like body⁷, ruled for 10 thousand years⁸ adhering to the sanctified code of conduct established by time honoured tradition⁹ (29).

1. रामो परमधर्मवित् 2. धर्मेण राज्यं 3. संस्थापयामास 4. कथां 5. सर्वलोकमलापहाम 6. विधिवल्लोकवन्द्यपदाम्बुजः 7. मायामानुष विग्रह 8. दशवर्षसहस्राणि 9. विधिव राज्यं

एकपत्नीव्रतो रामो राजर्षिः सर्वदा शुचिः।

गृहमेधीयमखिलमाचरन् शिक्षयन् जनान्॥३०॥

सीता प्रेम्णानुवृत्त्या च प्रश्रयेण दमेन च।

भर्तुर्मनोहरा साध्वी भावज्ञा सा हिया भिया॥३१॥

30-31. The sage amongst kings, Sri Ram¹, adhered to and followed rigidly the vow of having only a single wife². He was always righteous and pure in character³, and he set an example (i.e., taught and advised⁴) for the subjects of the kingdom to emulate. He followed, lived up to and implemented all the set norms (code of behaviour) for a householder⁵ (30). The chaste and virtuous Sita⁶ too followed the wishes of the Lord⁷. She had won over the heart of her husband by her affections, obedience, politeness, self-restraint, etiquette and good manners, humility, shyness and submissiveness⁸ and other such qualities befitting an honourable housewife who can exert influence over her husband by way of devotion, love and affection for him⁹ (31).

1. राजर्षिः रामो 2. एक पत्नीव्रतो 3. सर्वदा शुचिः 4. शिक्षयन् जनान् 5. गृहमेधीयमखिलमाचरन् 6. साध्वी सीता 7. भावज्ञा 8. प्रेम्णानुवृत्त्या, प्रश्रयेण, दमेन, हिया, भिया 9. भर्तुर्मनोहरा

[Note :- (i) Verse nos. 21-31 describe the reign of Sri Ram in brief. The first line of verse no. 30 describes Sri Ram as a 'sage amongst kings'. This has myriad ramifications—it shows that though outwardly he was a king and an emperor, internally he was deeply renunciate, dispassionate and detached from the surrounding world. He remained like a sage even while being surrounded by grandeur, pomp and pageantry. (ii) Description of Sri Ram's reign is also found in Lanka Kand, Canto 16, verse nos. 27-34.]

एकदा क्रीडाविपिने सर्वभोगसमन्विते।

एकान्ते दिव्यभवने सुखासीनं रघूत्तमम्॥३२॥

नीलमाणिक्यसङ्काशं दिव्याभरणभूषितम्।

प्रसन्नवदनं शान्तं विद्युत्पुञ्जनिभाम्बरम्॥३३॥

सीता कमलपत्राक्षी सर्वाभरणभूषिता।

राममाह कराभ्यां सा लालयन्ती पदाम्बुजे॥३४॥

32-34. One day, the most exalted Raghu (Sri Ram)¹ was sitting alone at ease in his

royal palace situated in the royal gardens and which had all the imaginable and magnificent paraphernalias of grandeur and comfort (32). The radiant/glowing countenance of his body resembled a blue gem² (Sapphire), he was adorned by magnificent ornaments and royal robes³, he looked very contented and pleased⁴ as well as peaceful, tranquil and serene⁵. He was wearing a Pitambar (a body wrapping, seamless, yellow silk cloth worn by Vishnu) which dazzled like electric⁶ (33). At that time, Sita, who was adorned with the best of ornaments and clothes⁷ and whose eyes were like the petals of a lotus flower⁸, was serving the lotus-like feet⁹ of Sri Ram with her red lotus-like hands¹⁰ (34).

1. रघूत्तमम् 2. नीलमाणिक्यसंकाशं 3. दिव्याभरणभूषितम् 4. प्रसन्नवदनं 5. शान्तं 6. विद्युत्पुंजनिभम्बरम् 7. सर्वाभरणभूषिता 8. कमल पत्राक्षी 9. पदाम्बुजे 10. कराभ्यां सा लालयन्ती

देवदेव जगन्नाथ परमात्मन्सनातन।

चिदानन्दादिमध्यान्तरहिताशेषकारण ॥३५॥

देव देवाः समासाद्य मामेकान्तेऽब्रुवन्वचः।

बहुशोऽर्थयमानास्ते वैकुण्ठागमनं प्रति॥३६॥

35-36. Sita said, 'Oh the Lord of lords¹! Oh the Lord of the creation (i.e., whole world)²! Oh the truthful, eternal, almighty supreme Soul³! Oh an image of supreme, eternal, everlasting bliss, joy, delight, happiness, peace and tranquility⁴! You are without a beginning, a present or an end⁵. You are the cause (essence) of all (animate and inanimate, visible and invisible world)⁶ (35). Oh Lord⁷! The Gods came to me when I was alone and pleaded with me (or prayed to me)⁸ about the necessity of your going back to your eternal, supreme abode called Vaikunth⁹ (36).

1. देवदेव 2. जगन्नाथ 3. परमात्मन्सनातन 4. चिदानन्द 5. आदिमध्यान्तरहिता 6. अशेष कारण 7. देव 8. ऽब्रुवन्वचः 9. वैकुण्ठागमनं

त्वया समेतश्चिच्छक्त्या रामस्तिष्ठति भूतले।

विसृज्यास्मान्स्वकं धाम वैकुण्ठं च सनातनम्॥३७॥

आस्ते त्वया जगद्धात्रि रामः कमललोचनः।

अग्रतो याहि वैकुण्ठं त्वं तथा चेद्रघूत्तमः॥३८॥

आगमिष्यति वैकुण्ठं सनाथान्नः करिष्यति।

इति विज्ञापिताहं तैर्मया विज्ञापितो भवान्॥३९॥

37-39. They said to me, 'It is because you (Sita) have so wished (literally, it is the power of your wish¹) that Sri Ram continues to stay on this earth leaving behind us as well as his own eternal abode in Vaikunth² (37). Oh the revered mother of the world³! The lotus eyed Sri Ram always stays alongside you (i.e., he and you are inseparable)⁴. If you go to Vaikunth first⁵, then the most exalted in the Raghu's clan (Sri Ram) (38) will naturally follow suit (i.e., shall also follow you to Vaikunth)⁶. This will be a great blessing for all of us and we shall be very fortunate in having him (Sri Ram) in our midst in the heaven⁷. They (the Gods) said this to me and I have told you all verbatim (literally, I have brought

to light and bring to your knowledge everything as it happened⁸) (39).

1. त्वया समेतश्चिच्छक्त्या 2. रामस्तिष्ठति भूतले विसृज्यास्मान्वकं धाम बैकुण्ठं 3. जगद्धात्रि 4. आस्ते त्वया
5. अग्रतो याहि वैकुण्ठं त्वं 6. आगमिष्यति वैकुण्ठं 7. सनाथान्न 8. विज्ञापितो तैर्मया भवान्

[Note :- Verse nos. 35-39 highlight the reason why Sri Ram had to abandon Sita so that she can, on some worldly pretext, make her final exit from this earth, thereby allowing Sri Ram to himself wind up his worldly existence and return to his eternal abode in the heavens.]

यद्युक्तं तत्कुरुष्वाद्य नहमाज्ञापये प्रभो।
सीतायास्तद्वचः श्रुत्वा रामो ध्यात्वाब्रवीत्क्षणम्॥४०॥
देवि जानामि सकलं तत्रोपायं वदामि ते।
कल्पयित्वा मिषं देवि लोकवादं त्वदाश्रयम्॥४१॥
त्यजामि त्वां वने लोकवादाद्भीत इवापरः।
भविष्यतः कुमारौ द्वौ वाल्मीकेराश्रमन्तिके॥४२॥

40-42. Oh Lord! I am not ordering you or even advising you on anything¹. You must do as you think fit and proper². Hearing these words of Sita, Sri Ram pondered over them for some time, and then said (40), 'Oh goddess! I know everything. To achieve this, I shall tell you how to go about it (or, I shall advise you to do as follows). On the imaginary pretext³ of some blemish or aspersion pertinent (relevant) to your character⁴, I shall publicly censor, reproach and rebuke you (41). And like an ordinary righteous man who fears ignominy, censor and castigation by the society⁵, I shall forsake you⁶ and leave you in the forest (i.e., I shall send you in exile to the forest). There, near the hermitage of sage Valmiki, you will be blessed with two sons⁷ (42).

1. नहमाज्ञापये 2. यद्युक्तं तत्कुरुष्वाद्य 3. कल्पयित्वा मिषं 4. लोकवादं त्वदाश्रयम् 5. लोकवादाद्भीत इवापरः
6. त्यजामि त्वां 7. भविष्यतः कुमारौ द्वौ वाल्मीकेराश्रमन्तिके

इदानीं दृश्यते गर्भः पुनरागत्य मेऽन्तिकम्।
लोकानां प्रत्ययार्थं त्वं कृत्वा शपथमादरात्॥४३॥
भूमेर्विवरमात्रेण वेकुण्ठं यास्यसि द्रुतम्।
पश्चादहं गमिष्यामि एष एव सुनिश्चयः॥४४॥

43-44. Presently, there are physical signs indicating that you are pregnant¹. (After the children have been born) you will once again come to visit me². Then, in order to convince the world³ about your integrity and purity, you will make a solemn vow⁴ (43), and then immediately you will go to Vaikunth through the cleavage (chasm or a deep pit) created in the earth when it splits into two at the surface⁵. I will follow you soon⁶. Now, this is the final plan that we shall adopt (i.e., implement) together⁷ (44).

1. दृश्यते गर्भः 2. पुनरागत्य मेऽन्तिकम् 3. लोकानां प्रत्ययार्थं 4. त्वं कृत्वा शपथमादरात् 5. भूमेर्विवरमात्रेण
6. पश्चादहं गमिष्यामि 7. एष एव सुनिश्चयः

[Note :- Verse nos. 41-44 clearly show us that Sri Ram had taken Sita into confidence and it was a mutually agreed plan of action before the actual drama relating to Sita's second exile and the trauma that followed it unfolded before the world. We

will recall that prior to her abduction by Ravana, Sri Ram had similarly discussed the plan with her in Aranya Kand, Canto 7, verse nos. 1-4.]

इत्युक्त्वा तां विसृज्याथ रामो ज्ञानैकलक्षणः।

मन्त्रिभिर्मन्त्रतत्त्वज्ञैर्बलमुख्यैश्च संवृतः॥४५॥

तत्रोपविष्टं श्रीरामं सुहृदः पर्युपासत।

हास्यप्रौढकथासुज्ञा हासयन्तः स्थिता हरिम्॥४६॥

45-46. Saying this to her, Sri Ram who is characterised by immaculate virtuousness and wisdom¹, sent her to the interior of the palace and sat there surrounded by ministers and the chief commanders of his army who were wise and well versed in the laws of morality and ethics, probity and propriety² (45). Well-wishers and subordinates were busy in his service³ while jokers and court jesters who were expert in their art were cracking humorous jokes and making everyone laugh⁴ (i.e., the atmosphere of the court was joyous and merry. There was not a trace of what calamity was impending nor any hint of the decisions which Sri Ram has just taken a few moments earlier. This made the tragedy that follows all the more striking and stunning, almost like a bolt from the sky) (46).

1. ज्ञानैकलक्षणः 2. मन्त्रतत्त्वज्ञै 3. सुहृदः पर्युपासत 4. हास्यप्रौढकथासुज्ञा हासयन्तः स्थिता

कथाप्रसङ्गात्प्रच्छ रामो विजयनामकम्।

पौरा जानपदा मे किं वदन्तीह शुभाशुभम्॥४७॥

सीतां वा मातरं वा मे भ्रातृन्वा कैकयीमथ।

ने भेतव्यं त्वया ब्रूहि शापितोऽसि ममोपरि॥४८॥

47-48. Then, just in the passing, Sri Ram raised the issue of what his subjects of Ayodhya were saying about the royal family. He asked one messenger (a spy) named Vijai, 'Say, what do the denizens of the city say about me, Sita, my mother, my brothers or Kaikeyi'. Do not be afraid to tell me the truth, I ask you on oath², whether what you say is good or bad to hear³ (47-48).

1. पौरा जानपदा मे किं वदन्तीह सीतां वा मातरं वा मे भ्रातृन्वा कैकयीमथ 2. न भेतव्यं त्वया ब्रूहि शापितोऽसि 3. वदन्तीह शुभाशुभम्

इत्युक्तः प्राह विजयो देव सर्वे वदन्ति ते।

कृतं सुदुष्करं सर्वं रामेण विदितात्मना॥४९॥

किन्तु हत्वा दशग्रीवं सीतामाहृत्य राघवः।

अमर्षं पृष्ठतः कृत्वा स्वं वेश्म प्रत्यपादयत्॥५०॥

49-50. When he asked this, Vijai replied, 'Oh Lord! Everyone concedes that the deeds done by the enlightened and wise Sri Ram¹ are very formidable and difficult to do² (49). But he has killed Ravana and then brought Sita along with him (i.e., accepted her) without having any doubts or second thoughts³ (about her integrity and purity). [Well, the people imply that this was not proper conduct befitting a righteous king whose wife has been in the captivity of his enemy for a long time.] (50).

1. रामेण विदितात्मना 2. कृतं सुदुष्करं सर्वं 3. किन्तु हत्वा दशग्रीवं सीतामाहृत्य

कीदृशं हृदेय तस्य सीतासम्भोगजं सुखम्।
 या हता विजनेऽरण्ये रावणेन दुरात्मना॥५१॥
 अस्माकमपि दुष्कर्म योषितां मर्षणं भवेत्।
 यादृग्भवति वै राजा तादृश्यो नियतं प्रजाः॥५२॥

51-52. Well, what joy and happiness does he (Sri Ram) find in his heart enjoying her company¹ knowing fully well that she had been stolen/abducted² in the lonely forest by the devilish and wicked Ravana³? (51). As a result, we will also have to cope with (i.e., tolerate, bear with) the misdemeanours and misdeeds⁴ of our own wives because the subjects have to follow the example set by their king⁵ (52).

1. सीतासम्भोगजं सुखम् हृदये 2. हता 3. विजनेऽरण्ये रावणेन दुरात्मना 4. दुष्कर्म 5. यादृग्भवति वै राजा तादृश्यो नियतं प्रजाः

[Note :- Notwithstanding the fact that Sri Ram was the divine Lord, all-knowing and immaculately perfect, and that all that was happening was a pre-planned course of action decided by none other than him in consultation with Sita, his divine consort, still it is very obvious that this was one slip he did make. Though it is a truth that Sri Ram had thought exactly what the citizens were saying now and he had subjected Sita to the acid test by fire to establish her purity, chastity, loyalty and integrity beyond a shadow of doubt as is evident in Lanka Kand, Canto 12, verse nos. 75-84, but he overlooked one very important aspect—and that is, besides Laxman, there was not a single witness from Ayodhya to the fire test in the battle field of Lanka. That fire test should have been done publicly in a central stadium of the city of Ayodhya and not at Lanka to preempt this kind of accusation that is being levelled by the citizens now.

Secondly, Sri Ram needed an excuse to end his worldly sojourn and he did not want to prolong it any further, for otherwise he could have done the fire test again to settle the matter once and for all. It would have not harmed even a single hair of Sita simply because she was indeed pure—it is certain that she would have emerged unscathed from the fire even as gold gets purer when put in fire repeatedly. And, to straighten things out, Sri Ram should have then ordered all the women of Ayodhya to prove their own chastity or their husbands would face the death penalty for raising the stink against their own chaste and loyal queen. I firmly believe that quite a proportion of the population would have failed the fire test. That would have been a proper lesson for those with a foul, pervert and wicked mind. But it was not to be so. Besides the fact that Sri Ram himself wished to send Sita to exile prior to her ultimate exit from this world as in verse nos. 35-44 of this Canto, he was also aware of the above fact. He, being a merciful, benevolent and gracious king, did not wish to be harsh on his subjects as suggested above. He knew that if he kept quiet, there would be thousands of tongues wagging and if he tried to subject the citizens of Ayodhya to the purity test then quite a lot of them would perish. He was not a tyrant, a despot. He could not throw the populace ruthlessly in the gallows for uttering such words against him and Sita. What better example can be set of bow-

ing to the wishes of his subjects and accepting that he had indeed made a serious mistake by accepting Sita under given set of circumstances even at the cost of the catastrophe that it would lead to. Another lesson that we learn from this episode is that no matter how upright you are, this vicious, sceptic, jealous and suspicious world will always find a hole to prick at in your character. So, the best way is to ignore the comments of foolish people and move on with life.

Thirdly, it was probably Tara's (Bali's wife) curse at the time of killing of her husband Bali by Sri Ram that lead to the development of such circumstances that Sri Ram was made to suffer the agony of final separation from his beloved wife Sita. See Tara's lamentations in Kishkindha Kand, Canto 3, verse nos. 4-11. If the curse of blind parents of Shrawan Kumar who was shot inadvertently by Dasrath could lead to the latter's death due to the agony of separation from Ram-Laxman-Sita at the time of the trio's exile, then it's no wonder that Tara's curse, though not explicitly made but implicit in her lamentations, would surely show its effects because Tara was considered a noble and loyal woman.

Fourthly, there is a story that Sita had kept a male parrot as a pet. Its female companion had pleaded with her to set free her male companion but Sita didn't, at which the she-parrot cursed her that she will also suffer separation from her beloved in future.]

श्रुत्वा तद्वचनं रामः स्वजनान्पर्यपृच्छत।
 तेऽपि नत्वाब्रुवन् राममेवमेतन्न संशयः॥५३॥
 ततो विसृज्य सचिवान्विजयं सुहृदस्तथा।
 आहूय लक्ष्मणं रामो वचनं चेदमब्रवीत्॥५४॥
 लोकापवादस्तु महान्सीतामाश्रित्य मेऽभवत्।
 सीतां प्रातः समानीय वाल्मीकेराश्रमान्तिके॥५५॥
 त्यक्त्वा शीघ्रं रथेन त्वं पुनरायाहि लक्ष्मण।
 वक्ष्यसे यदि वा किञ्चित्तदा मां हतवानसि॥५६॥

53-56. Hearing his words, Sri Ram consulted his near and dear ones. All of them bowed before him and said that it was indeed the truth¹ (53). Thereafter, Sri Ram dismissed his ministers, Vijai (the messenger or spy) and other compatriots, and then called in Laxman and said to him (54), 'Oh brother! I am being subjected to scandalous gossip, ignominy, scorn, reproach, ridicule and public censor² because of Sita³. Hence, early morning tomorrow, you must take Sita on a chariot and leave her near the hermitage of sage Valmiki⁴. If you say anything (i.e., resist or comment) in this matter⁵, it will be tantamount to killing me⁶. [That is, you must keep it top secret, do not tell even Sita why you are taking her away. Besides this, do not refuse to do so and disobey me. And neither should you do anything that will create a fuss.]' (55-56).

1. तेऽपि नत्वाब्रुवन् राममेवमेतन्न संशयः 2. लोकापवादस्तु 3. सीतामाश्रित्य 4. सीतां प्रातः समानीय वाल्मीकेराश्रमान्तिके 5. वक्ष्यसे यदि वा किञ्चित्तदा 6. मां हतवानसि

इत्युक्तो लक्ष्मणो भीत्या प्रातरुत्थाय जानकीम्।
 सुमन्त्रेण रथे कृत्वा जगाम सहसा वनम्॥५७॥
 वाल्मीकेराश्रमस्यान्ते त्यक्त्वा सीतामुवाच सः।
 लोकापवादभीत्या त्वां त्यक्तवान् राघवो वने॥५८॥

57-58. At this, Laxman became distraught and horrified¹. As soon as it was day break, he asked Sumantra to get the chariot ready, took Sita along and headed for the forest² (57). As soon as they reached the hermitage of sage Valmiki, he made Sita alight from the chariot³ and said to her, 'Raghav (Sri Ram) has abandoned you in the forest fearing public reproach and censor⁴ (58).

1. लक्ष्मणो भीत्या 2. रथे कृत्वा जगाम सहसा वनम् 3. वाल्मीकेराश्रमस्यान्ते त्यक्त्वा 4. लोकापवाद भत्या त्वां त्यक्तवान् राघवो वने

दोषो न कश्चिन्मे मातर्गच्छाश्रमपदं मुनेः।
 इत्युक्त्वा लक्ष्मणः शीघ्रं गतवान् रामसन्निधिम्॥५९॥
 सीतापि दुःखसन्तप्ता पिललापातिमुग्धवत्।
 शिष्यैः श्रुत्वा च वाल्मीकिः सीतां ज्ञात्वा स दिव्यदृक्॥६०॥

59-60. Oh mother! I am not at all at fault¹. Now you should go to the hermitage of the sage². After that, Laxman returned back to Sri Ram immediately (59). At that time, Sita was overwhelmed with extreme shock, anguish, contrition and remorse³ and began to lament woefully⁴ like an ordinary foolish and ignorant woman⁵. When sage Valmiki heard from his disciples that some woman is crying (outside the hermitage), he realised through his divine sight⁶ that it was Sita⁷ (60).

1. दोषो न कश्चिन्मे मात 2. र्गच्छाश्रमपदं मुनेः 3. दुःखसन्तप्ता 4. विललाप 5. अतिमुग्धवत् 6. दिव्यदृक् 7. वाल्मीकिः सीतां ज्ञात्वा

अर्ध्यादिभिः पूजयित्वा समाश्वास्य च जानकीम्।
 ज्ञात्वा भविष्यं सकलमार्पयन्मुनियोषिताम्॥६१॥
 तास्तां सम्पूजयन्ति स्म सीतां भक्त्या दिने दिने।
 ज्ञात्वा परात्मनो लक्ष्मीं मुनिवाक्येन योषितः।
 सेवां चक्रुः सदा तस्या विनयादिभिरादरात्॥६२॥

61-62. The sage knew what was to happen in the future¹. So he worshipped and honoured Sita by offering her oblations² etc., consoled and reassured her and put her in the care of other hermitesses³ (61). On the advise of the sage, they understood that Sita was the divine consort Laxmi of the supreme Lord (Vishnu)⁴ and so they honoured and worshipped her daily with great devotion and dedication⁵, and always served her most politely and dutifully⁶ (62).

1. ज्ञात्वा भविष्यं 2. अर्ध्यादिभिः पूजयित्वा 3. समाश्वास्य मार्पयन्मुनियोषिताम् 4. परमात्मनो लक्ष्मीं 5. विनयादिभिरादरात् 6. सेवां चक्रुः सदा

रामोऽपि सीतारहितः परात्मा विज्ञानदृक्केवल आदिदेवः।
 सन्त्यज्य भोगानखिलान्विरक्तो मुनिव्रतोऽभून्मुनिसेविताङ्घ्रिः॥६३॥

63. Here, having abandoned Sita, Sri Ram—who is the supreme Soul himself¹, is the symbolic eye of wisdom, truthful knowledge and enlightenment², is matchless, unique, peerless and the only one of his kind³, and is the first among the Gods⁴—also renounced all the comforts and enjoyments of this materialistic world and royal pomp and grandeur⁵, and lived like an renunciate ascetic, monk or a hermit⁶ (63).

1. परात्मा 2. विज्ञानदृक् 3. केवल 4. आदिदेवः 5. सन्त्यज्य भोगानखिलान्विरक्तो 6. मुनिव्रतोऽभून्मुनिसेविताङ्घ्रिः

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Uttar Kand — Canto 5

Ram Gita

श्रीमहादेव उवाच

ततो जगन्मङ्गलमङ्गलात्मना विधाय रामायणकीर्तिमुत्तमाम्।

चचार पूर्वाचरितं रघूत्तमो राजर्षिवर्यैरभिसेवितं यथा।१॥

1. Lord Shiva said—'Oh Parvati! After that incident (of Sita's exile to Valmiki's hermitage), the most exalted of the Raghus (Sri Ram)—who had assumed his glorious and divine body (as a human) for the welfare and well being of the world¹ and had acted most righteously according to established traditions and principles established by the scriptures² thereby establishing his stupendous glory in the form of his legendary story called Ramayan³—followed the path established and propounded by exalted, renunciate kings in the past⁴ (1).

1. जगन्मङ्गलमङ्गलात्मना 2. विधाय 3. रामायणकीर्तिमुत्तमाम् पूर्वाचरितं 4. चचार राजर्षिवर्यैरभिसेवितं

[Note :- Till the time he had left Sita, he lived the life of a householder king. After that, he became a renunciate as far as his household life was concerned, leading a frugal and austere life style, almost like a royal hermit or ascetic in royal garbs. At the same time he continued to perform his duties as a king and emperor without any laxity or negligence on his part. The dual role were very much in vogue amongst great kings of the period who combined the roles of a king and an ascetic or hermit with the greatest of ease, not letting one role interfere or impinge with the other.]

सौमित्रिणा पृष्ट उदारबुद्धिना रामः कथाः प्राह पुरातनीः शुभाः।

राज्ञः प्रमत्तस्य नृगस्य शापतो द्विजस्य तिर्यक्त्वमथाह राघवः।१२॥

2. When asked by Laxman (son of Sumitra¹), who was of a broad outlook and munificent and magnanimous by nature², Sri Ram described to him ancient, magnificent stories (from the Purans and other scriptures). In this context, Raghav (Sri Ram) told him the legendary story of king Nrig³ being cursed by a Brahmin and becoming a wriggling worm⁴ due to his misdeeds, misdemeanours and stupidity⁵ (2).

1. सौमित्रिणा 2. उदारबुद्धि 3. नृगस्य 4. शापतो द्विजस्य तिर्यक्त्वमथाह 5. प्रमत्तस्य

कदाचिदेकान्त उपस्थितं प्रभुं रामं रमालालितपादपङ्कजम्।

सौमित्रिरासादितशुद्धभावनः प्रणम्य भक्त्या विनयान्वितोऽब्रवीत्॥३॥

3. One day Lord Ram¹, whose lotus-like feet are served by goddess Laxmi herself²,

was sitting alone. At that time Laxman³, who is of a pure and uncorrupt mind and intellect⁴, went to him, bowed before him most reverentially⁵ and prayed to him most politely⁶ (3)—

1. प्रभुं रामं 2. रमालालितपादपंकजम् 3. सौमित्रि 4. शुद्धभावनः 5. प्रणम्य भक्त्या 6. विनया विन्तो

त्वं शुद्धबोधोऽसि हि सर्वदेहिनामात्मास्यधीशोऽसि निराकृतिः स्वयम्।

प्रतीयसे ज्ञानदृशां महामते पादाब्जभृङ्गाहितसङ्गसङ्गिनाम् ॥४॥

4. Oh the great and wise one (Sri Ram)¹! You are an embodiment/image of pure, pristine wisdom, true knowledge and enlightenment², are the microcosmic soul of all the creatures who have a body³, are the Lord of all⁴ and are formless and attributeless⁵. You are visible (experienced, perceived) through the eyes of wisdom and enlightenment⁶ to those who admire, adore and love the company of your ardent devotees and followers⁷ who resemble a honey bee in their affection for your lotus-like holy feet⁸ (4).

1. महामते 2. शुद्धबुद्धोऽसि 3. सर्वदेहिना मात्मास्य 4. धीशोऽसि 5. निराकृति 6. ज्ञानदृशां 7. प्रतीयसे 8. पादाब्जभृङ्गाहितसङ्गसङ्गिनाम्

अहं प्रपन्नोऽस्मि पदाम्बुजं प्रभो भवापवर्गं तव योगिभावितम्।

यथाञ्जसाज्ञानमपारवारिधं सुखं तरिष्यामि तथानुशाधि माम् ॥५॥

5. Oh Lord! I take shelter and find succour¹ in your lotus-like holy feet which are constantly meditated upon and remembered by Yogis (ascetics)² and which are potent enough to liberate/free one from the shackles of this mundane, materialistic, delusionary world³. Please preach me (i.e., give me that pristine pure knowledge)⁴ so that I can easily, effortlessly get across⁵ this vast measureless ocean of ignorance⁶ (5).

1. प्रपन्नो 2. पदाम्बुजं योगिभावितम् 3. भवापवर्गं 4. तथानुशाधि 5. सुखं तरिष्यामि 6. यथाञ्जसाज्ञानमपारवारिधं

श्रुत्वाथ सौमित्रिवचोऽखिलं तदा प्राह प्रपन्नार्तिहरः प्रसन्नधीः।

विज्ञानमज्ञानतमः प्रशान्तये श्रुतिप्रपन्नं क्षितिपालभूषणः ॥६॥

6. Hearing all these words of the son of Sumitra (Laxman)¹ and finding him very eager and sincere to find out (or hear) about the way to overcome (literally, to calm down) ignorance and achieve enlightenment through pure, pristine, divine and spiritual knowledge², Sri Ram—who is munificent, benevolent and magnanimous towards those who have sought his shelter and refuge³ and who is the jewel among the wise kings⁴—said with a delighted mind and pleasant demeanours⁵ (6)—

1. सौमित्रि 2. विज्ञानमज्ञानतमः प्रशान्तये 3. प्रपन्नार्तिहरः 4. क्षितिपालभूषणः 5. प्रसन्नधीः श्रुतिप्रपन्नं

आदौ स्ववर्णाश्रमवर्णिताः क्रियाः कृत्वा समासादितशुद्धमानसः।

समाप्य तत्पूर्वमुपात्तसाधनः समाश्रयेत्सद्गुरुमात्मलब्धये ॥७॥

7. (Sri Ram said—) 'To start with, one should honestly, diligently and righteously follow the sanctioned duties and norms assigned to him and determined for him in accordance to the respective Varnas and Ashrams in which the life of the society is classified into by the scriptures¹. When, in due course of time (and sustained efforts), the mind-intellect apparatus (i.e., the subtle body) is purified (i.e., purged, catharised) of all blemishes and evil tendencies, all perverseness and corruptions, then one should gradually leave those actions or deeds which a creature does (i.e., he should gradually become dispas-

sionate and detached from them)². After that, he should acquire the virtues of tolerance, equanimity, restraint and inculcate a pure, uncorrupt mind-intellect complex³. Having thus prepared the preliminary ground, he should approach a wise, enlightened teacher⁴ for the acquisition of truthful knowledge about the reality of nature of the supreme, pure self or consciousness called Atma/soul⁵ (i.e., seek self-realisation) (7).

1. स्ववर्णाश्रम वर्णिताः क्रियाः कृत्वा 2. समाप्य तत्पूर्वमुपात्त साधनः 3. समासादित शुद्धमानसः 4. समाश्रयेत्सद्गुरु
5. मात्मलब्धये

[(i) The society had been classified into 4 varans, viz.— (a) Brahmins— they were the educated class whose main function was priesthood, teaching, moral guidance, study and interpretation of the scriptures etc.; (b) The Kshatriyas— they were the ruling class with the mandate to protect the society from predators relying on the strength of their arms; (c) The Vaishyas— they were supposed to do trading and other business related activities to take care of the financial and material well-being of the people; they were the mercantile section of the society; (d) the Shudras— that was a broad category encompassing all those who were of the service class. Their main brief was to serve the other 3 classes so that they are spared the tedious chores related to the day-to-day life and instead concentrate on their main designated functions as briefed above.

(ii) the 4 Ashrams were the periods in which the life of an individual was divided into, viz.— (a) Brahmachari— the celibate period devoted to study and self-restraint. It was the 1st quarter of life; (b) Grihastha— the married period of life dealing with household activities and responsibilities, especially with procreation. This was the 2nd quarter; (c) Vanprastha— it was expected that a householder, after living up to his expectations, would eventually hand over the mantle to his kiths and kins, especially his offspring, and prepare himself to leave the humdrum world of material objects and go to the forest in preparation for the final exit. The 3rd phase of life; (d) Sanyas— means renunciation from worldly ties; when actual dwelling in secluded forest was expected; the time was to be spent on Tapa (austerities and penances), meditating and repentance. This phase of life required serenity, placidity and total detachment from the world left behind by the seeker/aspirant for total bliss. This marked the 4th phase prior to death.]

क्रिया शरीरोद्भवहेतुः पुनः क्रिया चक्रवदीर्यते भवः॥८॥

धर्मेतरौ तत्र पुनः शरीरकं पुनः क्रिया चक्रवदीर्यते भवः॥८॥

8. [In this verse, it is described how and why a creature continues to fall in, or is repeatedly tied to the endless cycle of birth and death—] Deeds and actions done by a creature are an accepted means to determine the course that the creature follows at the end of his worldly life¹ because a person who admires his body (i.e., loves his body and falsely thinks that the gross body is his true personae and not the causal body consisting of the pure self which is the pure consciousness called Atma), uses it to do various deeds which may be either good or bad, righteous or unrighteous². This results in his

obtaining a body or form as a reward or punishment which is consonant with the good or bad deeds done during the life time of the creature³. The body thus acquired (depending upon the nature, quality, quantum and classification of various deeds and actions) indulges in a new/fresh cycle of deeds and actions⁴. This is how this world goes on and on like a wheel⁵ (8).

1. क्रिया शरीरोद्भवहेतुरादृता 2. प्रियाप्रियो भवतः 3. धर्मोत्तरौ तत्र 4. पुनः शरीरकं पुनः क्रिया 5. चक्र वदीर्यते भवः

अज्ञानमेवास्य हि मूलकारणं तद्भानमेवात्र विधौ विधीयते।

विद्यैव तन्नाशविधौ पटीयसी न कर्म तज्जं सविरोधमीरितम् ॥९॥

9. The root cause¹ of repeated falling into this vicious, endless cycle (of birth and death in this mundane, delusionary and entangling world) is ignorance and lack of true knowledge² (i.e., a state of being unaware of the 'self' as being pure, eternal, synonymous with the Parmatma and separate or distinct from both the gross and the subtle bodies), whereas the elimination of that (i.e., ignorance)³ with the help of (i.e., belief, faith and having firm conviction in) the divine words of advise and truth proclaimed by the scriptures is the only means to get rid of this worldly fetters/shackle⁴. Only 'Gyan' (true, right-ful wisdom, perfect knowledge, true enlightenment and self awareness or realisation)⁵ is potentially able to destroy (overcome, eliminate) 'Agyan' (ignorance or the opposite of Gyan)⁶, not the deeds or actions⁷, simply because the latter (deeds/actions) cannot oppose (or be inimical to or stand against) the former (i.e., the ignorance) as it is generated by it (i.e., the latter is the product of the former and hence cannot go against its own creator and progenitor)⁸ (9).

1. मूलकारणं 2. अज्ञान 3. तद्भानमेवात्र 4. विधौ विधीयते 5. विद्यैव 6. तन्नाशविधौ 7. न कर्म 8. तज्जं सविरोधमीरितम्

नाज्ञानहानिर्न च रागसंक्षयो भवेत्ततः कर्म सदोषमुद्भवेत्।

ततः पुनः संसृतिरप्यवारिता तस्माद्बुधो ज्ञानविचारवान्भवेत् ॥१०॥

10. One cannot hope to destroy either ignorance¹ or attachments, sense of belonging, infatuations, attractions, yearnings etc.² by doing anything with a desire, or expecting a reward for any deed done or action taken with any kind of motive, either good or bad³. On the contrary, such actions only result in creation of newer desires as well as yearnings and their accompanying actions to fulfil those desires, and as a consequence, the vicious, endless cycle continues⁴. This naturally results in rebirth in this world⁵ (see verse no. 8). Therefore, those who are clever and wise⁶ should spend their time in contemplation and self study⁷ in order to overcome ignorance and lack of truthful knowledge which is the mother of all shackles/fetters tying the soul to this mundane, entangling, artificial world⁸ (10).

1. नाज्ञानहानिर्न 2. रागसंक्षयो 3. भवेत्ततः कर्म 4. कर्म सदोषमुद्भवेत् 5. ततः पुनः संसृतिरप्यवारिता 6. तस्माद्बुधो

7. ज्ञान विचार 8. वान्भवेत्

[Note :- The creature takes repeated birth in this world because all the desires cannot be fulfilled in one life alone, and the unfulfilled desires pushes the soul into another body to accomplish those unfulfilled, incomplete tasks. This desire to complete the uncompleted work/task is supported by results of various unscrupulous

deeds that the creature might have willingly or inadvertently done in his present life. The combined effect of unfulfilled desires and the result of deeds done in this life results in a new form which is the end product of both these factors.]

ननु क्रिया वेदमुखेन चोदिता तथैव विद्या पुरुषार्थसाधनम्।

कर्तव्यता प्राणभूतः प्रचोदिता विद्यासहायत्वमुपैति सा पुनः॥११॥

11. Some sceptics and doubting Thomasses argue that doing deeds (i.e., not sitting idle, or running away from the world and duties allotted to a creature by virtue of his taking birth and being alive) is as much sanctioned (or ratified, supported and prescribed) by the Vedas¹ as is the acquisition of knowledge, enlightenment and self realisation² because both require effort, industry, diligence, energy and labour³. Besides this, all the creatures are expected to act or do deeds according to their destiny—for not doing anything and sitting idle is in itself considered a negative trait and chided by the scriptures⁴. Hence, deeds/actions and acquiring knowledge and enlightenment become complimentary to each other (or are inseparable from and aid each other)⁵ (11).

1. ननु क्रिया वेदमुखेन चोदिता 2. तथैवा विद्या 3. पुरुषार्थसाधनम् 4. कर्तव्यता प्राणभूतः प्रचोदिता 5. विद्यासहायत्वमुपैति सा पुनः

कर्माकृतौ दोषमपि श्रुतिर्जगौ तस्मात्सदा कार्यमिदं मुमुक्षुणा।

ननु स्वतन्त्रा ध्रुवकार्यकारिणी विद्या न किञ्चिन्मनसाप्यपेक्षते॥१२॥

न सत्यकार्योऽपि हि यद्वदध्वरः प्रकांक्षतेऽन्यानपि कारकादिकान्।

तथैव विद्या विधितः प्रकाशितैर्विशिष्यते कर्मभिरेव मुक्तये॥१३॥

12-13. The Vedas¹ find fault in remaining idle, indolent, indifferent and frittering away time and life² carelessly. So, the seekers of emancipation and salvation³ should continue to do them (i.e., they must not waste their time in indolence and inertia, and continue to do whatever deeds they are supposed to do according to their destiny)⁴. If anyone says or claims that ‘Gyan’ (enlightenment, self realisation, true knowledge and wisdom)⁵ is self sustained and independent of all⁶ and can produce its beneficial effects with certainty⁷ and that it does not need any help from any quarter⁸ (12), then it is wrong to say so⁹. For example, doing religious sacrifices (e.g., fire sacrifice) entails doing a number of accompanying chores attendant and necessary to successfully complete it (though the sacrifice itself is a most righteous, holy, Veda-sanctioned act but it cannot be done without proper preparation and accompanying hassles such as giving charities and alms, honouring Gods and Brahmins, keeping strict vows such as fasting, celibacy, restraint of the sense organs, leading austere life etc.)¹⁰. Similarly, Gyan can be an instrument (medium) of emancipation and salvation when it is accompanied by righteous, noble, sanctioned actions and deeds which are compatible with the aim of salvation and liberation from the web of this mundane, entangling world¹¹ (13).

1. श्रुतिर्जगौ 2. कर्माकृतौ दोषमपि 3. मुमुक्षुणा 4. तस्मात्सदा कार्यमिदं 5. विद्या 6. स्वतन्त्रा 7. ध्रुवकार्य कारिणीः 8. ननु किञ्चिन्मनसाप्यपेक्षते 9. न सत्य कार्योऽपि 10. हि यद्वदध्वरः प्रकांक्षतेऽन्यानपि कारकादिकान् 11. विधितः विशिष्यते कर्मभिरेव मुक्तये

केचिद्वदन्तीति वितर्कवादिनस्तदप्यसदृष्टविरोधकारणात् ।

देहाभिमानादभिवर्धते क्रिया विद्या गताहङ्कृतितः प्रसिद्ध्यति ॥१४॥

14. Those sceptics, doubting Thomasses and heretics¹ who say or claim so (as in verse nos. 11-13) are at fault because their claim is evidently self contradictory². This is because deeds/actions are done due to pride and arrogance associated with and pertaining to the body of the creature³ (that is, a creature does anything either because he is proud or confident that his body is able to accomplish a particular task or else to satisfy his ego he tries to acquire comfort by doing various deeds) while true enlightenment and self realisation entails crushing of these elements of 'Ahankar' which arise out of ignorance and not knowing the true nature of the pure self⁴ (14).

1. वितर्कवादिन 2. दृष्ट विरोधकारणात् 3. देहाभिमान वर्धते क्रिया 4. विद्या गताहङ्कृतितः प्रसिद्ध्यति

विशुद्धविज्ञानविरोचनाञ्चिता विद्यात्मवृत्तिश्चरमेति भण्यते ।

उदेति कर्माखिलकारकादिभिर्निहन्ति विद्याखिलकारकादिकम् ॥१५॥

15. The nature of the true self as supreme, truthful, eternal and pure consciousness that is experienced¹ by the seeker (by constant contemplation upon and practice of the edicts and paths shown by the Vedas and Upanishads) is a glow or radiance emanating from (i.e., is consequential to the) acquisition of enlightenment and self realisation/awareness, and this is called true wisdom and knowledge². In addition to this, all the deeds are done by a so-called 'doer'³ whereas knowledge of the truth and self realisation⁴ destroys all the illusions of being a 'doer' of anything⁵ (15).

1. विद्यत्मवृत्तिश्चरमेति 2. विशुद्धविज्ञानविरोचनाञ्चिता 3. कर्माखिलकारकादिभि 4. विद्या 5. निहन्ति कारकादिकम्

[Note :- When the creature realises its true nature and identity as being the Atma or pure consciousness which is truthful, eternal, dispassionate and pure, and which is distinct from the gross physical body, it ceases to do anything in the sense that it is not involved in the deeds done by the body, is dispassionate in doing whatever is to be done as ordained by destiny or its past deeds, and is not bothered about its outcome or rewards, whether good or bad. Such a creature is self realised and enlightened in as far as his deeds are concerned. This state is compared to the situation in which, under delusions, the creature identifies itself with the body and thinks itself to be the doer of the various deeds and its incumbent emotions. The word 'doer' links the soul to the external factors not linked to its pure form. When the soul/Atma delinks itself from these external factors, it does not call itself the 'doer' but merely a 'witness' to whatever is happening. The difference between the words 'doer' and 'witness' is very obvious and does not require much explanation. While the former actively involves in actions, the latter just watches passively, dispassionately. See also note to verse nos. 28-34 below.]

तस्मात्त्यजेत्कार्यमशेषतः सुधीर्विद्याविरोधान्न समुच्चयो भवेत् ।

आत्मानुसन्धानपरायणः सदा निवृत्तसर्वेन्द्रियवृत्तिगोचरः ॥१६॥

16. That is why a wise and clever seeker¹ should distance himself or become dispas-

sionate or detached towards all the objects of this material world pertaining to gratification of the various sense organs of the body² and instead, divert one's energy and efforts industriously towards self realisation and enlightenment³. This will help him to get rid of the various deeds that he does⁴. Since external deeds done by the body are inimical or opposed⁵ to (i.e., create hindrance in) the attainment of enlightenment, true knowledge and self realisation⁶ of the soul/Atma, they cannot be compatible and complimentary to each other⁷ (16).

1. सुधि 2. निवृत्तसवेन्द्रियवृत्तिगोचरः 3. आत्मानसन्धान परायणः 4. तस्मात्यजेत्कार्यमपेशतः 5. विरोधान्न 6. विद्या 7. न्न समुच्चयो भवेत्

यावच्छरीरादिषु माययात्मधीस्तावद्विधेयो विधिवादकर्मणाम्।

नेतीति वाक्यैरखिलं निषिध्य तज्ज्ञात्वा परात्मानमथ त्यजेत्क्रियाः॥१७॥

17. As long as a person is attached to his body and objects pertaining to (relevant, concerning) it (i.e., till the time he identifies himself with the gross, physical body and its surrounding materialistic world) due to the evil, misleading, diversionary effects/influences of Maya (delusions and deceptions)¹, it is prescribed for him that he performs the various religious rituals and observes sacraments as detailed by the scriptures². [These rituals are various sacrifices which only help him to rinse himself from the dirt constantly clinging to him due to his own stupidity and erroneous beliefs and illusions. They are like crutches. They are not cures but only stop-gap arrangement or aids in his spiritual pursuits.] The wise seeker should abandon (distance himself and become detached from) and prohibit³ all the things and material objects that are called 'Anatma' i.e., which are alien or external to the Atma which is the pure consciousness or the pure self, relying on the words of the Vedas such as 'Neti-Neti'⁴ (i.e., the truth is neither this nor that). This elimination process will help him to deduce (i.e., come to or arrive at) the truth and reality of his own identity as the Atma which is pure consciousness and the ultimate truth, and which is an image, reflection or a miniscule, microcosmic fraction of Parmatma⁵ who is the huge, all-pervading, omniscient supreme Soul as well as the macrocosmic soul of the whole creation. This realisation will help the person to abandon all external, physical actions pertaining to this mundane, delusionary, artificial, sensual world⁶ (17).

1. माययात्मधीस्तावद्विधेयो 2. विधिवादकर्मणाम् 3. निषिध्य तज्ज्ञात्वा 4. नेतीति वाक्यैरखिलं 5. परमात्मनामथ 6. त्वजेत्क्रियाः

[Note :- Please also see verse no. 34 below.]

यदा परात्मात्मविभेदभेदकं विज्ञानमात्मन्यवभाति भास्वरम्।

तदैव माया प्रविलीयतेऽञ्जसा सकारका कारणमात्मसंसृतेः॥१८॥

18. At the instant the brilliant light of enlightenment and self realisation¹—that there is no duality or distinction between the supreme, macrocosmic soul called Parmatma and the creature's own microcosmic soul called the self²—shines inside the heart of the creature (i.e., inside his subtle body consisting of the mind-intellect-discriminatory complex³), Maya and its accompanying deeds, together with their incumbent emotions and rewards,

become extinct. This extinction and blowing away (or dissolving) of Maya removes the very cause of being shackled to, pilloried to the world resulting in rebirth⁴ (18).

1. विज्ञानमात्मन्यवभाति 2. परात्मात्माविभेदकं 3. भास्वरम् 4. माया प्रविलीयतेऽञ्जसा सकारका कारणमात्मसंसृते
[Note :- Personality of a creature/Jiva/man vis-a-vis the Maya and his true form, the Atma, is depicted in a full page diagram appended to this Canto. Please also refer to verse no. 40 of this Canto below as well as verse nos. 79-80 of Canto 7 of Uttar Kand.]

श्रुतिप्रमाणाभिविनाशिता च सा कथं भविष्यत्यपि कार्यकारिणी।

विज्ञानमात्रादमलाद्वितीयतस्तस्मादविद्या न पुनर्भविष्यति॥१९॥

19. If it (Maya) is destroyed, eliminated or removed using the method shown by the Vedas (as described in brief in the preceding verses)¹, how can it dare to carry out its nefarious activities²? Because of the fact that the essential or elementary truth is one and irrefutably the only one, is an embodiment of Gyan (wisdom, truthful knowledge and enlightenment), is pure, pristine and unique³. Hence, when one becomes aware of this essential truth (as in verse nos. 7-18)⁴, then there is no scope left for ignorance or 'Agyan' to rise (or raise its head, as it were) again⁵ (19).

1. श्रुतिप्रमाणाभिविनाशिता 2. कथं भविष्यत्यपि कार्यकारिणी 3. विज्ञानमात्रादमलाद्वितीयतस्तस्मादविद्या 4. न पुनर्भविष्यति

यदि स्म नष्टा न पुनः प्रसूयते कर्ताहमस्येति मतिः कथं भवेत्।

तस्मात्स्वतन्त्रा न किमप्यपेक्षते विद्या विमोक्षाय विभाति केवला॥२०॥

20. When ignorance (i.e., Avidya) and illusions/delusions¹ (i.e., Maya) can't be produced again after being made extinct once (as described in verse nos. 15-19, then how can an enlightened, sagacious, erudite, self realised and wise person² ever feel or say that 'I am the doer of such and such deed'³? That is the reason why Gyan is independent and self-sustained, and it has the potential to independently, out of its own accord⁴, provide liberation, deliverance and salvation to the creature⁵ without depending on any other means such as deeds done, actions taken or other physical activities of the body⁶ (20).

1. स्म 3. मतिः 3. कर्ताहमस्येति कथं भवेत् 4. तस्मात्स्वतन्त्रा 5. विमोक्षाय विभाति 6. किमप्यपेक्षते

[Note :- This verse should be read in conjunction with verse no. 17 to bring out the full meaning. It is obvious that being detached from the deeds, the creature breaks the vicious cycle consisting of deeds, their results, unfulfilled desires, new birth which is a consequence of these, newer deeds and desires, and so and so forth as described in verse nos. 8-10. Please also refer to verse no. 34 and 45-47 in this context.]

सा तैत्तिरीयश्रुतिराह सादरं न्यासं प्रशस्ताखिलकर्मणां स्फुटम्।

एतावदित्याह च वाजिनां श्रुतिर्ज्ञानं विमोक्षाय न कर्म साधनम्॥२१॥

21. This observation finds its support and ratification in the following two branches of the Vedas—(a) The Taittiriya Brahmin¹ asserts politely as a dictum² that it is best to forsake all deeds and external engagements³. (b) Similarly, Etawat etc. sections belong-

ing to the Bajsane branch⁴ of the Vedas also proclaim that Gyan is the way to attain emancipation, liberation and salvation and not deeds, various worldly activities and numerous engagements in any other rituals⁵ (21).

1. तैत्तिरीय श्रुति 2. सागरं न्यासं 3. प्रशस्ताखिलकर्मणां स्फुटम् 4. एतावदित्याह च वाजिनां श्रुति 5. ज्ञानं विमोक्षाय न कर्म साधनम्

[Note :- (a) न कर्मणा न प्रजया धनेन त्यागेनैक अमृतत्वमानुशः—Taittiriya Aranayak 10/10 is the verdict of Taittiriya Brahmin. (b) एतावदरे खल्वमृतत्वम्—Brihadaranyaka Upanishad 4/5/15 is the verdict of Etawat referred above. They mean in brief as follows—(a) The essence of the nectar cannot be found by a man without forsaking deeds, worldly activities and acquisition of wealth. (b) That it is the only means of finding the essence of the nectar.]

विद्यासमत्वेन तु दर्शितस्त्वया क्रतुर्न दृष्टान्त उदाहृतः समः।

फलैः पृथक्त्वादब्रह्मकारकैः क्रतुः संसाध्यते ज्ञानमतो विपर्ययम्॥२२॥

22. You (i.e., Laxman) have cited various religious rituals and sacrifices as being either complimentary or equivalent to Gyan¹ (see verse nos. 11-13), but this conclusion or citation is a fallacy². It is because both have different results (or fruits/rewards)³. Besides this, a religious sacrifice entails the services of various doers (helpers and subordinates besides the chief patron and priest)⁴ while Gyan, as opposed to it, involves none⁵ (22).

1. विद्यासमत्वेन क्रतुर्न 2. उदाहृतः समः 3. फलेः पृथक्त्वा 4. क्रतुः दब्रह्मकारकैः संसाध्यते 5. ज्ञानमतो विपर्ययम्

[Note :- In brief it means that acquisition of Gyan is of paramount importance and superior to religious rituals and sacrifices. It is the best path to attain emancipation and salvation of the soul as opposed to other means. Further, since Gyan requires immense concentration and self study, it involves serenity, tranquility and placidity of mind and environment. It involves a journey inwards rather than outwards in this noisy world which vexes the spirit of the aspirant instead of helping him in his spiritual pursuits.]

सप्रत्यवायो ह्यहमित्यनात्मधीरज्ञप्रसिद्धा न तु तत्त्वदर्शिनाः।

तस्माद् बुधैस्त्याज्यमविक्रियात्मभिर्विधानतः कर्म विधिप्रकाशितम्॥२३॥

23. I shall be guilty of misconduct and violation of established traditions and shall have to repent for it (by being indifferent towards deeds, by being apparently lethargic, apathetic, un-industrious, indolent and inactive)¹—such a stupid and erroneous thought can occur to ignorant and foolish people² but not to the wise and enlightened ones who are aware of the truth and essential reality³. That is why the wise and sagacious person who has a pure, uncorrupt and blemish-free mind and intellect apparatus⁴ should endeavour to abandon doing even expected deeds (i.e., those deeds that have their sanction by the scriptures and are to be done if one takes a birth; the ordained deeds or the deeds determined by the destiny of the creatures)⁵. But this abandonment must not be reckless and impulsive but must be done systematically and in accordance with established procedure for doing it⁶ (23).

1. सप्रत्यवायो 2. ह्यहमित्यनात्मधीरज्ञप्रसिद्धा 3. न तत्त्वदर्शिनाः 4. तस्माद् बुधे 5. स्त्याज्यमविक्रियात्मभिर्विधानतः कर्म 6. विधिप्रकाशितम्

श्रद्धान्वितस्तत्त्वमसीति वाक्यतो गुरोः प्रसादादपि शुद्धमानसः।

विज्ञाय चैकात्म्यमथात्मजीवयोः सुखी भवेन्मेरुरिवाप्रकम्पनः॥२४॥

24. Having cleansed his mind-intellect complex of all the corrupting influences¹, the seeker/aspirant should seek the advice and blessing of a wise teacher² and, as a reward or fruit of such seeking and blessing of the teacher, realise the truth in the maxim (proclamations of the Vedas) 'TATWAMASI' which is an axiom³ with the greatest of reverence, honour, faith, conviction and devotion⁴. The great tenet of the Vedas⁵ emphasises the oneness (non-duality) between the Parmatma (i.e., the supreme, macrocosmic, all-pervading, omniscient soul) and the microcosmic counterpart of it in the creature called the Atma/soul (which is pure consciousness)⁶. By this self realisation, he would become sublime, tranquil, blissful, happy, contented, stable, unwavering and unfaltering⁷ like the Sumeru mountain⁸ (24).

1. शुद्धमानसः 2. गुरोः प्रसादादपि 3. स्तत्त्वमसिति वाक्यतो 4. श्रद्धान्वित 5. वाक्यतो 6. चैकात्म्यमथात्मजीवयोः 7. सुखी प्रकम्पन 8. भवेन्मेरुरिवा

आदौ पदार्थावगतिर्हि कारणं वाक्यार्थविज्ञानविधौ विधानतः।

तत्त्वम्पदार्थौ परमात्मजीवकावसीति चैकात्म्यमथानयोर्भवेत्॥२५॥

25. It is a rule that to understand the meaning of a sentence or phrase, one must understand the meaning of each individual word in it¹. Therefore, this great maxim (truth) of the Vedas TATWAMASI (see verse no. 24) which is an established axiom (i.e., self evident truth) consists of two syllables viz., 'TAT'² and 'TWAM'³ which mean 'Parmatma or the supreme macrocosmic soul' and the 'Atma or the microcosmic soul of the creatures' respectively, while the third syllable 'ASI'⁴ links the two as being equivalent to each other or synonymous with each other⁵ (25).

1. पदार्थावगतिर्हि कारणं वाक्यार्थविज्ञानविधौ 2. तत् 3. त्वम् 4. असि 5. परमात्मजीवकावसीति चैकात्म्यमथानयोर्भवेत्
[Note :- In simple language, verse nos. 24-25 mean that the Parmatma and the Atma are one and the same. See footnote to verse no. 27.]

प्रत्यक्परोक्षादि विरोधमात्मनोर्विहाय सङ्गृह्य तयोश्चिदात्मताम्।

संशोधितां लक्षणया च लक्षितां ज्ञात्वा स्वमात्मानमथाद्वयो भवेत्॥२६॥

26. Out of these two (Parmatma and the Atma), the Atma of the creature is evident and witnessed by all¹ whereas Parmatma is beyond the comprehension of a creature and is inperceptible². One should leave aside the doubt and confusion arising out of apparent contradictions, and not be perplexed or confounded by the literal meaning of the words³ but understand and accept⁴ the spirit or essence behind it which is self evident (clearly perceived) by their intrinsic characteristics, signs and indications⁵. These signs/indications/characteristics clearly (and undoubtedly, unambiguously) establish that Parmatma is pure, pristine, supreme consciousness⁶ and he is the same as the Atma which is also pure and pristine consciousness⁷. This conclusion should be firmly established within the creature's mind and intellect that both the entities are synonymous with each other and the same⁸ (26).

1. प्रत्यक् 2. परोक्षादि 3. विरोधमात्मनोर्विहाय 4. संगृह्य 5. संशोधितां लक्षणया च लक्षितां 6. तथोश्चिदात्मताम्

7. ज्ञात्वा स्वमात्मान 8. मथाद्वयो भवेत्

एकात्मकत्वाज्जहती न सम्भवेत्तथजहल्लक्षणात् विरोधतः।

सोऽयम्पदार्थाविव भागलक्षणा युज्येत तत्त्वम्पदयोरदोषतः॥२७॥

27. Since the two syllables 'TAT and TWAM' (refer verse no. 25) stand for the same essential truth which is one and the same (i.e., they are synonymous with one another), there cannot be a separate third meaning, connotation or interpretation of the world TATWAMASI¹. Similarly, since the two syllables stand for two apparently different, distinct entities (as in verse no. 26), hence the word cannot establish their unity, sameness or non-duality². That is why, like the meaning of the axiom 'SOYA-AM'³ which literally means 'This is He' or 'This is It', the two earlier syllables (Tat and Twam—तत् + त्वम्) can have similarity or singularity in meaning by finding a characteristic common to both—such as the factor of 'consciousness' which is applicable to both the Parmatma (represented by the letters Tat) and the creature's Atma/soul (represented by the letters Twam)⁴. This definition has no errors or faults in it⁵ (27).

1. एकात्मकत्वाज्जहति न सम्भवे 2. अजहल्लक्षणात् विरोधतः 3. सोऽयम् 4. सोऽयम्पदार्थाविव भाग लक्षणा युज्येत 5. तत्त्वम्पदयोरदोषतः

[Note :- (A) There are 3 types of meanings or interpretations of a word—(i) Jahati Laxana (जहती लक्षणा) in which the literal meaning of the word is not taken into account and a different connotation is attached to it; (ii) Ajahal Laxana (अजहल्लक्षणा) in which the word meaning is considered, but additional meanings and interpretations are added to it to give the word a wider ramification; (iii) Bhag Laxana (भागलक्षणा) in which a part is dropped and a part of the literal meaning is retained to arrive at a third interpretation of the word.

(B) There are the so-called 4 Mahavakyas or the great sayings, declarations, commandments or axioms of the Vedas as follows—(i) 'Brahm Is Consciousness' (Pragnanam Brahm) appears in Aitreya Upanishad of the Rig Veda. It means that Atma/consciousness, which gives life to the material layers consisting of the 5 sheaths of the creature is the same as the Supreme Reality/Truth behind the entire universe/creation called by the name of Brahm; (ii) 'That Thou Art' (Tat Twam Asi) is found in the Chhandogya Upanishad of the Sam Veda. It means that the infinite, all-pervading, omniscient Supreme Truth/Reality is the consciousness or pure self in you. It is also called a statement of advice to the seekers in as much as it contains advice addressed to the seeker that the supreme reality is the self within him; (iii) 'This Self Is Brahm' (Ayam Atma Brahm) is found in the Mandukya Upanishad in the Atharva Veda. It means that the Atma which is self illuminated and the Supreme Reality/Truth are one and the same (i.e., identical); (iv) I Am Brahm (Aham Brahm Asmi) is found in the Brihadaranyaka Upanishad of the Yajur Veda. It proclaims that the conscious principle/element in an individual is nothing other than the total consciousness. This is the statement made by the seeker after attaining self realisation. See also Baal Kand, Canto 1, verse nos. 50-52 and Canto 7, verse nos.

40-41. Diagrammatic representation of the 5 sheaths referred above is appended at the end of this canto.]

रसादिपञ्चीकृतभूतसम्भवं भोगालयं दुःखसुखादिकर्मणाम्।

शरीरमाद्यन्तवदादिकर्मजं मायामयं स्थूलमुपाधिमात्मनः॥२८॥

28. The wise and enlightened persons regard this body¹—which is created out of the 5 gross elements², is the medium through which one enjoys or suffers the results of various deeds, good or bad³, which has a beginning and an end⁴, which is acquired/obtained as a result of the effect of past deeds/actions done by a creature⁵ and which is unreal, illusive, deceptive and gross⁶—as the gross manifestation (representative or symbol) of the Atma or pure consciousness⁷ (28).

1. शरीर 2. रसादिपञ्चीकृत भूत सम्भवं 3. भोगालयं दुःखसुखादिकर्मणाम् 4. माद्यन्त वदा 5. कर्मणाम् 6. मायामयं 7. स्थूल मुपाधि मात्मनः

[Note :- The 5 gross elements referred above are earth, fire, water, wind and space.]

सूक्ष्मं मनोबुद्धिदशेन्द्रियैर्युतं प्राणैरपञ्चीकृतभूतसम्भवम् ।

भोक्तुः सुखादेरनुसाधनं भवेच्छरीरमन्यद्विदुरात्मनो बुधाः॥२९॥

29. The wise and enlightened persons¹ regard the miniscule body²—consisting of the mind-intellect complex³, the 10 sense organs⁴ and the 5 Prans (vital wind forces or vital airs⁵), a body which is created out of these 17 elements which are not classified as the base or gross elements⁶, and which is the medium by which the creature experiences sorrows pains, joys and happiness⁷—as the second body of the creature's Atma (soul, pure consciousness or pure self)⁸ (29).

1. बुधाः 2. सूक्ष्मं 3. मन बुद्धि 4. दशेन्द्रिये 5. प्राणैर 6. अपञ्चीकृत भूत 7. भोक्तु सुखादेरनु साधनं 8. शरीर मन्यद्वि दुरात्मनो

[Note :- The 17 elements as described above are the mind, intellect, the 10 sense organs and the 5 vital wind forces as follows—(i) The 10 sense organs are the 5 organs of perceptions (touch, hear, smell, sight, and taste) and 5 organs of action (hands, legs, mouth, genitals, excretory organs). (ii) The 5 vital wind forces are the following—(a) Pran or the vital air that sustains life, (b) Apan or the vital air which passes downwards through the anus, (c) Samaan or the air which maintains the pressure within the body, (d) Vyan or the vital air that pervades throughout the body and keeps it moving and (e) Udaan or the vital air which passes out through the mouth e.g., belching. (iii) The 10 sense organs referred above actually are part of the gross, physical body. Their inclusion in the subtle body consisting of the mind and intellect is due to the fact that the mind-intellect complex directly controls them as do the 5 Prans which infuse these otherwise inert entities with life. See also Ayodhya Kand, Canto 1, verse nos. 20-21 and Lanka Kand, Canto 4, verse nos. 43-44 in this context.]

अनाद्यनिर्वाच्यमपीह कारणं मायाप्रधानं तु परं शरीरकम्।

उपाधिभेदात्तु यतः पृथक् स्थितं स्वात्मानमात्मन्यवधारयेत्क्रमात् ॥३०॥

30. (Besides the above two forms of the body viz., the gross, physical body and the

subtle, non-physical body—) There is a third body¹ called the casual body consisting of the bliss sheath which is the cause of eternal bliss, peace and tranquility, and it is beyond words to describe it². It is Maya-intensive in nature³ (i.e., it is here that Mara or delusions of all kind originate. It surrounds or envelops the soul or the Atma which is pure consciousness and it impinges on and influences the latter's interaction with the other two forms of bodies). In this way a person should distinguish between his pure self or consciousness⁴ and the various layers/sheaths surrounding or enveloping him due to the delusionary effects of Maya, and which sheaths enclose separate bodies⁵ (as described in verse nos. 28-30) which are, as a logical conclusion, different from the pure self or Atma. After understanding this basic principle, one should be firmly adherent to it. [That is, not allow Maya or delusions to deter him from his beliefs and convictions, not allow Maya to divert his attention towards the attractions of the external world. Once enlightenment and awareness of the truth/reality is achieved, the seeker is firmly anchored to the experience of supreme bliss, peace and tranquility.] (30).

1. शरीरकम् 2. अनाद्यनिर्वाच्यमपीह 3. माया प्रधानं 4. स्वत्मानमात्मन्य 5. पृथक् स्थितं

[Note :- (i) For Diagrammatic depiction of the above concept, please see explanatory diagrams appended to this Canto; (ii) Please also see Lanka Kand, Canto 1, verse no. 53 and Canto 2, verse nos. 38-39; (iii) The reader is requested to see note to verse no. 34 below to get a comprehensive understanding of this concept.]

कोशेष्वयं तेषु तु तत्तदाकृतिर्विभाति सङ्गात्स्फटिकोपलो यथा।

असङ्गरूपोऽयमजो यतोऽद्वयो विज्ञायतेऽस्मिन्परितो विचारिते॥३१॥

31. Like the 'Sphatik Mani'¹ (i.e., crystal), which is in itself pure and colourless, this Atma (pure self or consciousness) also appears to take up the hues and forms (i.e., characteristics, virtues, qualities)² of the different sheaths³ with which it interacts. But if one were to contemplate and ponder deeply⁴ into the matter, one shall find (i.e., come to the conclusion) that the Atma is unique, matchless and one of its own kind⁵. Therefore, it is without any company or attachments or compatibility⁶ with the so-called 5 sheaths enveloping/surrounding it, and it is without a birth (i.e., has no beginning; it is eternal and endless)⁷ (31).

1. स्फटिक कोपलो 2. तत्तदाकृतिर्विभाति 3. कोशेष्वयं 4. विचारतो 5. यतोऽद्वयो 6. असंगरूपो 7. अयमजो

[Note :- Please also refer to Lanka Kand, Canto 2, verse nos. 38-39 for the concept of the 5 sheaths.]

बुद्धेस्त्रिधा वृत्तिरपीह दृश्यते स्वप्नादिभेदेन गुणत्रयात्मनः।

अन्योन्यतोऽस्मिन्व्यभिचारतो मृषा नित्ये परे ब्रह्मणि केवले शिवे॥३२॥

32. The mind-intellect has 3 types of inherent tendencies/inclinations¹ depending upon the 3 states of consciousness² viz.—(a) the waking state³, (b) the dream state⁴, (c) and the deep sleep state of consciousness⁵ or the Jagrat, the Swapana and the Sushupti states of consciousness respectively. These 3 states of consciousness are theoretically isolated chambers, but the actual ground level situation is that they interact with each other (i.e.,

they cannot be treated in isolation or as isolated entities in water-tight compartments). That is, the mind constantly strays from one state to another. The mind is corrupted by the combined influences, or pulls and tugs of these three⁶. But since these entities are corruptible, the pure and supreme consciousness—which is called Brahm⁷, which is the supreme truth or reality⁸, which is eternal and endless⁹—is devoid of them (i.e., these 3 states of consciousness do not exist in the supreme Brahm which is pure consciousness, incorruptible and which is another name of the Atma or the soul of the creature)¹⁰. He is the only one of his kind, unparalleled, unique, without a second¹¹ and beyond corruption (32).

1. बुद्धिस्त्रिधा वृत्तिरपीह 2. गुणत्रयत्मनः 3. जाग्रत 4. स्वप्न 5. सुषुप्ति 6. अन्योन्यतोऽस्मिन्व्यभिचारतो 7. ब्रह्मणी 8. शिवे 9. नित्ये 10. परे 11. केवले

देहेन्द्रियप्राणमनश्चिदात्मनां सङ्घादजस्रं परिवर्तते धियः।

वृत्तिस्तमोमूलतयाज्ञलक्षणा यावद्भवेत्तावदसौ भवोद्भवः॥३३॥

33. The inherent tendencies/inclinations of the mind¹ are always changing i.e., the mind is in a state of flux² because of its constant association with the body³ (i.e., the gross body), the sense organs (numbering ten), the Prans (numbering five; the vital airs—see verse no. 29), the mind-intellect complex (called the subtle body) and the pure consciousness called the Atma⁴. Since this tendency—to fluctuate, be indecisive and in a state of flux, be subject to the influence of the delusionary, misleading and deceptive inputs/stimuli from the external worlds, be attached to the gross and perishable things rather than the imperishable truth/reality—has its origin in the quality called Tamogun⁵ (i.e., gloom, delusions, deceit, perverseness et.al.) which is synonymous with ignorance and darkness⁶. Therefore, as long as it stays/lasts, the creature has to continue taking birth in this mundane, entrapping, delusionary, artificial world (33).

1. धियः वृत्ति 2. परिवर्तते 3. संघादजस्रं 4. देहेन्द्रिय प्राण मनश्चिदात्मनां 5. वृत्तिस्तमो मूलत 6. तयाज्ञलक्षणा

[Note :- Tamogun is the most mean and basest of the 3 qualities that a creature has—viz. the Sat, Raj and Tam in this order.]

नेतिप्रमाणेन निराकृताखिलो हृदा समास्वादितचिद्घनामृतः।

त्यजेदशेषं जगदात्तसद्रसं पीत्वा यथाम्भः प्रजहाति तत्फलम्॥३४॥

34. The wise one should exclude and abandon¹ from his heart the delusionary world (or become disinterested in it, or prohibit it from influencing and impinging on the wisdom of the soul) and regard it as untruthful, faulty and perishable relying on the axiom 'Neti-Neti' etc. proclaimed by the Vedas². Instead, the creature should enjoy the taste of nectar represented by eternal, supreme bliss of the pure consciousness established in the creature's heart. In other words, the creature should accept the essence of the whole existence, which is the true, eternal, sublime and pure Brahm⁴. The creature should forsake the rest of the world like a person who drinks the milk of the coconut fruit and throws away its shell⁵ (34).

1. त्यजेदशेषं 2. नेतिप्रमाणेन निराकृताखिलो हृदा 3. समास्वादितचिद्घनामृत 4. यथाम्भः 5. पीत्वा प्रजहाति तत्फलम्

[Note :- (A)—The words Neti-Neti mean 'neither this nor that'. Please also see verse no. 17 above. So, this verse refers to the gradual elimination process or nega-

tion process whereby the creature first learns what are the essential constituents that make up his existence. Then it starts reflecting on each ingredient and deciding whether it reflects its true and un-adulterated identity. If not, then it goes to the next ingredient, and then successively all the elements that constitute his worldly being, one after another, and starts to eliminate them one by one as not being its true self. Gradually, by this elimination process, it will find that out of all the constituent factors, it is the Atma/soul/pure consciousness that is the true and real identity of the creature which remains. Further a peep into its other aspects shows that this Atma is synonymous with the Parmatma who is the supreme, cosmic soul. It is then—when the above clutter and density of fog-like cloud of endless chain of words and debates is removed—the creature realises that it is the same as the Parmatma. If this fact firmly takes root in his mind and intellect—and this is self realisation and enlightenment—the creature further deduces that all the characteristics/attributes/qualities/qualifications which are applicable to the Parmatma should also be applicable to it. This realisation fills it with immense bliss, peace, tranquility, serenity, joy and happiness. All the faults, agitations, blemishes, doubts and confusions are catharised once and for all.

(B)—In simple language, verse nos. 28-34 can be summarised as follows :—The pure consciousness (Atma) is the core of a man's personality. It is infinite, pure, all-pervading, omniscient, changeless and supreme truth/reality. However, its infinite nature is clouded by the various Vrittis (inherent tendencies and inclinations) resulting in the creation of a finite, limited, impure, corrupt, ever changing personality of the human being—such a person is called the ‘perceiver-feeler-thinker-doer’ entity. When the various Vrittis are eliminated or excluded (i.e., catharised), the attitude undergoes transformation and metamorphosis from a perceiver-feeler-thinker entity (corresponding to the gross body, the mind and intellect collectively called the subtle body) into simple pure consciousness which, in reality, is the true identity of the creature. Please see verse no. 45-47 below and diagram appended to this canto for further clarification on this subject.

Man's real and truthful nature is pure consciousness but he passes through the 3 different, distinct, relative states of the waker, dreamer and deep sleeper states as a result of the interaction or play of consciousness in the Gross, the Subtle and the Casual bodies respectively as mentioned in verse nos. 28-30. No sooner the identification of the pure consciousness with any one or more of these bodies is removed than his original, pure, natural form is unfolded. This state is called self-realisation, or Godhood—or it is also called the state of supreme and sublime bliss, joy, happiness, peace and tranquility.

Hence, when the pleural personality is removed, the real personality shines through. It is the Atma which ignites/kindles/infuses life in the other 5 sheaths which are, left to themselves, inert and lifeless even as a piece of iron is lifeless without the infusion of life into it by a magnet held nearby. This magnet is separate/distinct

from the iron but it invisibly gives life to the dead, gross and inert piece of iron. The iron is the 5 sheaths and the magnet is the Atma. Remove the Atma and the man is as lifeless as the piece of iron. See also Lanka Kand, Canto 14, verse 29 and Baal Kand, Canto 1, verse nos. 18-19 in this context.

Diagram of the above concept is appended to this canto.

The reader will have come across the name of various 'sheaths' or coverings enveloping the Atma/Soul in the foregoing verses. It is deemed necessary here to explain this concept in details as follows. The reader is requested to refer to verse nos. 28-30 also while going through the explanation below :-

(C) **The Mental Sheath** : This is the equipment which receives external stimuli through the sense organs and produces corresponding response through actions. It is like the receiving and dispatching clerk of an organisation. Further, the mind is in a state of flux, under the constant bombardment of different thoughts, is never at ease. It can comprehend only those stimuli or information to which it is pre-set or conditioned. Therefore, the mind sheath controls the vital air sheath and the food sheath. See diagram appended at the end of this Canto.

(D) **The Intellect Sheath** : Is the chief of the whole setup—in fact it controls the mind sheath, and through it, the functioning of the creature. It is the task master that directs the reckless horde of school boys running hither and thither, as it were. Those boys who obey this teacher become civilised and educated while the rest of the bunch remain buffoons or ruffians. The intellect can distinguish between the good and the bad, which the mental sheath cannot. The intellect can see beyond the realm of the known while the mind cannot. The intellect sheath is the spring board for all ideas and ideologies. The intellect helps to stabilise and channelise the mind even as the dam controls the river and harnesses its immense energy to produce powerful electricity.

These two sheaths—the mind and the intellect—are called the subtle sheaths or bodies. They have no physical structure in conventional terms like the gross or physical body called the food sheath or Anna Maya Kosh (consisting of the organs of perception and organs of action) as well as the air sheath (called the Pran Maya Kosh) of the creature. This subtle sheath has only functional aspect.

(E) **The Bliss Sheath** : Is the inner most of the 5 sheaths and it consists of Vasanas (inherent tendencies and inclinations) before their grossification into thoughts or actions. The 4th sheath—that is, the intellect sheath—functions under the control and guidance of the bliss sheath.

The nomenclature of this sheath is derived from the fact that a person experiences relative bliss, happiness, joy, contentedness, peace and tranquility when associated with it. In the waking and dream states, a man experiences constant agitation of the mind, but once he reaches the realm of deep sleep state (bliss sheaths), he feels undisturbed, tranquil, peaceful and full of bliss. all agitations cease here. It is a relative experience vis-a-vis the other sheaths. This sheath is also called the

Casual Body of the creature. Please also refer to footnote to verse no. 40 below of this canto as well as to Lanka Kand, Canto 2, verse nos. 38-39.

Diagram illustrating the above concept is appended to this canto.]

कदाचिदात्मा न मृतो न जायते न क्षीयते नापि विवर्धतेऽनवः।

निरस्तसर्वातिशयः सुखात्मकः स्वयम्प्रभः सर्वगतोऽयमद्वयः॥३५॥

35. The Atma (pure consciousness) does not die or take birth¹, it never diminishes nor increases². It is most ancient³, free from all adjectives and descriptions⁴, an image of peace, bliss and happiness⁵, is self illuminated⁶, is all-pervading and omnipresent⁷, and is peerless, matchless, unique and without a parallel⁸ (35).

1. कदाचिदात्मा न मृतो न जायते 2. न क्षीयते नापि विवर्धते 3. तेऽनवः 4. निरस्तसर्वातिशयः 5. सुखात्मकः 6. स्वयम्प्रभः 7. सर्वगतः 8. अयमद्वयः

एवंविधे ज्ञानमये सुखात्मके कथं भवो दुःखमयः प्रतीयते।

अज्ञानतोऽध्यासवशात्प्रकाशते ज्ञाने विलीयेत विरोधतः क्षणात्॥३६॥

36. That which is an embodiment or image of supreme bliss and truthful knowledge¹, how can there ever be a semblance of sorrow, anguish and consternation associated with this world² in such an exalted entity (which is the Atma)? Such a conception or perception is a total falsehood, very misleading and deceptive³, and arising out of ignorance⁴. It will vanish in a moment under the light of knowledge, wisdom and enlightenment⁵ because Gyan (truthful knowledge, wisdom and enlightenment) and Agyan (ignorance or lack of knowledge) are mutually opposed (inimical and contradictory) to each other⁶ (36).

1. सुखात्मके ज्ञानमये 2. भवोः दुःखमयः 3. अध्यास 4. अज्ञानतो 5. व श्वात्प्रकाशते ज्ञाने विलीयेत क्षणात् 6. विरोधतः

यदन्यदन्यत्र विभाव्यते भ्रमादध्यासमित्याहुरमुं विपश्चितः।

असर्पभूतेऽहिविभावनं यथा रज्ज्वादिके तद्वदपीश्वरे जगत्॥३७॥

37. Experts have defined 'Adhyas'¹ as mistakenly— out of ignorance and lack of correct knowledge— recognising or identifying something to be true which in reality it is not² (e.g., thinking that the entity 'A' is not A but 'B' and vice-versa). Even as one mistakes a rope for a serpent³, the gross, artificial world is erroneously imposed on the Lord⁴ (37).

1. अध्यास 2. विभाव्यते भ्रमा मित्याहुरमुं 3. असर्प भावनं रज्ज्वादिके 4. तद्वदपीश्वरे जगत्

विकल्पमायारहिते चिदात्मकेऽहङ्कार एष प्रथमः प्रकल्पितः।

अध्यास एवात्मनि सर्वकारणे निरामये ब्रह्मणि केवले परे॥३८॥

38. The Brahm (the supreme Lord) is without an alternative and is free of all delusions called Maya¹, is pure, eternal and truthful consciousness², is peerless and without a parallel³, is free from all diseases (i.e., faults, blemishes, corruptions of all kinds)⁴, and is the very cause of all creation⁵—the first mistake in relation to him (Brahm) is to associate with him the Tamas quality of Ahankar (pride, ego, arrogance, haughtiness)⁶ (38).

1. ब्रह्मणी विकल्प माया रहिते 2. चिदात्म 3. केवले 4. निरामय 5. सर्वकारणे 6. अहंकार प्रथमः प्रकल्पितः अध्यास

इच्छादिरागादिसुखादिधार्मिकाः सदा धियः संसृतिहेतवः परे।

यस्मात्प्रसुप्तौ तदभावतः परः सुखस्वरूपेण विभाव्यते हि नः॥३९॥

39. To associate the Atma—which is only a disinterested and dispassionate witness to all—with desires, repulsions, attachments, dispassion, enmity, ill-will, jealousy, malice, happiness and sorrows according to the tendencies of the mind¹ is the basic cause of this world comprising of birth and death². It is during the deep sleep state of consciousness³ that all these feelings vanish or are eliminated resulting in experiencing of the sublime, blissful nature of the Atma⁴ (39).

1. इच्छा रागादि सुखादि धर्मिकाः सदा धियः 2. संसृतिहेतवः परे 3. यस्मात्प्रसुप्तौ 4. सुखस्वरूपेण विभाव्यते

[Note :- Please also refer to verse nos. 31-34 and footnote to verse no. 34.]

अनाद्यविद्योद्भवबुद्धिबिम्बितो जीवः प्रकाशोऽयमितीर्यते चितः।

आत्मा धियः साक्षितया पृथक् स्थितो बुद्ध्यापरिच्छन्नपरः स एव हि॥४०॥

40. It is out of eternal ignorance¹ of the true nature of self or pure consciousness (Atma) that it appears to be associated with the mental and intellect sheaths as a reflection² of the Atma, and the resultant product is called the Jiva (the creature)³. The Jiva, in effect therefore, appears to be the reflection of the glowing illumination of the Atma on the screen of the mind-intellect sheath combine⁴. But the fact is quite different—the Atma is a separate entity, it is only a witness to the mind-intellect complex (the subtle body)⁵. That supreme consciousness is separate and outside the realm, boundary or jurisdiction⁶ of the mind and intellect apparatus⁷ (40).

1. अनाद्यविद्यो 2. बुद्धि बिम्बितो 3. जीवः 4. प्रकाशोऽयमिति र्यते चितः 5. आत्मा धियः साक्षि पृथक्स्थितो 6. परिच्छिन्न 7. बुद्ध्या परः

[Note :- (i) For the concept of Jiva (creature), please also refer to (a) Baal Kand, Canto 1, verse nos. 48-52 and (b) Ayodhya Kand, Canto 1, verse nos. 20-23.

(ii) The 5 sheaths as described in note to verse no. 34 are all inane, inert, inactive and constitute of matter. This together form the personality of the Jiva. He is conscious of all that his happening around him but these 5 sheaths are inert themselves. So, naturally, there must be something distinct and separate from these sheaths that lends the Jiva the so-called life or consciousness. That factor which lends life or consciousness to the Jiva is called Atma, pure consciousness or the pure self of the creature. It is also the true identity or self of the Jiva.

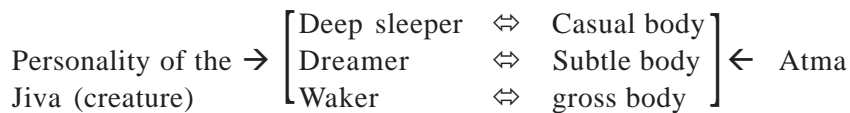


Diagram showing interaction between the Jiva and the Atma. Please also see verse no. 47 below and diagram at the end of this Canto.

(iii) Personality of man is depicted in a full page diagram separately appended to this Canto.]

चिद्विम्बसाक्ष्यात्मधियां प्रसङ्गतस्त्वेकत्र वासादनलाक्तलोहवत्।
अन्योन्यमध्यासवशात्प्रतीयते जडाजडत्वं च चिदात्मचेतसोः॥४१॥

41. The Atma which is only a witness to everything (and not a participant) and which is pure consciousness¹, when it acts through the mind-intellect complex (the subtle body)² results in a state where the former's quality of purity and life-infusing consciousness is super imposed on the inane, inert, lifeless latter while the latter's grossness appears to be injected in the former. This impression of possessing a 'Guna' or quality/characteristic which is not inherent/intrinsic to a particular entity but it appears to possess it nevertheless is called 'Anonyadhyas'³, and example of it is found in a piece of iron made red hot by coming in contact with fire⁴. [When iron is heated in high temperature fire, it glows red hot. It appears to have acquired the glow, hotness and temperature of the fire in its whole mass or body, and the fire appears to have spread uniformly across every pore and molecule of the iron. They cannot be separated from one another. Similarly, the subtle body (i.e., mind-intellect complex) becomes soaked by the fiery glow of super consciousness of the Atma so much so that the latter and the former appear to be inseparable from each other. But this is not the actual case.] As a result of this misjudgment or misconception, we begin to consider the 5 inert, inane layers—stretching from the bliss sheath to the food sheath—as the pure consciousness or Atma of the creature⁵. [That is, we erroneously begin to consider the Atma, which is the true identity of the Jiva/creature as being synonymous with the visible, corrupted form of the Jiva consisting of the gross body, the subtle body and the casual body.] (41).

1. चिद्विम्बसाक्ष्यात्म 2. धियां प्रसंगत स्त्वेकत्र 3. अनोन्यमध्यास प्रतीयते 4. वासादनलाक्तलोहवत् 5. जडाजडत्वं च चिदात्मचेतसोः

गुरोः सकाशादपि वेदवाक्यतः सञ्जातविद्यानुभवो निरीक्ष्य तम्।
स्वात्मानमात्मास्यमुपाधिर्वर्जितं त्यजेदशेषं जडमात्मगोचरम्॥४२॥

42. So, one should take up the company of a wise and learned teacher¹ and, at the same time or even independently, rely on the axiom of the great declarations of the Vedas (see note to verse no. 27)². By doing so and by contemplation, reflection and meditation, one should become aware of the true nature of the pure self³ and experience it⁴. When this self-realisation or awareness which is called enlightenment and pure wisdom about the formless, attributeless Atma residing in one's heart⁵ dawns on the creature, it should completely forsake the inert, inane and gross forms of products such as the body etc.⁶ (42).

1. गुरोः सकाशादपि 2. वेदवाक्यतः 3. संजातविद्यानुभवो तम् 4. निरीक्ष्य 5. स्वात्मान मात्मस्थ उपाधि वर्जितः 6. त्यजेदशेषं जडमात्मगोचरम्

[Note :- In brief, once the creature realises that what he mistakenly thought was his pureself was in fact lifeless and dead, he should immediately abandon it. He must realise that his true form is the innermost Atma/soul and not the inane sheaths surrounding it. See explanatory diagrams appended at the end of this Canto.]

प्रकाशरूपोऽहमजोऽहमद्वयोऽसकृद्विभातोऽहमतीव निर्मलः।
विशुद्धविज्ञानघनो निरामयः सम्पूर्ण आनन्दमयोऽहमक्रियः॥४३॥

43. [The true nature of the Atma is described below in verse nos. 43-44—] 'I' (the

Atma) am self illuminated¹, without a birth or beginning² (i.e., I am what I am, and have no progenitor), peerless, without a second or parallel and eternal³, am pure consciousness which can be experienced⁴, am most sublime, pure and uncorrupt⁵, an embodiment/image of pure, pristine knowledge and enlightenment⁶, disease free and healthy (i.e., without any faults associated with the gross body and the subtle body)⁷, without any inclination to do anything⁸ (i.e., not being attached to any activity, deed or action; to be dispassionate, detached and equanimity to all actions and be simply a witness to whatever is happening without getting passionate or involved about it) and an embodiment or image of supreme calm, serenity, bliss, happiness, joy, contentedness, peace and tranquility⁹ (43).

1. प्रकाशरूपो 2. ऽहमजोऽहम 3. द्वयोऽसकृ 4. द्विभातोऽहम 5. ऽतीव निर्मलः 6. विशुद्धविज्ञानघनो 7. निरामय
8. ऽहमक्रियः 9. सम्पूर्ण आनन्दमयो

सदैव मुक्तोऽहमचिन्त्यशक्तिमानतीन्द्रियज्ञानमविक्रियात्मकः ।

अनन्तपारोऽहमहर्निशं बुधैर्विभावितोऽहं हृदि वेदवादिभिः॥४४॥

44. I am always free and liberated¹, a fountain head of an unfathomable, bountiful, immense source of cosmic energy which is beyond measurement, comprehension and imagination², without any body or limitations³ (i.e., I am formless and attributeless and, at the same time, boundless), an image/embodiment of Gyan (true knowledge and wisdom)⁴, without any faults, deformations and changing, fidgety, faltering nature⁵, and beyond imagination or visualisation as well as without a beginning or end⁶. Experts in the Vedas (i.e., those who are deeply steeped in the wisdom propounded by the Vedas)⁷ always contemplate upon me (i.e., fix their attention and try to experience me) in their hearts⁸ (44).

1. सदैव मुक्त 2. हमचिन्त्यशक्तिमा 3. न तिन्द्रिय 4. ज्ञान 5. अविक्रयात्मक 6. अनन्तपारो 7. वेद वादिभिः
8. बुधै विभावितोऽहं

[Note :- Verse nos. 43-44 described the nature of the Atma of the creature. It is an extension of the concept declared by the 4 great sayings of the Vedas as described in verse nos. 24-27 of this Canto earlier. The word 'I' and 'Me' refer to the Atma.]

एवं सदात्मानमखण्डितात्मना विचारमाणस्य विशुद्धभावना।

हन्यादविद्यामचिरेण कारकै रसायनं यद्वदुपासितं रुजः॥४५॥

45. Thus, constantly contemplating and deeply reflecting upon the true and pure super consciousness residing in the bosom of a creature¹ creates a sense of emotional purity and clarified sense of discrimination and wisdom² which in turn destroys/eliminates/removes/catharises the fallacious/erroneous feeling of being the 'doer'³ and its accompanying lack of correct perception or interpretation of the self which is called Avidya (ignorance or lack of proper and truthful knowledge)⁴. [That is, the creature realises that the Atma is not the 'perceiver-feeler-thinker-doer' entity as it was mistakenly made out to be.] For example, constant use of a medicine⁵ can get rid of the disease from its roots⁶ (45).

1. सदात्मानमखण्डितात्मना 2. विचारमाणस्य विशुद्धभावना 3. कारकै 4. अविद्या 5. रसायनं 6. यद्वदुपासितं रुजः

[Note :- For the details of 'perceiver-feeler-thinker-doer' entity as well as the concept of 'doer', please also refer to verse no. 20 and note to verse no. 34 of this Canto.]

विविक्त आसीन उपारतेन्द्रियो विनिर्जितात्मा विमलान्तराशयः।

विभावयेदेकमनन्यसाधनो विज्ञानदृक्केवल आत्मसंस्थितः॥४६॥

46. A person desirous of reflecting upon his true, pure, real and uncorrupted form should sit in a lonely (undisturbed, peaceful, serene, secluded) place¹, remove (delink or retract) his sense organs from their objects in this world² and exercise control over (i.e., restrain) his subtle body³. [That is, he must first start from the outer gross food sheath and proceed gradually inwards step by step and, as a second step, restrain his subtle body consisting of the mind and intellect sheaths.] He must not take the help of any other means (i.e., he must not be confused by so many doctrines and paths to achieve his object as well as various remedies prescribed by so many advisors or teachers)⁴. Instead, he should rely on introspection and insight acquired by the pursuance of truthful knowledge only⁵. He should transfix (i.e., rivet and focus) his attention (i.e., wean it away from all diversionary tendencies) on the Atma or pure consciousness⁶ with a pure, uncorrupted and unbiased intellect and discriminatory faculty⁷. After all this preparatory stage, he should introspect, think, contemplate and deeply reflect only on the Atma/pure consciousness (and nothing else)⁸ (46).

1. विविक्त आसीन 2. उपारतेन्द्रियो 3. विनिर्जितात्मा 4. अनन्यसाधनो 5. विज्ञानदृक्केवल 6. आत्म संस्थितः
7. विमलान्तराशयः 8. विभावयेदेक

[Note :- The main objective of verse no. 46 is to concentrate the mind on the supreme truth or reality which is pure consciousness residing in the heart or bosom of the seeker. The mind which controls the food sheath (i.e., sense organs) is full of agitation, restlessness and flux. It has to be controlled and guided by the intellect. So, the first step is to control and withdraw the mind from all external distractions of this world. This can be done by 3 means—(i) **The Path of Karma**, or doing assigned duties without being attached to them; (ii) **The Path of Devotion or Worship** and (iii) **The Path of Knowledge**. It is the third path which is being referred to in this verse. Please also refer Canto 7, verse nos. 59-60. By introspection, contemplation and deeply pondering over the matter and acquisition of truthful knowledge, we are able to distinguish and discriminate between what is true and pure, and what is falsehood, illusionary and corrupted. It helps us to eliminate all the unscrupulous activities and clutter, and instead divert our attention inwards. Taken differently, we can witness the divine, pure, self illuminated spark of consciousness present in a dormant form in all of us by the following method—the Atma manifests itself through the gross body, the subtle body and the casual body. The gross body (sense organs) can be wilfully controlled by the mind under the overall guidance of the intellect; the subtle body can be controlled by discrimination and proper, truthful knowledge. The causal body on the other hand, can be controlled by the integration and coordination of the subjective and objective mind. When all the 3 are controlled, the Vasanas and/or Vrittis (inherent tendencies and inclinations) clouding the Atma vanish. This results in the pure consciousness shining through the whole existence of the creature. See verse no. 47, footnote also.]

विश्वं यदेतत्परमात्मदर्शनं विलापयेदात्मनि सर्वकारणे।

पूर्णचिदानन्दमयोऽवतिष्ठते न वेद बाह्यं न च किञ्चिदान्तरम्॥४७॥

47. ‘This world is an image of the macrocosmic supreme Soul or the supreme, irrefutable truth/reality’¹—realising the truth of this maxim, the seeker should merge this world with the Atma (pure consciousness) which is microscopic supreme Soul residing within the creature and is synonymous with the macrocosmic form, the latter being the very cause of this creation/world². In this way, when one establishes or identifies himself with the pure consciousness which is sublime, blissful and eternal³, the creature/seeker/aspirant attains supreme bliss, contentedness, peace and tranquility⁴. As a result, he has no feeling, or loses awareness or knowledge of any material/object, whether internal or external to him (for he merges with the all-pervading macrocosmic supreme Soul)⁵ (47).

1. विश्वं परमात्मदर्शनं 2. विलापयेदात्मनि सर्वकारणे 3. पूर्ण चिदानन्दमयोऽवतिष्ठते 4. चिदानन्द 5. न वेद बाह्यं न आन्तरम्

[Note :- (i) The reader is advised to refer to verse no. 53 in this context. (ii) To explain the above concept, we may take the help of diagram and illustration:—

Man = Pure consciousness or Atma + Casual body (Vasanas)

+ Subtle body (mind-intellect) + Gross body (sense organs)

The body-mind-intellect are inane and inert. The live factor is the pure consciousness or Atma. This pure consciousness functions through its association with the casual body, the subtle body and the gross body, or in other words, the deep sleeper, the dreamer and the waker state of consciousness.

Body (Consisting of)		Called the	
Man →	Gross body (sense organs)	⇔	Waker
	Subtle body (mind-intellect)	⇔	Dreamer ← Atma (pure-
	Casual body (Vasanas)	⇔	Deep sleeper consciousness)

This combination of ‘waker-dreamer-deep sleeper’ states of consciousness of a man is called Microcosm. The pure consciousness has its independent existence from the above 3 states, and this independence is called the 4th state of consciousness called the ‘Turiya state’ or the blissful state of consciousness (चिदानन्द) which has the bliss sheath as its external boundary. Please see note to verse no. 34 for detailed explanation regarding the 5 sheaths enveloping the Atma and diagram appended at the end of this Canto.

This Microcosm is the same as the Macrocosm in the larger scheme or scale of things, just like a single molecule of water with the formulae H₂O is the same whether in a cup or spoon and the vast, fathomless ocean. Here, the microcosm refers to the individual creature/Jiva/man and the macrocosm refers to the Virrat/Lord God/Nature.

Now, as has been explained in the foregoing discussion, it is relatively easy to control the subtle and the gross bodies through acquisition of truthful knowledge, wisdom and enlightenment. The greatest problem arises with the casual body consist-

ing of Vrittis or Vasanas (inherent tendencies and impressions). This can be done by integrating the objective mind (the 'mind') and the subjective mind (the 'intellect'). When both are integrated, then the creature reacts in a healthy manner. When actions are controlled by the wisened intellect, the inherent tendencies of the creature fail to exert their influence on it and they gradually vanish (i.e., removed or catherised). This results in the seeker merging his Microcosm with the Macrocosm.

The relationship between microcosm and macrocosm varies according to the individual personality of the man. The grossest man with the maximum load of Vasanas and Vrittis imagines a wide chasm/gulf between the microcosm and the macrocosm. As the individual cleanses or purges himself of these inherent tendencies, this blending increases, and when it vanishes altogether, the distinction between the two also vanishes i.e., there is oneness between the microcosmic soul (creature's Atma) and the macrocosmic soul (Parmatma). This will be clear with the help of diagrams appended to this Canto.

According to Upanishadic sages/seers, 'Life' can be understood to be a series of experiences and that any definition of life should necessarily accept our moment-to-moment experiences as the units of life. The sages/seers further understood that an experience is not possible without three fundamental factors—the experiencer, the object of experience, and the relationship between the two, the experiencing. The experiencer is the subject who gains experiences of the world through the instruments of experience, namely, the body, mind, and intellect. Everyone gains experiences of three different worlds through these three different equipments viz.—through the body, the world of objects; through the mind, the world of feelings; and through the intellect, the world of ideas.

If a person experiences the world of objects through his body, then he should be different from his body. If he experiences the world of feelings through his mind, then he, the experiencer, cannot be the mind. Again, if he gains experiences of the world of ideas through the intellect, he cannot be the intellect. He seems to be a different factor or entity altogether from these three instruments of experiences, though, of course, he has a very intimate relationship with them.

When the subject is identified with the intellect, he becomes the 'thinker', experiencing the world of ideas; when identified with the mind, he becomes the 'feeler' experiencing the world of emotions and when identified with the body, he becomes the 'perceiver' experiencing the world of objects. But he, the subject, is neither the field of experience nor the instruments of experience. He must be totally different from them both. Please see (i) verse no. 34 of this Canto and its note no. B as well as verse no. 40 for further elaboration on this concept. (ii) Baal Kand, Canto 7, verse nos. 40-41.

The effect that ego and desires, or Vasanas and inherent tendencies, have on the mind, how they corrupt the objective mind and how their removal/catherisation purifies

the mind and brings it under the direct control of the subjective mind (the intellect) of the creature is explained in Uttar Kand, Canto 6, verse no. 56 and a diagram appended at the end of that Canto.]

पूर्व समाधेरखिलं विचिन्तयदोङ्कारमात्रं सचराचरं जगत्।

तदेव वाच्यं प्रणवो हि वाचको विभाव्यतेऽज्ञानवशान्न बोधतः॥४८॥

48. Before the state of Samadhi is achieved¹, one must reflect and think that the whole animate as well as the inanimate (i.e., the movable and immovable) world² consists of the word-symbol OM³. The OM is the speaker⁴ while the world is the object of that speech (i.e., one that the speaker OM is trying to narrate, explain, elucidate, manifest, bring-forth, express and reveal in understandable, discernible and visible form)⁵. It is out of ignorance (i.e., lack of correct and truthful knowledge and wisdom) that it appears to be for real (or the speaker himself)⁶. As soon as wisdom and enlightenment dawns on the creature, none of such delusions/misconceptions last (or persist)⁷ (48).

1. पूर्व समाधेरखिलं 2. सचराचरं जगत् 3. ओङ्कारमात्रं 4. प्रणवो हि वाचको 5. जगत तदैव वाच्यं 6. विभाव्यते अज्ञान 7. शान्नः बोधतः

[Note :- The concept of Samadhi is also explained below and referred to in Lanka Kand, Canto 1, verse no. 53.]

अकारसंज्ञः पुरुषो हि विश्वको ह्युकारकस्तैजस ईर्यते क्रमात्।

प्राज्ञो मकारः परिपठ्यतेऽखिलैः समाधिपूर्वं न तु तत्त्वतो भवेत्॥४९॥

49. (The word OM has 3 syllables—A, U, M. Out of these—) ‘A’ represents the Vishwa¹ (i.e., the waker state of consciousness), ‘U’ represents the Taijas² (i.e., the dreamer state of consciousness) and ‘M’ represents the Pragya³ (i.e., the deep sleeper state of consciousness). This arrangement is suitable for the pre-Samadhi state⁴. From the view point of knowledge and deep insight, there is no such distinction or separation⁵. [That is, as soon as Samadhi is achieved, the 3 distinctions dissolve and become interchangeable with one another; or in other words, they coalesce with each other.] (49).

1. विश्वको 2. तैजस 3. प्राज्ञो 4. समाधिपूर्वं 5. न तु तत्त्वतो भवेत्

[Note :- (i) The concept of Samadhi appearing in verse nos. 46-49 is that state when the seeker attains the last stage in meditation when there is no agitation, and its place is taken over by utter silence or trance like state. In that silence, the cessation of the flow of thoughts results in annihilation of the mind, and with it, the body. When the thought processes cease, there can be no discrimination taking place. When discrimination ceases, the intellect cannot exist. Hence, in that final moment of silence, when the mind and intellect are dissolved—the thoughts are vanquished, the mind is conquered, discrimination is absent and the intellect is annihilated—the erstwhile individual merges with the infinite reality, resulting in supreme and endless bliss. (ii) The world symble OM represents the supreme macrocosmic Brahm (पुरुषो) and it constitutes of sound which is an element of space, which in turn is the subtlest amongst the 5 basic elements which are earth, fire, water, wind and space.]

विश्वं त्वकारं पुरुषं विलापयेदुकारमध्ये बहुधा व्यवस्थितम्।

ततो मकारे प्रविलाप्य तैजसं द्वितीयवर्णं प्रणवस्य चान्तिमे॥५०॥

50. Using various methods i.e., with conscious efforts and deep insight and wisdom, the seeker should coalesce the Viraat or Vishwa Purush¹ (represented by the letter A of the word OM) with the second form called Taijas² (represented by the second letter U) and finally merge the two with the third and the last letter M representing Pragna³ (50).

1. विश्वं पुरुषं त्वकारं 2. दुकारमध्ये तेजसं प्रविलाप्य 3. यान्तिम द्वितिय वर्णं

मकारमप्यात्मनि चिद्घने परे विलापयेत्प्राज्ञमपीह कारणम्।

सोऽहं परं ब्रह्म सदा विमुक्तिमद्विज्ञानदृष्टमुक्त उपाधितोऽमलः॥५१॥

51. Then, one should coalesce the letter M representing Pragna with the supreme macrocosmic soul which is a fountain head of all knowledge, wisdom and enlightenment¹. Then the seeker/aspirant would feel that he is the one who is always liberated², is a fountain head and embodiment of truthful knowledge, wisdom and enlightenment³, is without any faults, blemishes, shortcomings, attributes and characteristics⁴, is pure, sublime, pristine and immaculate supreme Brahm himself⁶ (51).

1. चिद्घने 2. विमुक्त 3. द्विज्ञान 4. दृष्टमुक्त उपाधि 5. अमलः 6. सोऽहं परं ब्रह्म

[Note :- The word OM is a sound symbol representing the supreme reality called Brahm. Brahm is not an object that can be perceived by sense organs, nor can it be comprehended by the mind or a thought that can be reflected upon by the intellect using its discriminatory faculty. It is beyond human comprehension—i.e., it is unknown to humankind. To understand anything which is unknown, one has to proceed from the known factors. An unknown entity cannot be explained by using other unknown factors. Of all the factors known to man, the subtlest is sound. The realm of the ‘known’ world consists of 5 elements—earth, water, fire, air and space in progressive order of subtlety. Different permutations and combinations of these 5 elements constitute the entire realm of factors known to man, which is called the ‘creation’.

Of the 5 elements, Space is the subtlest, and Sound is the essence of space. Sound is created only in space (for instance, the gap between our palms helps us to clap, but in a piece of wood, there is no space, hence no sound can be created). This sound is the subtlest because it can be perceived by only one sense organ, e.g., ear. It directly impinges on the mind and intellect apparatus. It is considered as the very first manifestation of the supreme truth since the unmanifest truth lies just beyond the manifested world. This being so, sound is the best and the subtlest vehicle to transport one from the ‘terrestrial world of the known’ to the ‘transcendental world of the unknown’.

The question is why OM is selected out of all the sounds known to mankind to represent the supreme Brahm. The reason is that this single word represents the entire phenomenon of sound. It consists of 3 different and distinct sounds—viz. ‘A’ which is a throat sound, emanating from the root of the tongue; ‘U’ is created by rolling forward of the muscles of the tongue between the root and the lip of the

mouth; and the letter 'M' is the concluding sound produced by closing of the lips. Hence all articulate sounds are aptly represented by the 3 letters A, U, M of the word OM. This word is a coordination of all that is indicative of life because only a living entity can speak, and not a dead entity.

OM represents, therefore, the supreme truth/reality which pervades the 3 states of consciousness—the waker (Viswa), the dreamer (Taijas) and the deep sleeper (Pragna) states of consciousness of the creature in the terrestrial realm of the 'known world' of the creation called microcosm as far as the creature is concerned. The same logic when extended to the cosmos results in OM representing the cosmic waker (Viraat), the cosmic dreamer (Hiranyagarbh) and cosmic deep sleeper (Eswara) aspect of macrocosm.

The silence that follows the sounding of the word OM (i.e., after closure of the lips) is called 'AMTRA-OM'. This silence represents the forth state of consciousness called Turiya which is all blissful and a transcendental reality. Since sound emanates (A), expands/progresses (U) and collapses/merges (M) back into space—it naturally follows that space existed before the very advent of sound. Hence this fourth state of consciousness represents that 'Turiya state' or the pre-sound and post-sound state of all-pervading space. This silence is bliss, serenity, placidity and tranquility.

But the most astounding thing about the cosmic silence is that it is not inert and inane because it has the capacity to generate or create sound. And anything that 'creates' must have a life infusing capability. Taking a leaf from microbiology, a cell must have a nucleus so the space must also, logically, have a nucleus. This nucleus is the Atma or the soul of the cosmos or, in other words, the macrocosmic soul (Parmatma) of the cosmos which is the counterpart of the microcosmic soul (Atma) of the Jiva.

If there were no silence, we cannot hear the sound. It is the background of the silence which enables us to hear the sound in the first place. Therefore, the word symbol OM represents the entire gamut of manifest world of plurality as well as the unmanifest world of Reality. OM, the sound, represents the former (manifest) world while the silence represents the latter (unmanifest) world. When this all embracing, all-pervading, blissful internal cosmic silence is reached, the seeker becomes one with the Supreme Reality, a state of God or self realisation.

The principle by whose mere presence the intellect thinks, the mind feels, and the body perceives, is the 'Subject', the substratum for all the experiences of the body, mind, and intellect. This principle that lends its light to every being is the divine principle OM, or Atman (the Self), according to Vedanta.

Full page Diagrammatic representation of the concept of the word OM is appended separately at the end of this Canto.]

एवं सदा जातपरात्मभावनः स्वानन्दतुष्टः परिविस्मृताखिलः।

आस्ते स नित्यात्मसुखप्रकाशकः साक्षाद्विमुक्तोऽचलवारिसिन्धुवत्॥५२॥

52. In this way, the Yogi (i.e., ascetic, the seeker, the meditator), by constant practice

and meditation upon the supreme Soul¹, becomes soaked, infused and intoxicated in self generated bliss, peace and tranquility². He becomes totally oblivious of the surrounding gross artificial world³. Such a seeker who enjoys the bliss obtained by experiencing the truthful conscious nature of the self (Atma)⁴ becomes liberated from the shackles/fetters of this mundane life⁵ and can be likened to a calm, serene, placid, tranquil and pacific ocean not disturbed by swirling whirlpools, huge waves and vicious storms generated by agitations in the ocean by natural and geo physical factors⁶ (52).

1. जातपरात्मभावनः 2. स्वानन्दतुष्टः 3. परिविस्मृताखिलः 4. नित्यात्मसुखप्रकाशकः 5. द्विमुक्तो 6. अचलवारिसिन्धुवत्

एवं सदाभ्यस्तसमाधियोगिनो निवृत्तसर्वेन्द्रियगोचरस्य हि।

विनिर्जिताशेषरिपोरहं सदा दृश्यो भवेयं जितषड्गुणात्मनः॥५३॥

53. Such a Yogi (ascetic) who regularly practices Samadhi¹, for whom the entire objects pertaining to the 5 sense organs have become extinct, annihilated, are dissolved and have become meaningless for him², who has vanquished anger, lust, yearnings, ambitions etc.³, and who has conquered his 6 gross organs⁴—he is able to have regular communion with (or experience of) me⁵ (literally, see or visualise me i.e., Sri Ram in his heart) (53).

1. सदाभ्यस्त समाधियोगिनो 2. निवृत्तसर्वेन्द्रियगोचर 3. विनिर्जिताशेषरिपोरहं 4. जितषड्गुणात्मनः 5. सदा दृश्यो भवेयं

[Note :- (i) The word Samadhi indicates the fourth state of consciousness called Turiya when the seeker/aspirant is in a trance like state of blissfulness, totally oblivious of the 5 gross sheaths surrounding him. In other words, he has transcended beyond the third stage of consciousness called the deep sleeper state. See also note to verse nos. 47-49 of this Canto as well as verse no. 53, Canto 1 of Lanka Kand. (ii) The 6 gross organs referred above are the 'objective mind' (i.e., the subtle body; the intermediary gross element between the intellect and the physical body) and the 5 organs of perception such as the eye, nose, skin, tongue, ears.]

ध्यात्वैवमात्मानमहर्निशं मुनिस्तिष्ठेत्सदा मुक्तसमस्तबन्धनः।

प्रारब्धमश्नन्नभिमानवर्जितो मय्येव साक्षात्प्रविलीयते ततः॥५४॥

54. A hermit, sage, seeker¹ should constantly spend his time on contemplation and reflection upon his pure self called the Atma² night and day³. And while doing this, he should remain aloof (i.e., indifferent, unconcerned, uninterested, dispassionate, detached) from all the shackles/ties/relations/obligations/compulsions/formalities etc. associated with this mundane, artificial and entrapping existence⁴. He should forsake his ego of being the doer and feeler (i.e., perceiver-feeler-thinker-doer personality), and stoically and with forbearance cope with or suffer from the results of his past deeds (and their accumulated effects) without getting ruffled or rattled by them or getting involved in them⁵. The result of this is that at the end he merges (coalesces) with me⁶ (54).

1. मुनि 2. ध्यात्वैवमात्मान 3. महर्निशं 4. मुक्त समस्त बन्धनः 5. प्रारब्धमश्नन्नभिमानवर्जितो 6. मय्येव साक्षात्प्रविलीयते

Note :- The reason for such a creature merging with the Lord is that he breaks free from the cycle of birth and death by getting over the twin hurdles of deeds and their resultant effects as well as unfulfilled desired— both of which are the prime cause of

the creature taking a new birth again. Obviously, when the cycle is broken, he manages to slip free from its endless bondage and escapes to his original base with the supreme Lord.

आदौ च मध्ये च तथैव चान्ततो भवं विदित्वा भयशोककारणम्।

हित्वा समस्तं विधिवादचोदितं भजेत्स्वमात्मानमथाखिलात्मनाम्॥५५॥

55. Recognising that the world—its beginning, currency and end¹—are all the cause of fear and sorrows of one kind or the other², the seeker should abandon all actions and deeds notwithstanding that they are prescribed by the Vedas³. Instead of this, he should worship and honour the pure Atma (supreme macrocosmic soul), which is synonymous with and an image of the microcosmic soul residing in all the creatures⁴ (that is, the Parmatma) (55).

1. विदित्वा आदौ च मध्ये च तथैव चान्ततो 2. भवं भयशोककारणम् 3. हित्वा समस्तं विधिवाद चोदितं 4. भजेत्स्वमात्मानमथाखिलात्मनाम्

[Note :- The reader should read this verse in coordination with verse nos. 14-23, 42-46. The meaning is clear. The intention here is not to deride or demean the Vedas and their canons but to highlight the fact that mere mechanically following the letters of the various scriptures and proclamations of the Vedas will be a futile effort, a waste of labour and time if we do not understand the basic object of those exercises and the basic spirit of those proclamations or axioms.]

आत्मन्यभेदेन विभावयन्निदं भवत्यभेदेन मयात्मना तदा।

यथा जलं वारिनिधौ यथा पयः क्षीरेवियद्व्योम्यनिले यथानिलः॥५६॥

56. Even as water merges and becomes one with the ocean¹, milk becomes one and inseparable from another sample of milk², the substratum of the sky becomes indistinguishable from the rest of the sky³ and air is indivisible and inseparable from wind⁴, likewise the seeker/aspirant should consider the entire manifest world (the delusionary but true-appearing world called 'Bhava') as being the manifest form and inseparable from (i.e., indistinguishable from) his own Atma (which is pure consciousness)⁵. By extension (since the microcosmic Atma is synonymous with the macrocosmic Parmatma), the creature gets permanently established in the fact that the whole world is nothing else but the revelation or manifestation of the Parmatma⁶ which is me (Sri Ram) (56).

1. जलं वारिनिधौ 2. यथा पयः क्षीरे 3. वियद्व्यो 4. म्यनिले यथानिलः 5. आत्मन्यभेदेन विभावयन्निदं 6. भवत्यभेदेन मयात्मना तदा

[Note :- (i) The word मयात्मना in the second line of the verse clearly shows that Sri Ram is talking about himself as the macrocosmic, all-pervading, supreme Parmatma or soul. (ii) The note to verse no. 51 above, though explaining the concept of OM, also elucidates the concept of terrestrial soul being one with the cosmic soul. Similarly, the diagram pertaining to verse no. 47 above and appended at the end of this Canto also simplify the understanding of this phenomenon.]

इत्थं यदीक्षेत हि लोकसंस्थितो जगन्मूषैवेति विभावयन्मुनिः।

निराकृतत्वाच्छ्रुतियुक्तिमानतो यथेन्दुभेदो दिशि दिग्भ्रमादयः॥५७॥

57. The enlightened one who has to remain in this mundane world living the life des-

tined for him¹ should consider the world as false, illusionary, like a mirage and deceptive² because it suffers from the handicaps created by the impediments and limitations imposed upon it by the Srutis (Vedas), Yuktis (logic and reasoning) and Praman (proof and veracity)³ like the illusion created by waxing and waning of the moon⁴ as well as the confusion created regarding the various directions of the compass without any proper guidance⁵ (57).

1. लोकसंस्थितो विभावयन्मुनिः 2. जगन्मृषैवेति 3. निराकृत तत्वाच्छ्रुतियुक्तिमानतो 4. यथेन्दुभेदो 5. दिशि दिग्भ्रमादयः

[Note :- The handicap and impediment referred to above relate to the basic tenets of the Vedas which clearly indicate what is true and what is false. The world does not pass the test established by the Vedas, and by extension, it does not stand the test of logic and cannot be either proved to be true or false conclusively by any logical, authentic proof or yardstick. So, in short, it is handicapped on account of sustainability—i.e., its existence cannot stand the rigors of proof, logic and laws as established by the Vedas.

The example of the moon shows that the ancient Vedantic philosophers were well versed in the science of astronomy. We all know that the moon does not change in physical shape or size, from the full to the new moon, from the dark to the full disc. It is the angle of the earth with respect to the moon that it appears to increase or diminish in shape from the crescent to a rounded disc. To believe that the moon changes itself in shape is absurd once we come to know the physics behind it.

Similarly, if we lose the compass, we are completely at sea and confounded about the four directions in absence of any other sign or landmark to identify a particular direction, say north or south, when we are lost in a desert. We might confuse the north for the south specially when the sun and the stars get obscured due to sand storms and the sand dunes keep shifting and changing their location, size and contours.

So, this verse essentially means that a wise, erudite, intelligent and sagacious aspirant should not be confounded, confused or vexed by myriad of precepts, tenets, theories and proclamations by various sources which are oftentimes contradictory to each other. Instead, he should treat all this surrounding world as deceptive and as illusive as a mirage, and concentrate on the ultimate truth or reality as laid down in this whole Canto called Ram Gita. The emphasis is on the realisation of the truth, on self-awareness, self-realisation and self-awakening more than anything else.]

यावन्न पश्येदखिलं मदात्मकं तावन्मदाराधनतत्परो भवेत्।

श्रद्धालुरत्यूर्जितभक्तिलक्षणो यस्तस्य दृश्योऽहमहर्निशं हृदि॥५८॥

58. Till the time the whole world does not appear to be my image or my manifestation (i.e., till the moment the seeker has not raised his thought patterns and intellectual insight and vision to the plane where he has realised the supreme truth as described in the foregoing verses, and sees the supreme Lord, who is the real and absolute truth, in all the animate as well as the inanimate world because of the simple reason that the Lord is all-

pervading and omnipresent, or conversely, the world is the cosmic body of the Viraat Purush representing the cosmic gross body of the macrocosmic soul) in the intellectual eyes of the seeker¹, he should continue to worship me (here, worship me means trying to concentrate one's attention towards the pure Atma by the process described in the preceding verses) to the exclusion of all other things such as wife, wealth, property etc.². True and faithful seekers and believers who have firm conviction, faith and belief and are my ardent devotees³, experience me (i.e., come in contact with, or face to face with me⁴) inside their hearts regularly day and night⁵ (58).

1. पश्येदखिलं मदात्मकं 2. तावन्मदाराधनतत्परो 3. श्रद्धालु भक्ति लक्षणो 4. दृश्यो ऽहम् हृदि 5. हर्निशं

रहस्यमेतच्छ्रुतिसारसङ्ग्रहं मया विनिश्चित्य तवोदितं प्रिय।

यस्त्वेतदालोचयतीह बुद्धिमान् स मुच्यते पातकराशिभिः क्षणात्॥५९॥

59. Oh dear¹ (i.e., Laxman)! I have told you the essence and substance of all the proclamations made by the Vedas². Any wise person who reflects and contemplates upon the pristine wisdom contained in this Canto shall be immediately freed from all sins, misdeeds and misdemeanours and their effects³ (59).

1. प्रिय 2. रहस्यमेतच्छ्रुति सार संग्रह 3. मुच्यते पातकराशिभिः श्रणात्

[Note :- Verse nos. 6-59 is the essence of Vedant. It is called Ram Gita because it has come out from the mouth of the Supreme Lord Ram himself and has been pronounced at the request of the Laxman even as Krishana's Gita was pronounced on the query of Arjun. Read with all other gospels contained in this Adhyatma Ramayan (a list is to be found in appendix no. 2), it marks the highest citadel of spiritualism and metaphysics that has ever been propounded by anyone for the spiritual welfare of mankind. Though the terminology is tough and intricate, any student of Vedant will find it not beyond grasp or comprehension. We must note that Vedant is more practical, empirical than other schools of philosophy and thoughts. It is based on sure-fire tenets which indeed can yield results instead of being abstract debates and discussions. But the problem with it is that very few people understand it, not to speak of implementing it. But once invoked in life, it opens the so-called vast vista of opportunities even as nuclear physics unfolds vast potential for mankind, though the knowledge and unleashing the energy of the atom cannot be a humdrum activity of a layman, for in the latter's hands and in unscrupulous hands it can be catastrophic, to say the least. The emphasis of Adhyatma Ramayan and especially the various gospels is on the true nature of the creature, self-realisation, self-awareness, self-improvement and self-awakening.]

भ्रातर्यदीदं परिदृश्यते जगन्मायैव सर्वं परिहृत्य चेतसा।

मद्भावनाभावितशुद्धमानसः सुखी भवानन्दमयो निरामयः॥६०॥

60. Oh brother¹! Whatever manifest world that is visible is all consisting of Maya (i.e., it is like a mirage, delusionary, fake, like a shadow and most deceptive)². Take it out (i.e., eject it)³ from your mind-intellect apparatus⁴ or from your sub-consciousness (here, चेतसा means memory or that store of belief and library of knowledge on which the intellect

bases its decisions to direct the mind. This false, misleading, corrupted and biased memory is one of the faults associated with the consciousness). By doing so, you should become cleansed and purified in your mind and heart⁵, be happy, contented, peaceful and blissful⁶ and be without any mental anguish, perplexities, confusions and consternations (literally, become healthy or disease free, but here it does not mean any medical illness but alludes to the infirmities associated with the mind-intellect-discrimination faculty of the creature)⁷ (60).

1. भ्रातः 2. परिदृश्यते जगन्माचैव 3. परिहृत्य 4. चेतसा 5. शुद्ध मानसः 6. सुखी भवानन्दमयो 7. निरामयः

यः सेवते मामगुणं गुणात्परं हृदा कदा वा यदि वा गुणात्मकम्।

सोऽहं स्वपादाञ्चितरेणुभिः स्पृशन् पुनाति लोकत्रितयं यथा रविः॥६१॥

61. Those persons who worship, adore and serve me, and have devotion and reverence for me in their hearts¹, either as me being beyond any ‘Gunas’ (qualities, virtues, characteristics, attributes etc.)² i.e., focus themselves on my unmanifest, Nirgun (formless), all-pervading, divine form or as me being one with attributes and a body³ i.e., my manifest form as a Sagun incarnate divinity—in both the cases, that seeker is to be considered as being equivalent to me in spiritual status⁴. He has the potential to purify the entire creation⁵ by the dust of his feet⁶ even as the sun illuminates/lightens up the whole world⁷ (61).

1. यः सेवते हृदा 2. मामगुणं गुणात्परं 3. गुणात्मकम् 4. सोऽहं 5. पुनाति लोकत्रितयं 6. स्वपादाञ्चितरेणुभिः 7. यथा रविः

विज्ञानमेतदखिलं श्रुतिसारमेकं वेदान्तवेद्यचरणेन मयैव गीतम्।

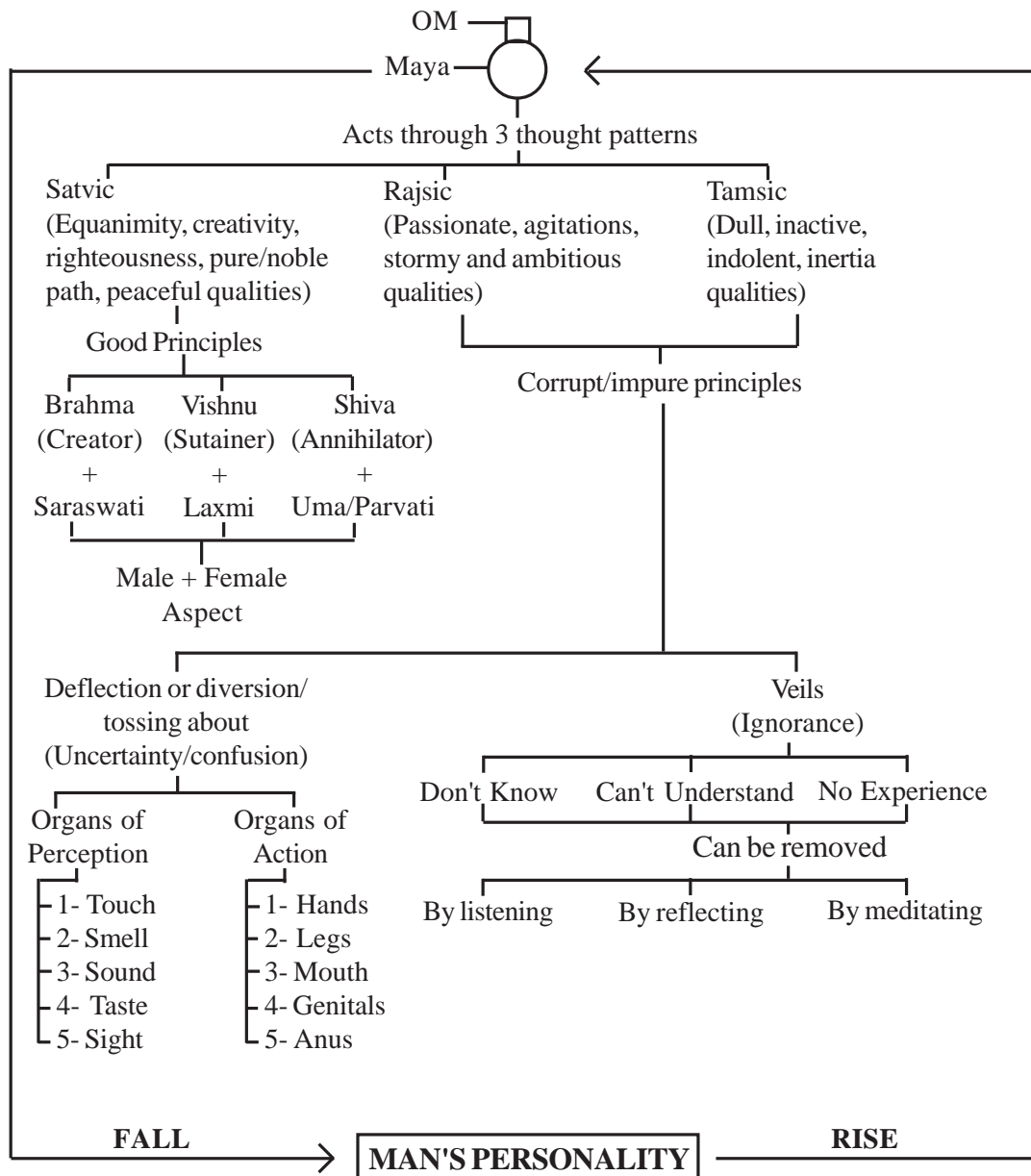
यः श्रद्धया परिपठेद् गुरुभक्तियुक्तो मद्रूपमेति यदि मद्रूपेण भक्तिः॥६२॥

62. This matchless, peerless and unparalleled knowledge and awakening¹ is the only and irrefutable essence (deduction, conclusion, seed, substance, juice) of the Vedas and other scriptures². This has been expounded (pronounced, proclaimed, declared, propagated, enunciated and promulgated) as a tenet and maxim by none other than I myself³ who am the best expert in the knowledge of the Vedas⁴ and am the supreme divine holy Lord himself whose holy feet are sought after and worshipped by all⁵. Any one who has firm faith, belief and conviction in his moral teacher/guide⁶ and reads/recites this Ram Gita with firm conviction, faith and belief in my words⁷, shall be considered equivalent to me in spiritual stature and sublime nature⁸ (62).

1. विज्ञान 2. दखिलं श्रुतिसारमेकं 3. मयैव गीतम् 4. वेदान्त वेद्य 5. चरणेन 6. गुरु भक्ति युक्त 7. सद्धया मद्रूपेण भक्तिः 8. मद्रूपमेति

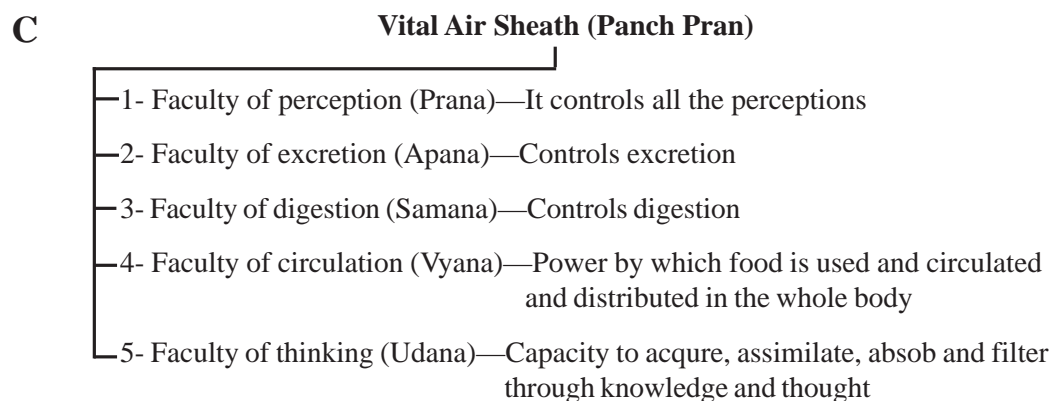
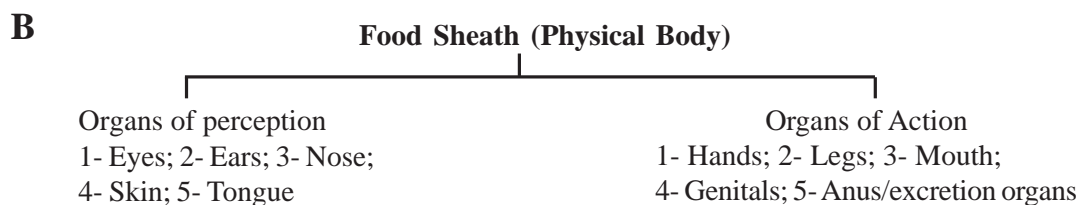
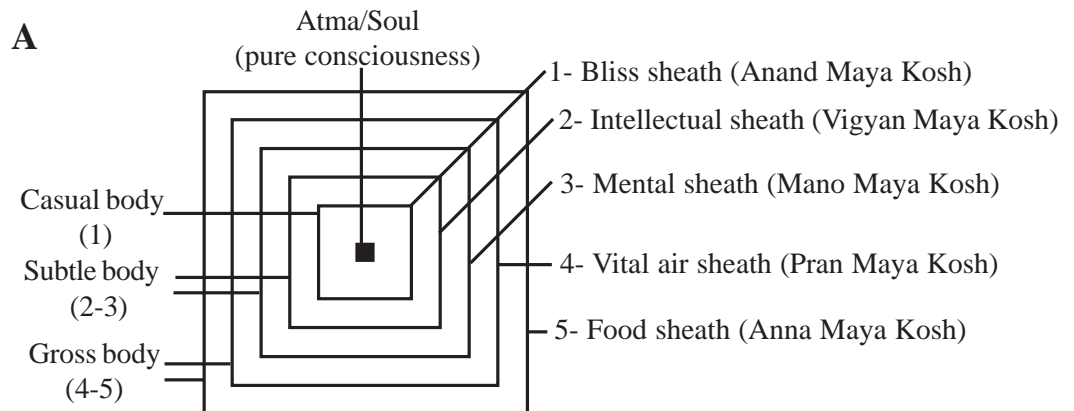
[Note :- Verse nos. 59-62 tell us the importance of this Canto called Ram Gita. The assertion in verse nos. 61-62 that such and such person shall become equivalent in spiritual stature to Sri Ram is just an extension of the precept and truth declared in verse nos. 51, 54, 56 because if A = B then naturally it follows that B = A.]

* __ * __ * __ *

Uttar Kand, Canto 5, verse no. 18 and verse no. 40.**PERSONALITY OF MAN**

Uttar Kand, Canto 5, verse nos. 28-34**Diagram of various sheaths and 3 bodies of the creature**

(See also Ayodhya Kand, Canto 1, verse nos. 20-23
and Lanka Kand, Canto 2, verse no. 39)



Uttar Kand, Canto 5, verse nos. 28-35, 39-47.

There are 3 levels of existence—the gross body, the subtle body and the casual body of the creature. When the pure consciousness (Atma, soul) which resides inside the causal body detaches itself from the subtle body and the gross body as during meditation, the supreme blissful state is attained. The following diagram will clarify the picture

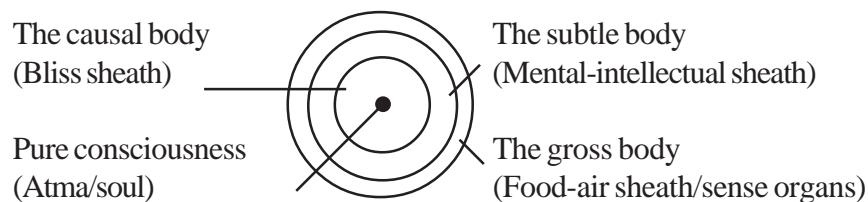


Figure I

During Samadhi, the soul is freed from the outer two sheaths. Hence bliss is obtained.

Further, pure consciousness (Atma/soul) has 3 personalities depending upon its interaction with these 3 bodies as follows :—

- 1- Pure consciousness functioning through the gross body is called the Waking State
 - 2- Pure consciousness functioning through the subtle body is called the Dream State
 - 3- Pure consciousness functioning through the casual body is called the Deep Sleep State
- When the 3rd stage is reached, the experience of duality or plurality is removed and bliss is achieved. But actual 'enlightenment' is the removal of all these three bodies intervening between the soul/Atma and the surrounding space. As soon as it is done, the microcosmic soul expands to cover the whole vast space around it—which was hitherto restricted by the above three so-called sheaths or coverings—to become one with him who is identified as the macrocosmic Soul or Brahm. It then fills the whole space.

Hence, the individual creature becomes the pure consciousness (the Atma/soul) surrounded by the three sheaths as in figure one above which act as barriers to its freedom. When these three limiting factors or barriers are removed, there remains no barrier or obstacle between the Micro and Macro souls, and they become one.

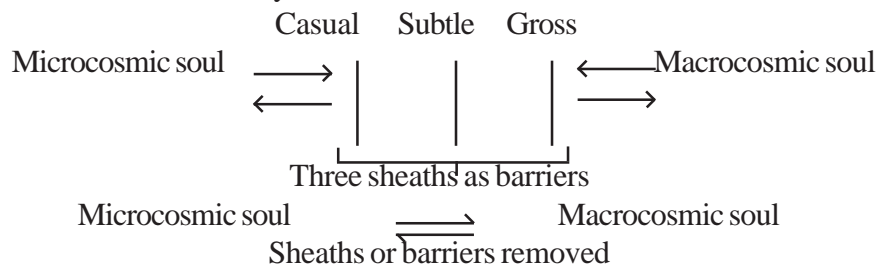
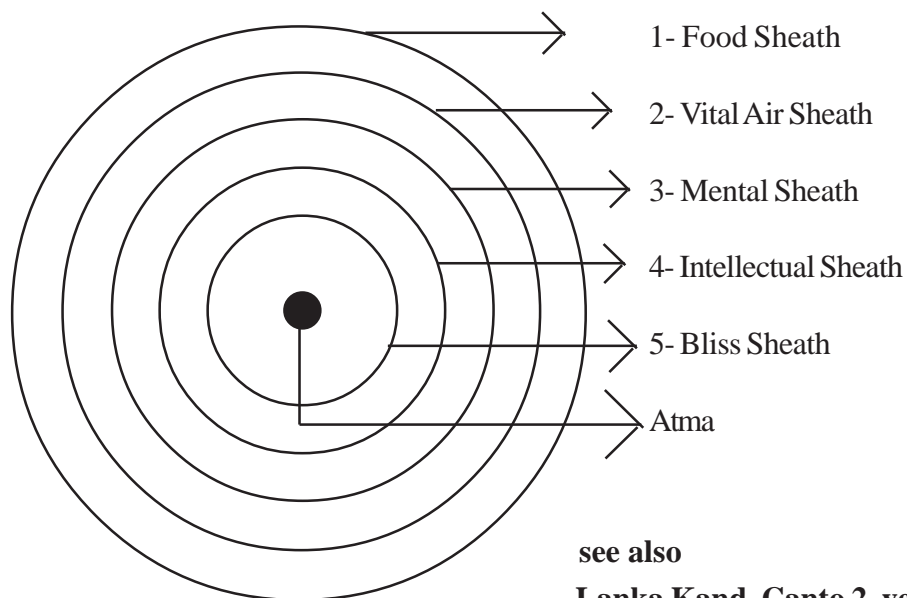


Figure II

The reader should also refer to Lanka Kand, Canto 1, verse no. 53 in this context.

Uttar Kand, Canto 5, verse nos. 28-35.

The 5 Sheaths and Atma



see also

Lanka Kand, Canto 2, verse no. 39

Uttar Kand, Canto 5, verse no. 47

Merging of Microcosmic Soul with Macrocosmic Soul

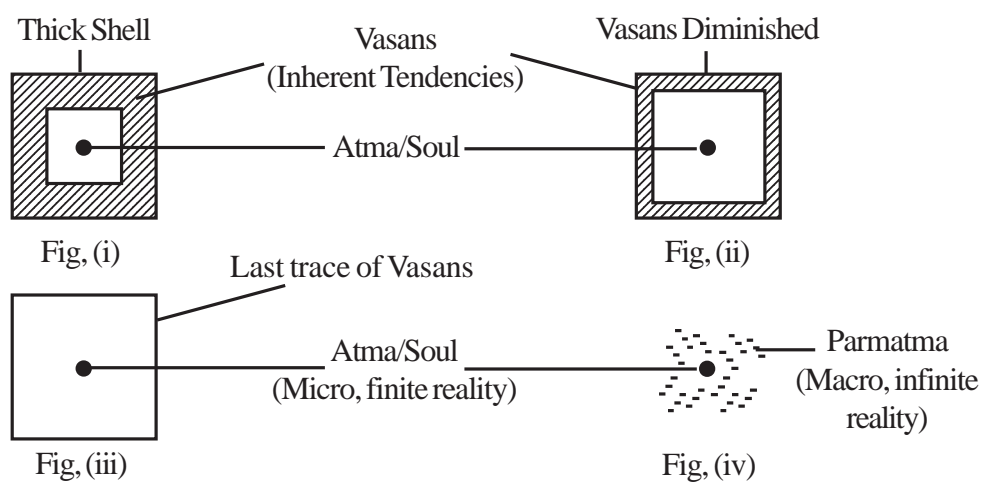


Figure shows how Atma merges with Parmatma by controlling Vasans or Vrities

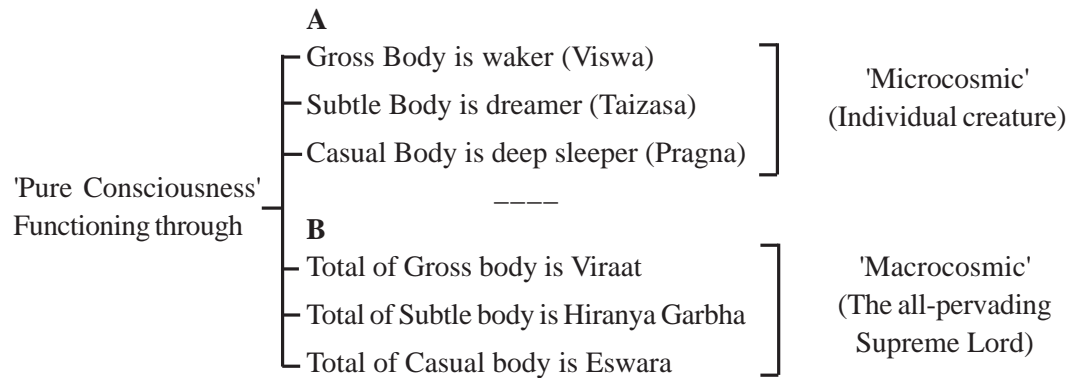
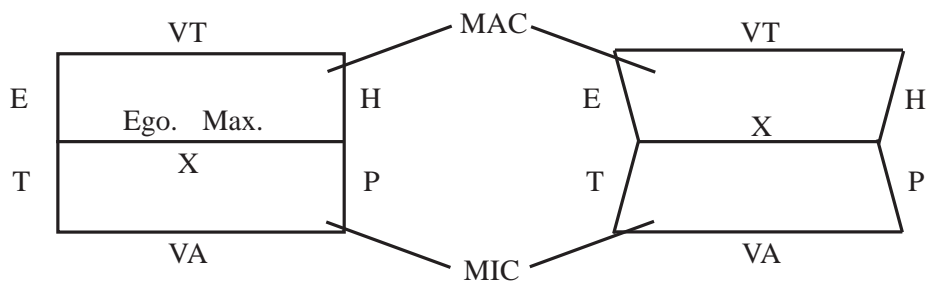
Uttar Kand, Canto 5, verse no. 46-47 (see also verse no. 40 in this context)**1****Functioning of Pure Consciousness****2****Diagram depicting how Microcosm merges with Macrocosm**

Fig (i)

Fig (ii)

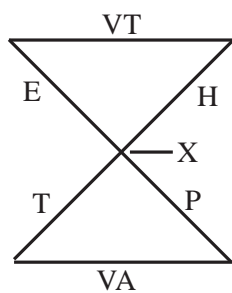


Fig (iii)

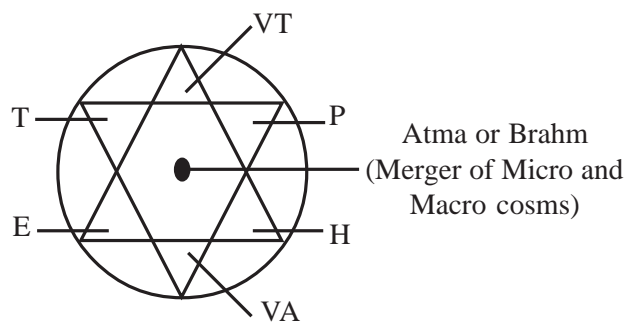


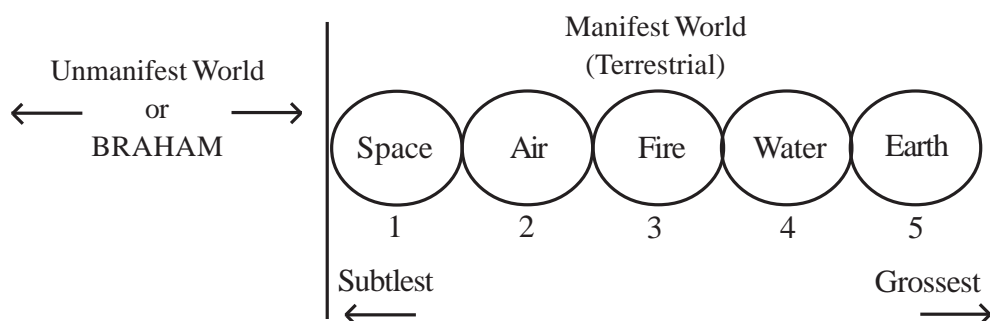
Fig (iv)

Key— VT = Viraat (Cosmic waker); VA = Vishwa (Waker); P = Pragna (Deep sleeper); T = Taijasa (Dreamer); H = Hiranya Garbha (Cosmic dreamer); E = Eswara (Cosmic deep sleeper); X = Inherent tendency or demarcation line representing 'perceiver-feeler-thinker-doer'; Atma = Microcosmic pure self of individual; Brahm = Macrocosmic Soul of the universe; MAC = Macrocosm; MIC = Microcosm;

Uttar Kand, Canto 5, verse no. 51

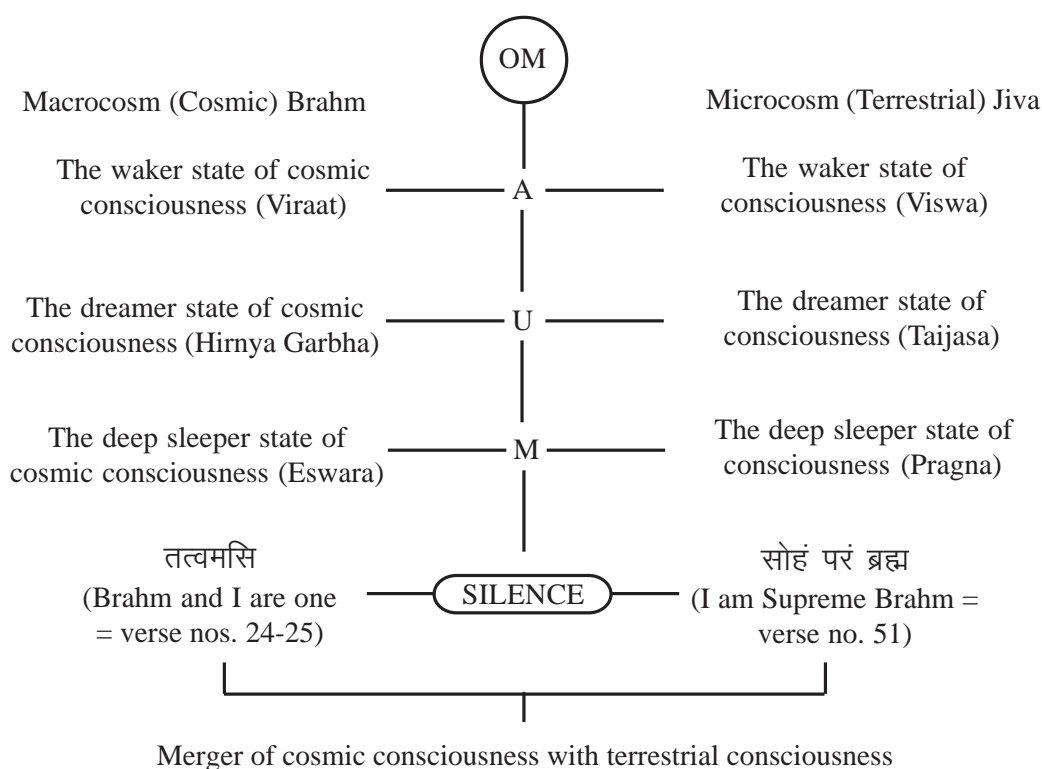
**Diagram showing relationship between
Unmanifest Brahm and Manifest World**

A



B

**Diagram showing relationship of the word OM
with two planes of consciousness**



Uttar Kand — Canto 6

[The Lav-Kush Kand]

Slaying of Demon Lavan; Arrival of Sage Valmiki in the Horse Sacrifice
of Sri Ram along with Lav and Kush; Discourse to Kush

श्रीमहादेव उवाच

एकदा मुनयः सर्वे यमुनातीरवासिनः।

आजगमू राघवं द्रष्टुं भयाल्लवणरक्षसः॥१॥

कृत्वाग्रे तु मुनिश्रेष्ठं भार्गवं च्यवनं द्विजाः।

असङ्ख्यताः मसायाता रामादभयकाक्षिणः॥२॥

1-2. Lord Shiva said—'Oh Parvati! All the sages, hermits and seers living by the banks of river Yamuna became so terrified by the demon named Lavan¹ that one day they decided to seek help of Sri Ram and visited him (1). Those countless sages made the most exalted sage Chavan, the son of sage Bhrigu², as their leader and came seeking the blessings of fearlessness from Sri Ram (or his intervention on their behalf and seeking protection against the demon)³ (2).

1. भयाल्लवणरक्षसः 2. मुनिश्रेष्ठं भार्गवं च्यवनं द्विजाः 3. रामादभयकाक्षिणः

तान्पूयित्वा परया भक्त्या रघुकुलोत्तमः।

उवाच मधुरं वाक्यं हर्षयन्मुनिमण्डलम्॥३॥

करवाणि मुनिश्रेष्ठाः किमागमनकारणम्।

धन्योऽस्मि यदि यूयं मां प्रीत्या द्रष्टुमिहागताः॥४॥

दुष्करं चापि यत्कार्यं भवतां तत्कारोम्यहम्।

आज्ञापयन्तु मां भृत्यं ब्राह्मणा दैवतं हि मे॥५॥

3-5. The most exalted in the Raghu's clan (Sri Ram)¹ welcomed those sages by paying obeisance to them² and said in a sweet and pleasant voice³ which gladdened their hearts⁴ (3), 'Oh the most exalted sages! What is the reason that you have all come here? I shall do whatever you order me. In case you have just come to pay a courtesy call⁵ (literally, to have an affectionate viewing or chit-chat with me), then I am very lucky and fortunate⁶ (4). Whatever work you need me to do, no matter how difficult and formidable the task might be⁷, I shall do it. Give me your orders, for Brahmins are my Lords⁸' (i.e., I respect them and honour them) (5).

1. रघुकुलोत्तम 2. तान्पूजयित्वा भक्त्या 3. मधुरं वाक्यं 4. हर्षयन् मुनिमण्डलम् 5. मां प्रीत्या द्रष्टुमिहागताः 6. धन्योऽस्मि 7. दुष्करं यत्कार्यं 8. ब्राह्मणा दैवतं हि मे

तच्छ्रुत्वा सहसा हृष्टश्च्यवनो वाक्यमब्रवीत्।

मधुनामा महादैत्यः पुरा कृतयुगे प्रभो॥६॥

आसीदतीव धर्मात्मा देवब्राह्मणपूजकः।

तस्य तुष्टो महादेवो ददौ शूलमनुत्तमम्॥७॥

6-7. Hearing these words of Sri Ram, sage Chavan became happy and said most delightedly, 'Oh Lord! In the previous era called Satyug, there was a great demon called

Madhu¹ (6) who was very righteous² and devoted to Gods and Brahmins³. Lord Shiva was so pleased with him that he gave him an excellent trident (as a gift)⁴ (7).

1. महादैत्यः मधुनामा 2. धर्मात्मा 3. देव ब्राह्मपूजकः 4. शूलमनुत्तम

प्राह चानेन यं हंसि स तु भस्मीभविष्यति।
रावणस्यानुजा भार्या तस्य कुम्भीनसी श्रुता॥८॥
तस्यां तु लवणो नाम राक्षसो भीमविक्रमः।
आसीद्दुरात्मा दुर्धर्षो देवब्राह्मणहंसकः॥९॥

8-9. He said that whosoever is attacked by it shall be reduced to ashes¹. It is heard that Ravana's younger sister Kumbhinasi was his wife² (8). Through her he begot a son named Lavan³ who was very valiant, valorous⁴, evil minded, pervert, wicked⁵, invincible⁶ and a tormentor of Gods and Brahmins⁷ (9).

1. भस्मी भविष्यति 2. रावणस्यानुजा कुम्भीनसी भार्या 3. लवणो नाम 4. भीमविक्रम 5. दुरात्मा 6. दुर्धर्षो 7. देव ब्राह्म हंसक

पीडितास्तेन राजेन्द्र वयं त्वां शरणं गताः।
तच्छ्रुत्वा रघवोऽप्याह मा भीर्वो मुनिपुङ्गवाः॥१०॥
लवणं नाशयिष्यामि गच्छन्तु विगतज्वराः।
इत्युक्त्वा प्राह रामोऽपि भ्रातृन् को वा हनिष्यति॥११॥
लवणं राक्षसं दद्याद् ब्राह्मणेभ्योऽभयं महत्।
तच्छ्रुत्वा प्राञ्जलिः प्राह भरतो राघवाय वै॥१२॥

10-12. Oh King of kings¹! We have been so much tyrannised by him that we have come to seek refuge in your holy feet². Hearing this, Raghav (Sri Ram) said, 'Oh the most exalted sages³! You should not fear any more⁴ (10). Be carefree and go back. I shall surely kill Lavan⁵'. Having assured the sages, Sri Ram consulted his brothers, 'Who amongst you shall kill⁶ (11) the demon Lavan and bestow fearlessness to the Brahmins?' Hearing this, Bharat said to Raghav (Sri Ram) with folded hands (12)—

1. राजेन्द्र 2. शरणं त्वां गतः 3. मुनिपुङ्गवा 4. राघवोऽप्याह मा भवो 5. लवणं नाशयिष्यामि 6. को वा हनिष्यति

अहमेव हनिष्यामि देवज्ञापय मां प्रभो।
ततो रामं नमस्कृत्य शत्रुघ्नो वाक्यमब्रवीत्॥१३॥
लक्ष्मणेन महत्कार्यं कृतं राघव संयुगे।
नन्दिग्रामे महाबुद्धिर्भरतो दुःखमन्वभूत्॥१४॥

13-14. 'Oh Lord! I shall kill Lavan. Please give me your formal order to do so¹'. Then Shatrughan bowed before Sri Ram and said pleasantly (13), 'Oh Raghav! Laxman had participated in the war (with Ravana) and has accomplished a great feat² while the great and most wise Bharat³ has suffered a lot while staying at Nandigram⁴ (during the 14 year exile period) (14).

1. अहमेव हनिष्यामि देवज्ञापय मां 2. लक्ष्मणेन महाकार्यं कृतं 3. महाबुद्धिर्भरतो 4. नन्दिग्रामे दुःखमन्वभूत्

अहमेव गमिष्यामि लवणस्य बधाय च।
त्वत्प्रसादाद्रघुश्रेष्ठ हन्यां तं राक्षसं युधि॥१५॥

तच्छ्रुत्वा स्वाङ्कमारोप्य शत्रुघ्नं शत्रुसूदनः।

प्राहाद्यैवाभिषेक्ष्यामि मथुराराज्यकारणात्॥१६॥

15-16. Now, I shall indeed go to slay Lavan¹. [That is, please give me at least one opportunity to serve you.] Oh the best among the Raghus² (Sri Ram)! I will surely kill that demon in the battle by your grace³ (15). Hearing these words of Shatrughan who was the vanquisher of enemies⁴, Sri Ram lifted him (Shatrughan) on to his lap (as a token of brotherly affection)⁵ and said to him, 'I shall anoint you on the throne of Mathura today itself⁶' (16).

1. अहमेव गमिष्यामि लवणस्य बधाय 2. रघुश्रेष्ठ 3. त्वत्प्रसादा हन्यां तं राक्षसं 4. शत्रु सुदनः 5. स्वाङ्कमारोप्य 6. मथुरा राज्य कारणात्

[Note :- Mathura was the capital of demon Lavan.]

आनाय्य च सुसम्भाराल्लक्ष्मणेनाभिषेचने।

अनिच्छन्तमपि स्नेहादभिषेकमकारयत्॥१७॥

दत्त्वा तस्मै शरं दिव्यं रामः शत्रुघ्नमब्रवीत्।

अनेन जहि बाणेन लवणं लोककण्टकम्॥१८॥

17-18. Saying this, he got Laxman to bring all the necessary paraphernalias and anointed Shatrughan on that throne though the latter was reluctant to accept it (17). Then he (Sri Ram) gave him a powerful and potent arrow¹ and said, 'You shall kill Lavan who is like a thorn for the world² with this arrow' (18).

1. दत्त्वा शरं दिव्यं 2. लवणं लोककण्टकम्

स तु सम्पूज्य तच्छूलं गेहे गच्छति काननम्।

भक्षणार्थं तु जन्तूनां नानाप्राणिवधाय च॥१९॥

स तु नायाति सदनं यावद्वनचरो भवेत्।

तावदेव पुरद्वारि तिष्ठ त्वं धृतकार्मुकः॥२०॥

19-20. That savage demon worships that trident (see verse no. 7)¹ inside his palace and goes to the forest to kill and eat different creatures² (19). Hence, when he has gone out to the forest for hunting and before he returns home, you should stand on alert at the gate of the city with your bow at the ready (i.e., stringed)³ (20).

1. सम्पूज्य तच्छूलं 2. गच्छति काननम् भक्षणार्थं तु जन्तूनां 3. पुरद्वारि तिष्ठ त्वं धृतकार्मुकः

योत्स्यते स त्वया क्रुद्धस्तदा वध्यो भविष्यति।

तं हत्वा लवणं क्रूरं तद्वनं मधुसंज्ञितम्॥२१॥

निवेश्य नगरं तत्र तिष्ठ त्वं मेऽनुशासनात्।

अश्वानां पञ्चसाहस्रं रथानां च तदर्धकम्॥२२॥

गजानां षट् शतानीह पत्तीनामयुतत्रयम्।

आगमिष्यति पश्चात्त्वमग्रे साधय राक्षसम्॥२३॥

21-23. When he returns from the forest, he shall angrily clash with you. At that time, he shall die at your hands¹. Having killed that cruel Lavan, you should establish yourself and (build your capital) in his Madhuvan² (literally, a forest of honey-combs but here meaning

the city established by Lavan's father Madhu). This is my order for you³. You go first and fix the demon alone, so as not to raise any alarm and suspicion in him, otherwise he may procure the trident from his palace and fight you with it. Then killing the demon would be a difficult and complicated affair⁴. Soon, five thousands horses⁵, half that number of chariots⁶, six hundred elephants⁷ and thirty thousand foot soldiers⁸ shall follow you from behind (as reinforcement)⁹ (21-23).

1. तं हत्वा लवणं 2. मधुसंज्ञितम् निवेश्य नगरं तत्र तिष्ठ त्वं 3. मेऽनुशासनात् 4. आगमिष्यति साधय राक्षसम् 5. अश्वानां पंचसाहस्र 6. स्थानां तदर्धकम् 7. गजानां षट् सतानीह 8. पत्नीना मयुतत्रयम् 9. पश्यात्वमग्रे

इत्युक्त्वा मूर्ध्न्यवघ्राय प्रेषयामास राघवः।

शत्रुघ्नं मुनिभिः सार्धमाशीर्भिरभिनन्द्य च॥२४॥

शत्रुघ्नोऽपि तथा चक्रे यथा रामेण चोदितः।

हत्वा मधुसुतं युद्धे मथुरामकरोत्पुरीम्॥२५॥

24-25. Saying this, Raghav (Sri Ram) smelt his head (as a token of affection like kissing a person on his cheeks)¹, duly honoured and blessed him along with other sages², and then dismissed him (i.e., told him to proceed on the mission)³ (24). Shatrughan did as was advised by Sri Ram. He killed the son of Madhu in the battle (duel)⁴ and established the kingdom of Mathura⁵ (25).

1. मूर्ध्न्यवघ्राय 2. मुनिभिः सार्धमाशीर्भिरभिनन्द्य 3. प्रेषयामास 4. हत्वा मधुसुतं युद्धे 5. मथुरामकरोत्पुरीम्

स्फीतां जनपदां चक्रे मथुरां दानमानतः।

सीतापि सुषुवे पुत्रौ द्वौ वाल्मीकेरथाश्रमे॥२६॥

मुनिस्तयोर्नाम चक्रे कुशो ज्येष्ठोऽनुजो लवः।

क्रमेण विद्यासम्पन्नौ सीतापुत्रौ बभूवतुः॥२७॥

26-27. He satisfied all the people with his largesse, charities, alms and by giving them honours and respects of various kinds¹. He made Mathura into a prosperous city with contented citizens². Meanwhile, Sita gave birth to two sons at the hermitage of sage Valmiki³ (26). The sage named the elder son Kush⁴ and the younger one was named Lav⁵. In due course of time, these two sons of Sita became well educated⁶ (27).

1. दानमानतः 2. स्फीतां जनपदां चक्रे मथुरां 3. सीतापि सुषुवे पुत्रौ द्वौ वाल्मीकेरथाश्रमे 4. कुशो ज्येष्ठो 5. अनुजो लवः 6. विद्यासम्पन्नौ

उपनीतौ च मुनिना वेदाध्ययनतत्परौ।

कृत्स्नं रामायणं ग्राह काव्यं बालकयोर्मुनिः॥२८॥

शङ्करेण पुरा प्रोक्तं पार्वत्यै पुरहारिणा।

वेदोपबृंहणार्थाय तावग्राहयत प्रभुः॥२९॥

28-29. After their sacred-thread ceremony¹ had been done by the sage (Valmiki) they began their formal education. Valmiki taught them the entire epic called Ramayan² (28). In an ancient time, Lord Shankar (Shiva) who was the destroyer of the demon Tripura³, had narrated it to his consort Parvati⁴. The exalted sage⁵ taught it to them so that they are able to grasp the extensive philosophy contained in the Vedas (because those philosophies and tenets of the

Vedas were condensed and crystalised and cleverly woven in the texture of the epic)⁶ (29).

1. उपनीतौ 2. कृत्स्नं रामायणं प्राह काव्यं 3. शंकरेण पुरहारिणा 4. प्रोक्तं पार्वत्यै 5. प्रभुः 6. वेदोबुंहणार्थाय तावग्राहयत

[Note :- This verse shows that the nutshell of Vedic philosophy is contained in the Ramayan. To the reader of this epic, the complicated philosophical concepts, tenets and terminology of the Vedas and the Upanishads have been simplified and the essence or the juice extracted, and it is presented to the reader-cum-seeker on a platter, as it were, in the form of the divine story of Sri Ram. Everything is ready made and pre-cooked so to say, and he is expected to just avoid the hassles of digging into voluminous treatises of the scriptures and instead grasp their essence contained in the text of Ramayan. The tenets have been carefully woven into the texture of the story so as to enable the seeker to relate to the precepts or tenets more closely in life-like situations and also to break free from the monotony of abstract, dry philosophical debates. With Lord Shiva as the narrator, Parvati as the audience and Veda Vyas as the scribe, what better deal can humankind ever expect for its spiritual endeavours.]

कुमारौ स्वरसम्पन्नौ सुन्दरावश्विनाविव ।
तन्त्रीतालसमायुक्तौ गायन्तौ चेतुर्वने ॥३०॥
तत्र तत्र मुनीनां तौ समाजे सुररूपिणौ ।
गायन्तावभितो दृष्ट्वा विस्मिता मुनयोऽब्रुवन् ॥३१॥

30-31. Those two boys, who were as beautiful, attractive, charming, graceful and handsome as the Ashwini Kumars¹, sang the Ramayan to the accompaniment of music of the Veena (the stringed musical instrument; the Indian lute)² and roamed about in the forest (30). Seeing those divine children with God-like characteristics³, the different sages, hermits, seers and ascetics in and around whose hermitages they roamed about singing the hymns of Ramayan, were very amused and full of amazement⁴ and talked amongst themselves as follows (31).

1. कुमारौ सुन्दरावश्विनाविव 2. तन्त्रीतालसमायुक्तौ 3. सुररूपिणौ 4. विस्मृता
गन्धर्वेष्विव किन्नरेषु भुवि वा देवेषु देवालये
पातालेष्वथवा चतुर्मुखगृहे लोकेषु सर्वेषु च ।
अस्माभिश्चिरजीविभिश्चिरतरं दृष्ट्वा दिशः सर्वतो
नाज्ञायीदृशगीतवाद्यगरिमा नादर्शि नाश्रावि च ॥३२॥
एवं स्तुवद्भिरखिलैर्मुनिभिः प्रतिवासरम् ।
आसाते सुखमेकान्ते वाल्मीकेराश्रमे चिरम् ॥३३॥

32-33. 'We who have a long life and have been observing all the directions (corners) of the world¹ but have not seen nor heard such expertise² in melodious singing and playing of musical instrument³ anywhere, even in the worlds frequented by the Gandharvas (celestial musicians), Kinnars (celestial dancers and singers), the terrestrial world, the heavens, the nether world or Brahma's abode⁴' (32). In this way, the two boys lived happily for a long time in the hermitage of sage Valmiki⁵, basking in the praise heaped on them daily by the

different sages and hermits⁶ (33).

1. दिशः सर्वतो 2. गरिमा नाज्ञायीदृशा 3. गीतवाद्यगरिमा 4. गन्धर्वेष्विव किन्नरेषु भुवि वा देवेषु देवालये पाताले चतुर्मुखगृहे लोकेषु सर्वेषु 5. सुखमेकान्ते वाल्मीकेराश्रमे चिरम् 6. स्तुवद्भिरखिलैर्मुनिभिः प्रतिवासरम्

अथ रामोऽश्वमेधादींश्चकार बहुदक्षिणान्।

यज्ञान् स्वर्णमयीं सीतां विधाय विपुलद्युतिः॥३४॥

तस्मिन्विताने ऋषयः सर्वे राजर्षयस्तथा।

ब्राह्मणाः क्षत्रिया वैश्याः समाजग्मुर्दिदृक्षवः॥३५॥

34-35. Meanwhile, the most glorious Sri Ram performed many religious sacrifices such as the horse sacrifice¹ involving huge charities and alms-giving exercises². For this purpose, he had used a golden idol of Sita by his side³ in order to fulfil the religious requirement of a consort by the side to complete the sacrifices⁴ (34). In the present venue where the fire sacrifice was being performed, all the exalted sages, hermits, seers, ascetics⁵, the kings who lived a hermit-like life of dispassion and who were called the Raj Rishis⁶, the Brahmins⁷, the Kshatriyas⁸, the Vaishyas⁹ etc.—all had come to participate in it and to enjoy the spectacle as spectators joining a great religious festival¹⁰ (35).

1. अश्वमेधादिं 2. बहुदक्षिणाम् 3. स्वर्णमयीं सीतां 4. विधाय विपुलद्युति 5. ऋषयः 6. राजर्षयः 7. ब्राह्मणः 8. क्षत्रियः 9. वैश्यः 10. समाजग्मुर्दिदृक्षवः

वाल्मीकिरपि सङ्गृह्य गायन्तौ तौ कुशीलवौ।

जगाम ऋषिवाटस्य समीपं मुनिपुङ्गवः॥३६॥

तत्रैकान्ते स्थितं शान्तं समाधिविरमे मुनिम्।

कुशः पप्रच्छ वाल्मीकिं ज्ञानशास्त्रं कथान्तरे॥३७॥

36-37. The most exalted sage Valmiki also came there accompanied by the duo Kush and Lav who had been singing the Ballads (of the epic Ramayan) most melodiously all the way to Ayodhya¹. He put up at the place designated (marked) for the lodging and boarding of sages and saints² (36). There, one day, when sage Valmiki had just got up after his regular meditation session³ and was seated in a most calm and relaxed manner in a lonely and peaceful place, Kush interrupted the narration of the divine story⁴ (i.e., he stopped the melodious recitation of the Ramayan) and asked the sage about 'Gyanshastra'⁵ (literally, the science of spiritual knowledge or metaphysics) (37).

1. गायन्तौ तौ कुशीलवौ 2. जगाम ऋषिवाटस्य समीपं 3. समाधिविरमे 4. कथान्तरे 5. कुशः पप्रच्छ ज्ञानशास्त्रं
कुश उवाच

भगवञ्छ्रोतुमिच्छामि संक्षेपाद्भवतोऽखिलम्।

देहिनः संसृतिर्बन्धः कथमुत्पद्यते दृढः॥३८॥

कथं विमुच्यते देही दृढबन्धाद्भवाभिधात्।

वक्तुमर्हसि सर्वज्ञ मह्यं शिष्यायते मुने॥३९॥

38-39. (Kush asked—) 'Oh Lord!! I wish to hear from your mouth how the creature acquires this robust and unbreakable shackle in the shape of this mundane, delusionary, entangling and artificial world consisting of endless cycle of birth and death² (38). Then,

how does it get freedom/liberation from this shackle³? Oh respected sage! You are all knowing⁴. Tell all the secrets/mysteries to me who have come to you seeking an answer or am most humbly begging you to throw light on this most intriguing and intricate question⁵ (39).

1. भगवन् 2. संसृतर्बन्धः दृढः कथमुत्पद्यते 3. कथं विमुच्यते देहि दृढबन्धाद्भवाभिधात् 4. सर्वज्ञ मुने 5. ववतुमर्हसि मह्यं शिष्यायते

वाल्मीकिरुवाच

शृणु वक्ष्यामि ते सर्वं संक्षेपाद्वन्धमोक्षयोः।
स्वरूपं साधनं चापि मत्तः श्रुत्वा यथोदितम्॥४०॥
तथैवाचर भद्रं ते जीवन्मुक्तो भविष्यसि।
देह एव महागेहमदेहस्य चिदात्मनः॥४१॥

40-41. Sage Valmiki said, 'Listen! I shall tell you in brief all the forms of shackles/fetters tying the creatures to the world and the ways to achieve emancipation and salvation through self-realisation¹. After listening carefully to what I says (40), you should act accordingly. This will give you all round welfare and you shall be freed from this illusionary, so-called worldly life². This gross physical body is the home of the body-less (i.e., formless and featureless, attributeless and characteristics-less), conscious and pure Atma (soul)³ (41).

1. सर्वं द्वन्धमोक्षयोः स्वरूपं साधनं 2. तथैवाचर भद्रं ते जीवन्मुक्तो भविष्यसि 3. देह एव महागेहमदेहस्य चिदात्मनः

तस्याहङ्कार एवास्मिन्मन्त्री तेनैव कल्पितः।
देहगेहाभिमानं स्वं समारोप्य चिदात्मनि॥४२॥
तेन तादात्म्यमापन्नः स्वचेष्टितमशेषतः।
विदधाति चिदानन्दे तद्वासितवपुः स्वयम्॥४३॥
तेन संकल्पितो देही संकल्पनिगडावृतः।
पुत्रदारगृहादीनि संकल्पयति चानिशम्॥४४॥

42-44. The soul or Atma has made Ahankar¹ (ego, pride, arrogance and haughtiness) his minister (advisor)². This 'ego' factor thinks that the gross body is its real home and identity (i.e., the body is the identity of the creature instead of the pure and formless soul)³. And since it is the advisor of the soul/Atma, it uses its closeness, influence and association with the Atma/soul to mislead it into believing that its (soul's) real identity is not the formless and pure consciousness but the inert and gross body⁴. As a result, all the efforts done by the Ahankar through the medium of the body (both the gross as well as the subtle) appear to be done by the soul because of this basic misconception and impersonation. The creature (i.e., the 'soul with the body'), who is mistakenly identified with the body⁵, is infused/soaked by this misleading but appearing to be real or true Ahankar factor⁶ and is inspired and impelled by it, as a result of which it gets tied by shackles/fetters representing various wishes, desires, yearnings and ambitions⁷. As a consequence, he (the creature) spends his days and nights⁸ thinking about his sons, women, home etc.⁹ (42-44).

1. अहंकार 2. एवास्मिन्मन्त्री 3. देहाभिमानं 4. तादात्म्यमापन्नः समारोप्य चिदात्मन विदधाति चिदानन्दे तद्वासितवपुः 5. देहि 6. तेन संकल्पितो देही 7. संकल्पनिगडावृतः 8. चानिशं 9. पुत्रदारगृहादी

सङ्कल्पयन्स्वयं देही परिशोचति सर्वदा।
 त्रयस्तस्याहमो देहा अधमोत्तममध्यमाः॥४५॥
 तमःसत्त्वरजःसंज्ञा जगतः कारणं स्थितेः।
 तमोरूपाद्धि सङ्कल्पान्नित्यं तामसचेष्टया॥४६॥
 अत्यन्तं तामसो भूत्वा कृमिकीटत्वमाप्नुयात्।
 सत्त्वरूपो हि सङ्कल्पो धर्मज्ञानपरायणः॥४७॥

45-47. Making vows and promises, showing determination, dogged pursuit and having yearnings to have desires fulfilled¹ results in sorrows and anguish for the creature who is called 'one with a body'². This Ahankar (see verse no. 42) has 3 types of bodies viz.— the best, the mediocre and the base³ based on the 3 Gunas or qualities/characteristics called Satwa, Raj and Tam⁴ (corresponding to the equanimity/creativity/pure and noble characteristics, the passionate/agitated/stormy/ambitious, and the dull/inactive/indolent/inertia characteristics respectively). These 3 types of bodies are the causes that make the world exist in the form it does (i.e., the world consists of one or the other of the 3 characteristics in different permutations and combinations resulting in myriad variations in the nature, temperament, outlook, mental caliber etc. of the creature). Out of these three, those creatures who have an excess proportion/ratio/share of the Tamas⁵ (most lowly) characters (i.e., those who have these characters in far greater abundance or in a predominant proportion as compared to the other two characteristics) are engrossed in doing corresponding deeds driven by these forces of character (46). As a result, the creature gets into a womb (or takes birth) in the form of insects and worms⁶ (representing the lowest rung in the evolutionary ladder which here represents the spiritual evolution of the creature). Those who have the first and the most superior characteristic of Satwa as a predominant trait⁷, pursue the path of righteousness, probity, propriety and noble conduct (Dharm), wisdom and truthful knowledge (Gyan)⁸ (47).

1. संकल्प 2. देही 3. अधमोत्तममध्यमा देहा 4. तमः सत्त्वरजः 5. तमोरूपाद्धि 6. तामस चेष्टया तामसो भूत्वा कृमि कीटत्वमाप्नुयात् 7. सत्त्वरूपो हि 8. धर्मज्ञानपरायणः

अदूरमोक्षसाम्राज्यः सुखरूपो हि तिष्ठति।
 रजोरूपो हि सङ्कल्पो लोके स व्यवहारवान्॥४८॥
 परितिष्ठति संसारे पुत्रदारानुरञ्जितः।
 त्रिविधं तु परित्यज्य रूपमेतन्महामते॥४९॥
 सङ्कल्पं परमाप्नोति पदमात्मपरिक्षये।
 दृष्टीः सर्वाः परित्यज्य नियम्य मनसा मनः॥५०॥

48-50. As a result, they live happily and contentedly in the realm of emancipation and salvation¹. Those with Rajas characteristics in abundance² (48) are attracted and tied to the world of women, son etc.³ (i.e., he becomes a worldly man).

Oh the wise and noble one⁴! Those persons who forsake all the 3 types of Gunas-induced actions/deeds in this world (i.e., they refrain themselves from pursuing any object

in this world by the force of natural impulse or tendency created by the above 3 Gunas⁵) has his intellect and mind under his tight leash (control) and as a result he obtains the most exalted state of oneness with the Parmatma who is the supreme Soul⁶. Therefore you must leave aside worries and thoughts of all kinds⁷ and control your mind using your discriminatory powers of the intellect (i.e., through wisdom and truthful knowledge)⁸ (50).

1. सत्त्वरूपो मोक्षसाम्राज्य सुखरूपो तिष्ठति 2. रजोरूपो हि 3. परितिष्ठति संसारे पुत्रदानानुरंजितः 4. महामते 5. त्रिविधं 6. परमाप्नोति पदमात्मपरिक्षये 7. दृष्टि सर्वा परित्यज्य 8. नियम्य मनसा मनः

सबाह्याभ्यन्तरार्थस्य सङ्कल्पस्य क्षयं कुरु।

यदि वर्षसहस्राणि तपश्चरसि दारुणम्॥५१॥

पातालस्थस्य भूस्थस्य स्वर्गस्थस्यापि तेऽनघ।

नान्यः कश्चिदुपायोऽस्ति सङ्कल्पोपशमादृते॥५२॥

51-52. After you do so (as in verse no. 50) you must crush (vanquish or eliminate) all your desires and inclinations, both external (relating to the surrounding world) as well as internal (relating to the mind-intellect complex)¹. Oh Anagh² (i.e., the pure, sinless and faultless one)! Even if you do severe penances and austerities³ and suffer hardships and adopt all possible means for thousands of years⁴ while staying either in the subterranean, terrestrial or heavenly worlds⁵, you do not have any other course (remedy, method or a way out to break the shackle/fetter of this world consisting of birth and death) except by destroying your inherent tendencies, inclinations, desires, yearnings, ambitions and false determinations⁶ (51-52).

1. बाह्याभ्यन्तरा क्षयं कुरु 2. अनघ 3. तपश्चरसि दारुणम् 4. वर्षसहस्राणि 5. पाताल भूस्थस्य स्वर्गस्थस्यापि 6. नान्य संकल्पोपशमादृते

अनाबाधेऽविकारे स्वे सुखे परमपावने।

सङ्कल्पोपशमे यत्नं पौरुषेण परं कुरु॥५३॥

सङ्कल्पतन्तौ निखिला भावाः प्रोताः किलानघ।

छिन्ने तन्तौ न जानीमः क्व यान्ति विभवाः पराः॥५४॥

निःसङ्कल्पो यथाप्राप्तव्यवहारपरो भव।

क्षये सङ्कल्पजालस्य जीवो ब्रह्मत्वमाप्नुयात्॥५५॥

53-55. Hence, you must diligently and sincerely strive to calm and conquer your desires and inclinations¹ which will take you to a state of existence that is without sorrows and anguish², is faultless³, is an embodiment/image of supreme bliss, peace, tranquility, serenity and happiness⁴, and most pure and divine⁵ (53). Oh Anagh! All the sense objects of this materialistic world are threaded together in the cord made up of desires, ambitions, yearnings, inclinations, determinations etc.⁶. As soon as the cord is snapped⁷, one does not even become aware of these worldly acquisitions and fames which simply scatter, disintegrate and vanish away⁸ (54). Hence, you must stop being confounded or being perturbed by what to and what not to do⁹. Instead, just go on doing what comes your way as prescribed by destiny and your past deeds. As soon as the creature frees itself from

this net/web of ambitions, yearnings, desires, determinations, vows and promises¹⁰, it is able to acquire the exalted stature of Brahm¹¹ (55).

1. संकल्पोपशमे 2. अनाबाधे 3. अविकारे 4. सुखं परम 5. परम पावने 6. संकल्प तन्तौ भावाः प्रोताः 7. छिन्ने तन्तौ 8. न जानीमः क्व यान्ति विभवाः पराः 9. निःसकल्पो 10. संकल्प जाल 11. जीवो ब्रह्मत्वमाप्नुयात्

[Note :- (i) To verse no. 54—As soon as one stops worrying and pinning about the various objects of this world, stops yearning for them and getting frustrated when they are not acquired or, even if acquired, he yearns for more, and instead, he just ignores them or forsakes them by industrious wilful effort, they simply fail to attract and captivate his mind. This break in the so-called chain, spilling the objects and the need for them, helps to attain peace and tranquility in the mind, which in turn calms the agitated casual body surrounding the Atma. When these agitations subside, stability and tranquility is reached in the immediate vicinity of the soul, producing bliss. (ii) To verse no. 55—The creature is advised to be just a passive doer and not to get involved passionately in what it is doing. Just do it and forget about it. But one should be careful not to use this as an excuse for reckless behaviour or indolence. The one overriding leash is the factor of ‘discrimination between righteous and unrighteous’ way of doing anything. This will be determined by the various Vrittis or inherent tendencies as well as the ego or the various Gunas/characteristics of the creature. Herein comes the benefit of wisdom, truthful knowledge and self study which directs, channelises and aids the intellect to pick and choose between the good and the bad.]

अधिगतपरमार्थतामुपेत्य प्रसभमपास्य विकल्पजालमुच्चैः।

अधिगमय पदं तदद्वितीयं विततसुखाय सुषुप्तचित्तवृत्तिः॥५६॥

56. Becoming well versed in the spiritual knowledge and wisdom¹, you must wilfully abandon the entire entangling net/web of doubts, confusions, dilemmas, perplexities and consternations². You must endeavour to attain supreme bliss, peace and tranquility³ by crossing the threshold of the deep sleeper stage by annihilating and catherising all the inherent tendencies and inclinations of your mind-intellect complex⁴. This way you can obtain the supreme state which is matchless and without a parallel⁵ (56).

1. अधिगतपरमार्थ 2. विकल्प जाल मुच्चैः 3. विततसुखाय 4. सुषुप्तचित्तवृत्तिः 5. अधिगमय पदं तदद्वितीयं

[Note :- (i) Verse nos. 38-56 can be called the gospel of Valmiki as told to Kush. This gospel should be read in conjunction with Canto 5 which is called Ram Gita. These two are complimentary to each other. (ii) The diagrams appended to Canto 5 and notes to verse nos. 18, 34, 40, 46, 47 and 53 should be recalled in the context of this gospel. (iii) The 3 characteristics referred to in verse nos. 45-50 are the three thought textures which bombard the mind. These three thought textures are manifestations of the Vasanas (inherent tendencies or desires) of the creature which mire its soul as a covering or veil.

The Satwic desire is the veil covering the soul like a smoke covering the fire. A slight breeze will remove this smoke. Similarly a little bit of prayer and meditation

will remove the Satwic desires; its removal requires the least effort.

The Rajsic desires can be compared to dust on a mirror. In this case some dusting and rubbing is needed to clean the mirror; a greater effort is needed.

The Tamsic desires covering the soul are like a foetus in the womb—they cannot be removed easily and require diligence, effort, dedicated and careful handling requiring time and patience. [Please refer diagram captioned ‘Personality of Man’ at the end of Canto 5 of this Kand.]

(iv) The concept that ‘I’ is the body and not the ‘pure conscious soul’ leads to ignorance-based ego (Ahanakar = अहंकार). The constant concept of I vis-a-vis the body and this world leads to the sense of possessiveness in the creature. ‘Pure consciousness’ mired by ego becomes ‘a conditioned consciousness’ and fails to remain pure. This is why ego (Ahankar) has been likened to a minister of the king in verse no. 42 above. It directs and regulates the actions of the consciousness which, under its influence, loses its independence. This ‘conditioned consciousness’—working through the mind-intellect-ego combine is called, inter-alia, ‘Chitta’ (चित्त). The word also means memory. Hence this memory acts as a referral library for the intellect. The latter falls back on it and relies on it whenever it is in doubt. The quality of books in the library guides the student; similarly, the quality of inherent tendencies stored in the library of Chitta directly effects the inputs of the intellect, and through it, the mind and successively down the hierarchy to the body and its organs of perception and action.

Although the soul as nothing to do with this command chain (i.e., memory— inherent tendencies/ego/Vasanas—intellect—mind—body—action—result—more experience—stored in memory—and the chain continues). But for all practical purposes the Atma/soul is deemed responsible for it because of its sovereign nature.

So, sage Valmiki tells Kush in verse nos. 50-54 to delineate this conscious from the rest of the chain and break the nexus between them so as to allow the glory of the pure consciousness of the soul to shine through.

It is like removing the various veils from around the candle so that its light shines through the darkness of the room and illuminates all the corners of it.]

*__*__*__*

शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्चिना शम् ।

शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वातः ॥ (ऋग्वेद ७/३५/४)

Let the fire—the mouth of which symbolises light—be for our good; let the friend, Varun and Ashwini Kumars stands for our good; let the virtuous and noble deeds of virtuous and noble souls stands in good stead, and let the wind also give us peace, calmness and tranquility. (Rig Veda 7/35/4)

*__*__*__*

Uttar Kand, Canto 6, verse no. 56 (also see Uttar Kand, Canto 5, verse no. 47)

Diagram showing how Ego and desires effect the Mind

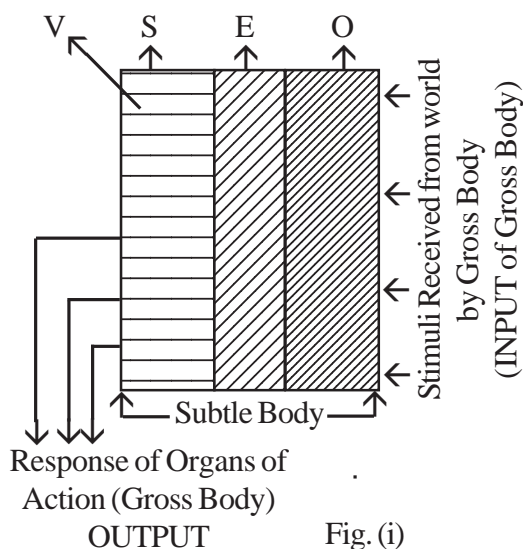


Fig. (i)

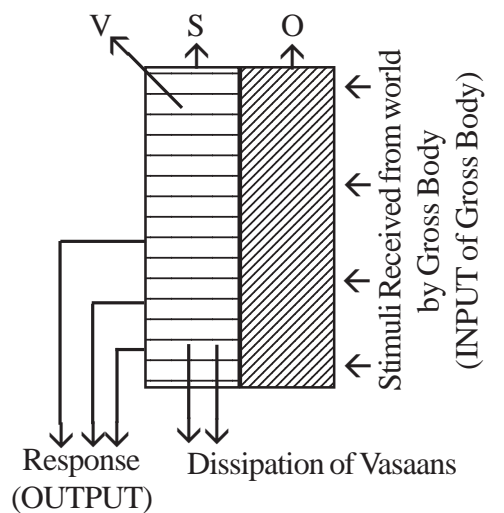


Fig. (ii)

Key— S = Subjective Subtle Body (Intellect); O = Objective Subtle Body (Mind);
V = Vasnas (Inherent Tendencies or Inclinations); E = Ego/Desires

Explanation :- The stimuli received by the objective mind is passed to the subjective mind (intellect) through the constant interference of ego (Ahankar). Hence, while taking a decision, the intellect (Buddhi = बुद्धि) is influenced by the intervening ego (refer figure no. 1)

When ego is removed, there is direct coordination between the mind and the intellect and the former receives proper guidance from the latter. When actions are performed without interference by ego, no fresh Vasanas are deposited in the intellect. Those already present gradually dissipate away. In due course of time, the intellect is freed of all the Vasnas as well (refer figure no. 2).

This helps in purging of all the impurities associated with the soul and enveloping it like a layer or veil. When the veil is removed, the magnificence and brilliance of pure consciousness illuminates the creature.

As is clear from the above diagram, when the ego and desire—which form the basic ingredients of the inherent tendencies of a creature—are dissipated by industrious effort, the pure Atma residing in the 3rd sheath (the casual body) of the creature can directly interact with the Intellect (the subjective subtle body) of the creature. This intellect is not now subject to any interference from Vasnas (fig. ii), and can act independently. The actions become pure, uncorrupted and scrupulous. The emphasis here is to put the intellect directly under the command of the Atma/soul without the interference of Vasnas, ego, desires and other inherent tendencies or inclinations that mire the soul as a result of (a) its past deeds and their results and (b) unfulfilled desires.

Uttar Kand — Canto 7

Lav and Kush's rendition of Ramayan; Sita's entry into the earth;

Sri Ram's gospel for his mother

श्रीमहादेव उवाच

वाल्मीकिना बोधितोऽसौ कुशः सद्योगतभ्रमः।

अन्तर्मुक्तो बहिः सर्वमनुकुर्वन्श्चचार सः॥१॥

वाल्मीकिरपि तौ प्राह सीतापुत्रौ महाधियौ।

तत्र तत्र च गायन्तौ पुरे वीथिषु सर्वतः॥२॥

रामस्याग्रे प्रगायेतां शुश्रूषुर्युदि राघवः।

न ग्राह्यं वै युवाभ्यां तद्यदि किञ्चित्प्रदास्यति॥३॥

1-3. Lord Shiva said—'Oh Parvati! The effects of Valmiki's discourse to Kush was so profound that all his delusions, consternations, confusions, dilemmas and doubts were dispelled (i.e., were removed, eliminated and catherised¹). He became immediately free from all internal fetters while continuing to do his usual worldly chores/duties externally². He roamed gracefully in this world like a liberated soul³ (1). Soon thereafter, Valmiki said to those two sons of Sita, 'Both of you go to the city (Ayodhya) and move around its lanes and streets singing the ballads (i.e., the epic Ramayan that I have taught you)⁴ (2). If Raghav, Sri Ram, wants to hear it, sing in front of him also. But if he attempts to give you something as a reward, do not accept it'⁵ (3).

1. सद्योगत भ्रमः 2. अन्तर्मुक्तो बहिः सर्वमनुकुर्वन् 3. श्चचार सः 4. तत्र तत्र गायन्तौ पुरे सर्वतः 5. न ग्राह्यं वै युवाभ्यां तद्यदि किञ्चित्प्रदास्यति

[Note :- This is clear evidence that Sri Ram was unaware that sage Valmiki, Sita, Lav and Kush, his sons, have come to Ayodhya.]

इति तौ चोदितौ तत्र गायमानौ विचेरतुः।

यथोक्तमृषिणा पूर्वं तत्र तत्राभ्यगायताम्॥४॥

तां स शुश्राव काकुत्स्थः पूर्वचर्यां ततस्ततः।

अपूर्वपाठजातिं च गेयेन समभिप्लुताम्॥५॥

बालयो राघवः श्रुत्वा कौतूहलमुपेयिवान्।

अथ कर्मान्तरे राजा समाहूय महामुनीन्॥६॥

राज्ञश्चैव नरव्याघ्रः पण्डितांश्चैव नैगमान्।

पौराणिकान् शब्दविदो ये च वृद्धा द्विजातयः॥७॥

4-7. On the instructions of the sage, the two children roamed about gracefully and in a dignified manner singing the hymns of Ramayan. They first sang at all the places where the sage had told them (i.e., all the streets and alleys of the city) (4). By and by, the son in the clan of Kukustha¹ (i.e., Sri Ram) heard about someone singing the story of his past days². When he heard that the style and lyrics of the ballads being sung by the two boys were most heart stirring, sublime and stupendous in novelty, beauty, melody and expression³ (5), he was wonderstruck and became eager and curious to hear them⁴. So, when there

was a recess during the rituals associated with the horse sacrifice⁵, Sri Ram—who was a lion amongst the kings⁶—summoned all the great sages, hermits, seers, monks and ascetics⁷, kings⁸, Pundits (expert Brahmins) who were experts in the scriptures⁹, in the Purans as well as in grammar¹⁰, besides the elderly and other compatriots¹¹ to the assembly forthwith (6-7).

1. काकुत्स्थः 2. पूर्वचर्या 3. अपूर्वपाठजातिं गेयेन् समभिप्लुताम् 4. कौतूहलं श्रुत्वा 5. अथ कर्मान्तरे 6. राजानरव्याघ्रः 7. महामुनीन् 8. राज्ञ 9. पंडित नैगमान् 10. पौराणिकान् शब्दविदो 11. वृद्धाः द्विजातयः

[Note :- Verse no. 6 indicates the time of meeting of Sri Ram and Lav/Kush was probably afternoon recess during the horse sacrifice.]

एतान्सर्वान्समाहूय गायको समवेशयत्।
ते सर्वे हृष्टमनसो राजानो ब्राह्मणादयः॥८॥
रामं तौ दारकौ दृष्ट्वा विस्मिता ह्यनिमेषणाः।
अवोचन् सर्व एवैते परस्परमथागताः॥९॥

8-9. When all those who had been summoned gathered in the assembly¹, he (Sri Ram) called the boys who were singing the melodious ballads. All those delighted kings and Brahmins² (8) were taken aback, dumbfounded and extremely astonished³ when they saw Sri Ram and the two children⁴ (because there was a striking resemblance between them). They stared dazed at them without even batting an eye-lid⁵. They said amongst themselves (9)—

1. सर्वान्समाहूय 2. हृष्टमनसो राजानो ब्राह्मणादयः 3. विस्मृताः 4. रामं तौ दारकौ 5. अवोचन्

इमौ रामस्य सदृशौ बिम्बाद्विम्बमिवोदितौ।
जटिलौ यदि न स्यातां न च वल्कलधारिणौ॥१०॥
विशेषं नाभिगच्छामो राघवस्यानयोस्तदा।
एवं संवदतां तेषां विस्मितानां परस्परम्॥११॥
उपचक्रमतुर्गातुं तावुमौ मुनिदारकौ।
ततः प्रवृत्तं मधुरं गान्धर्वमतिमानुषम्॥१२॥

10-12. 'These two (Lav and Kush) appear like a reflection or image created out of the principal source¹ (i.e., they are an exact replica of the original, which in this case is Sri Ram). That is to say, they are a perfect copy of Sri Ram². If they hadn't had matted hairs and had not been wearing garments of birch (as worn by hermits), there would have been no difference between them and Raghav (Sri Ram)'. During the course of these animated discussions held in utter astonishment and wonder³, those two hermit-princes⁴ prepared themselves to sing. Soon, there was a graceful, elegant, melodious and lyrical singing in the assembly which was very enchanting, mesmerising and sweet, unparalleled and spellbinding, and resembled the music and songs sung by Gandharvas (celestial musicians)⁵. [That is, it appeared that Gandharvas had assumed a human body in the form of Lav and Kush to sing the lyrical hymns of Ramayan in a most melodious, graceful and magnificently enchanting manner.] (10-12).

1. बिम्बाद्विम्बमिवोदितौ 2. रामस्य सदृशौ 3. विस्मितानां परस्परम् 4. मुनिदारकौ 5. मधुरं गान्धर्व मति मानुषम्

श्रुत्वा तन्मधुरं गीतमपराहणे रघूत्तमः।
 उवाच भरतं चाभ्यां दीयतामयुतं वसु।१३॥
 दीयमानं सुवर्णं तु न तज्जगृहतुस्तदा।
 किमनेन सुवर्णेन राजन्नो वन्यभोजनौ।१४॥
 इति सन्त्यज्य सन्दत्तं जग्मतुर्मुनिसन्निधिम्।
 एवं श्रुत्वा तु चरितं रामः स्वस्यैव विस्मितः।१५॥

13-15. Hearing that sweet and melodious song¹, the most exalted of the Raghu's clan² (Sri Ram) said to Bharat during the evening hours³, 'Give the children 10 thousand gold coins⁴' (13). But those boys did not accept that gold. They said gracefully, 'Oh king! We survive on the fruits, edible roots and stems produced in the forest⁵; what shall we do with this wealth⁶?' Saying so and leaving aside that gold, they came back⁷ to where sage Valmiki was. Meanwhile, Sri Ram was awestruck, dumbfounded, astonished and most confounded on hearing about his own life story⁸ (because he had least expected it to hear being sung in such a subtle and sublime manner from the mouth of two young boys) (14-15).

1. श्रुत्वा तन्मधुरं गीत 2. रघूत्तम 3. पराहणे 4. चाभ्यां दीयतामयुतं वसु 5. राजन्नो वन्यभोजनौ 6. किमनेन सुवर्णेन 7. न तज्जगृहतुस्तदा 8. चरितं स्वस्यैव विस्मितः

ज्ञात्वा सीताकुमारौ तौ शत्रुघ्नं चेदमब्रवीत्।
 हनूमन्तं सुषेणं च विभीषणमथाङ्गदम्।१६॥
 भगवन्तं महात्मानं वाल्मीकिं मुनिसत्तमम्।
 आनयध्वं मुनिवरं ससीतं देवसम्मितम्।१७॥

16-17. He (Sri Ram) recognised that the boys were non other than Sita's sons¹. He said to Shatrughan, Hanuman, Sushen, Vibhishan and Angad etc. (16), 'Bring sage Valmiki—who is God-like², a great, noble and exalted soul³, most senior and best amongst sages⁴ and is as venerable as the Gods themselves⁵—along with Sita here (17).

1. ज्ञात्वा सीताकुमारौ 2. भगवन्तं 3. महात्मानं 4. मुनिसत्तमम् 5. देवसम्मितम्

आस्यास्तु पर्षदो मध्ये प्रत्ययं जनकात्मजा।
 करोतु शपथं सर्वे जानन्तु गतकल्मषाम्।१८॥
 सीतां तद्वचनं श्रुत्वा गताः सर्वेऽतिविस्मिताः।
 ऊचुर्यथोक्तं रामेण वाल्मीकिं रामपार्षदाः।१९॥

18-19. Let Janki, the daughter of Janak (Sita)¹ declare under oath² in front of everyone so that all know³ that she is innocent and without any blemish/scar/taint to her character⁴. Hearing those words of Sri Ram, all the messengers were dumbstruck with astonishment⁵. But they carried out his orders nevertheless, and went to sage Valmiki and conveyed the whole message to him (18-19).

1. जनकात्मजा 2. करोतु शपथं 3. सर्वे जानन्तु 4. गतकल्मषाम् 5. सर्वेऽतिविस्मिताः

[Note :- (i) The wordings are very careful. Sri Ram has cleverly and diplomatically avoided asking Sita to convince him that she was innocent. Sri Ram has merely asked her to say under oath something which he knew to be a fact but others were

unaware of. He did not specifically ask her to say any specific set of words; that was to be her own decision what to say. His words in verse no. 18 and 34-37 below are very clear indication of the fact that she was innocent but let the others know, under oath, that she is innocent. Further, the fact that the messengers were extremely perplexed and astonished at this demand from Sri Ram also proves the fact of her innocence because, unlike the foolish, mentally depraved and pervert people of Ayodhya who were suspecting Sita's integrity, they were witness to the fire testing episode on the battle field of Lanka prior to the departure for Ayodhya as is clear from Lanka Kand, Canto 12, verse nos. 74-83 and Canto 13, verse nos. 19-20. So this is the reason why they were extremely dumbfounded. (ii) We have learnt that Hanuman had gone to the Himalayas for meditation and doing Tapa in Lanka Kand, Canto 16, verse no. 17. So his mention here as well as that of Vibhishan, Angad, Sushen etc. who had also been sent back to their native places by Sri Ram in Lanka Kand, Canto 16, verse nos. 21-25 shows that all of them were invited to attend the horse sacrifice by Sri Ram.]

रामस्य हृद्गतं सर्वं ज्ञात्वा वाल्मीकिरब्रवीत्।
 श्वः करिष्यति वै सीता शपथं जनसंसदि॥२०॥
 योषितां परमं दैवं पतिरेव न संशयः।
 तच्छ्रुत्वा सहसा गत्वा सर्वे प्रोचुर्मुनेर्वचः॥२१॥
 राघवस्यापि रामोऽपि श्रुत्वा मुनिवचस्तथा।
 राजानो मुनयः सर्वे शृणुध्वमिति चाब्रवीत्॥२२॥
 सीतायाः शपथं लोका विजानन्तु शुभाशुभम्।
 इत्युक्त्वा राघवेणाथ लोकाः सर्वे दिदृक्षवः॥२३॥
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव महर्षयः।
 वानराश्च समाजग्मुः कौतूहलसमन्विताः॥२४॥

20-24. Valmiki, who had deep insight and foresight, came to realise the hidden intention of Sri Ram behind calling him and Sita to the royal court¹. So he replied, 'Sita shall take an oath in the public assembly² tomorrow (20). There is no doubt about it. For a woman, her husband is the most superior Lord, almost God-like³'. Hearing these words of the sage, all of them (the messengers) went back and conveyed the news to Raghav (Sri Ram). Then, on hearing the message of the sage, the king (Sri Ram) said (21-22), 'Oh the assembled kings and sages! All of you must listen to the words of Sita said under oath⁴ in full public view and decide on the veracity of the facts whether what she says is true or false⁵'. On these instructions of Raghav (Sri Ram), all those who were present there—the Brahmins, Kshatriyas, Vaishyas, Shudras, the great sages and the monkeys⁶—assembled there (in the court the next morning) out of curiosity and wonder⁷ to witness the unprecedented spectacle (23-24).

1. रामस्य हृद्गतं सर्वं ज्ञात्वा वाल्मीकि 2. शपथं जनसंसदि 3. योषितां परमं दैवं पतिदेव 4. सीतायाः शपथं लोका
 5. विजानन्तु शुभाशुभम् 6. ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव महर्षयः वानराश्च 7. कौतूहलसमन्वितः

[Verse no. 13 indicates that it was during the evening hours that Sri Ram had tried

to reward Kush and Lav for their rendering of the epic story of Ramayan. Then he had summoned the messengers to invite sage Valmiki with Sita. Their going and coming back, the royal proclamation for all the citizens to assemble and other nitty-gritties must have taken another couple of hours. Quite logically, therefore, Sita's oath taking and the subsequent events must have occurred the next day because such events of so great an import are usually done during day time in the witness of the sun, and not during night time. Hence, I have drawn the conclusion that the grand spectacle of Sita making the stern vow and entering the bowls of the earth took place the next morning of the day when Kush and Lav had rendered the Ramayan in the court of Sri Ram.]

ततो मुनिवरस्तूर्ण ससीतः समुपागमत्।
 अग्रतस्तमृषिं कुत्वायान्ती किञ्चिदवाङ्मुखी॥२५॥
 कृताञ्जलिर्बाष्पकण्ठा सीता यज्ञं विवेश तम्।
 दृष्ट्वा लक्ष्मीमिवायान्तीं ब्रह्माणमनुयायिनीम्॥२६॥
 वाल्मीकेः पृष्ठतः सीतां साधुवादो महानभूत्।
 तदा मध्ये जनौघस्य प्रविश्य मुनिपङ्क्तवः॥२७॥

25-27. At that point of time, the exalted sage Valmiki too came along with Sita. She followed behind Valmiki¹ with a bowed head, folded hands and with an emotionally choked throat² as they entered the venue of the sacrifice³. The sight of Sita coming behind Valmiki resembled the divine and glorious view of goddess Laxmi following the creator Brahma⁴. This divine and stupendously graceful and dignified spectacle resulted in a spontaneous chorus of applause of 'how graceful, how divine' amongst the assembled masses⁵. The most exalted sage (Valmiki)⁶ entered the gathering amidst a thunderous applause⁷ (25-27).

1. अग्रतस्तमृषिं समुपागमत् 2. किञ्चिदवाङ्मुखी कृताञ्जलिर्बाष्पकण्ठा सीता 3. यज्ञं विवेश तम् 4. लक्ष्मीमिवायान्तीं ब्रह्माणमनुयायिनीम् 5. साधुवादो महानभूत् 6. मुनिपङ्क्तवः 7. मध्ये जनौघस्य प्रविश्य

सीतासहायो वाल्मीकिरिति प्राह च राघवम्।
 इयं दाशरथे सीता सुव्रता धर्मचारिणी॥२८॥
 अपापा ते पुरा त्यक्ता ममाश्रमसमीपतः।
 लोकापवादभीतेन त्वया राम महावने॥२९॥

28-29. He was accompanied by Sita walking gracefully with dignity behind him¹. He addressed Raghav (Sri Ram, saying, 'Oh the son of Dasrath²! You had abandoned this lady Sita—who is loyal and devoted towards her husband³, chaste, righteous⁴ (28) and most pure and immaculately sinless⁵—sometimes back near my hermitage in the dense and terrible forest fearing censor from the public and ignominy⁶ (29).

1. सीतासहायो वाल्मीकिरिति प्राह 2. दाशरथे 3. सुव्रता 4. धर्मचारिणी 5. अपापा 6. लोकापवादभीतेन

प्रत्ययं दास्यते सीता तदनुज्ञातुमर्हसि।
 इमौ तु सीतातनयाविमौ यमलजातकौ॥३०॥

सुतौ तु तव दुर्धर्षौ तथ्यमेतद्ब्रवीमि ते।

प्रचेतसोऽहं दशमः पुत्रो रघुकुलोद्भवः॥३१॥

30-31. Now Sita wants to establish her immaculate credentials, so give her your permission¹. These two (Lav and Kush) are the sons of Sita who were born together (i.e., are twins)² (30). I tell you the truth—these two graceful, majestic, invincible, brave, strong and formidable warriors³ are indeed your own sons⁴. Oh the most exalted Raghav! I am the tenth son of Prajapati Pracheta⁵ (31).

1. प्रत्ययं दास्यते सीता तदनुज्ञातुमर्हसि 2. सीतातनयाविमौ यमल जातकौ 3. दुर्धर्षौ 4. सुतौ तु 5. प्रचेतसोऽहं दशमःपुत्रो

अनृतं न स्मराम्युक्तं तथेमौ तव पुत्रकौ।

बहुन्वर्षगणान् सम्यक्तपश्चर्या मया कृता॥३२॥

नोपाशनीयां फलं तस्या दुष्टेयं यदि मैथिली।

वाल्मीकिनैवमुक्तस्तु राघवः प्रत्यभाषत॥३३॥

32-33. I do not remember that I have ever spoken a lie¹. It is none else but me who is telling you that these two children are indeed your sons². I have done severe penances for many years³ (32). If there is even an iota (i.e., even a speck or minutest spot) of blemish, taint or scar on the integrity, honesty and character of Maithili (Sita)⁴, then I shall not benefit from any of my penances⁵. [That is, if I am telling a lie and Sita is not sinless, let me suffer from the sin of lying under oath and let all the rewards of my penances and austerities go in vain.] When sage Valmiki had made this stern and solemn vow in public, Raghav (Sri Ram) replied (33)—

1. अनृतं न स्मराम्युक्तं 2. तथेमौ तव पुत्रकौ 3. बहुन्वर्षगणान् सम्यक्तपश्चर्या कृता 4. दुष्टेयं यदि मैथिली 5. नौपाशनीयां फलं

[Note :- The reader will observe the seething anger which is on the boiling point in the heart of Valmiki. He, as a true guardian, has not allowed Sita to say anything herself in public, but has interceded on her behalf and staked his own entire reputation at the altar of Sita's purity. It was unbearable for Valmiki that she be subjected to such ridicule and public humiliation without any fault of hers. He has rebuked Sri Ram in a civilised manner but most sternly. The rascals who had cast aspersions on her character and integrity as well as the scoundrels who had come to witness the drama of Sita being put under the glare of public scrutiny, must have been scouring for cover at Valmiki's spluttering, sizzling, searing anger. The credit for not cursing such fiends to turn to ashes goes to the restraint factor of the exalted sage that Valmiki was. He was all-knowing. He knew that all that is happening is pre-planned and pre-destined between Sri Ram and Sita. After all, they had to wind up their worldly activities, and some excuse was needed. So, why should he unnecessarily curse those who are merely playing their role in the wider picture of the story. But his anger and oath protected Sita from all the ignominy for all times to come. In fact, it was far better and superior in gravity, and had greater weightage than if Sita herself had said that she was innocent. For, every culprit says that he/she is innocent; that would have raised

further muck, sneers, murmurings and questions. Valmiki's vows settled the matter of Sita's purity once and for all. The reader empathises with Sita and the horrible ordeal and sufferings that she had to undergo.]

एवमेतन्महाप्राज्ञ यथा वदसि सुव्रत ।
प्रत्ययो जनितो मह्यं तव वाक्यैरकिल्बिषैः॥३४॥
लङ्कायामपि दत्तो मे वैदेह्या प्रत्ययो महान् ।
देवानां पुरतस्तेन मन्दिरे सम्प्रवेशिता॥३५॥

34-35. 'Oh the most wise, sagacious, realised and enlightened one¹ (i.e., Valmiki)! Oh the righteous, noble and virtuous one who is steadfast in his vows²! It is indeed true what you have said³. I have fully believed your words (that Sita is sinless and without the least corruption or blemish) without any kind of reservations⁴ (34). Vaidehi (Sita) had already given a most difficult test⁵ in the witness of the Gods at Lanka itself⁶. [See Lanka Kand, Canto 12, verse nos. 74-83.] That is the reason I had brought her home in the first place⁷ (35).

1. महाप्राज्ञ 2. सुव्रत 3. एवमेत प्रत्ययो जनितो 4. मह्यं तव वाक्यैरकिल्बिषैः 5. प्रत्ययो महान् 6. लंकायामपि दत्तो मे वैदेह्या 7. पुरतस्तेन मन्दिरे सम्प्रवेशिता

सेयं लोकभयाद्ब्रह्मन्नपापापि सती पुरा ।
सीता मया परित्यक्ता भवांस्तत्क्षन्तुमर्हति॥३६॥
ममैव जातौ जानामि पुत्रावेतौ कुशीलवौ ।
शुद्धायां जगतीमध्ये सीतायां प्रीतिरस्तु मे॥३७॥

36-37. But oh Brahmin¹! I had left (i.e., abandoned/forsaken) that same sinless, immaculate, pure, blemishless and uncorrupt², most virtuous, righteous, noble, loyal and chaste Sita³ fearing ignominy, scandalous gossip and public reproach and censor⁴. So, please forgive me for my offence and wrong doings⁵ (36). I also know that these two sons Kush and Lav are my sons⁶. Let me have renewed affection for Sita⁷ who is most honourable, virtuous and pure in this world⁸ (37).

1. ब्रह्मन् 2. नपापापि सीता मया परित्यक्ता 3. सती सीता 4. लोकभया 5. भवांस्तत्क्षन्तुमर्हति 6. जानामि पुत्रावेतौ कुशीलवौ 7. ममैव जातौ 8. प्रीतिरस्तु सीतायां

[Note :- Verse nos. 34-37 are Sri Ram's confessional statement made in public that he is guilty of unnecessarily putting Sita to such great humiliation and harassment.]

देवाः सर्वे परिज्ञाय रामाभिप्रायमुत्सुकाः ।
ब्रह्माणमग्रतः कृत्वा समाजग्मुः सहस्रशः॥३८॥
प्रजाः समागमन्हेष्टाः सीता कौशेयवासिनी ।
उदङ्मुखी ह्यधोदृष्टिः प्राञ्जलिर्वाक्यमब्रवीत्॥३९॥

38-39. At that time, realising the intention of Sri Ram, thousands of Gods assembled there with Brahma in the lead (38). Similarly, numerous citizens and subjects of the kingdom¹ also gathered delightedly² at the place. Then Sita, who was wearing silk garments³ and was standing with lowered eyes⁴ and facing north⁵, said with folded hands⁶ (39)—

1. प्रजाः 2. समागमन्हेष्टाः 3. कौशेयवासिनी 4. अधोदृष्टिः 5. उदङ्मुखी 6. प्राञ्जलिर्वाक्यमब्रवीत्

रामादन्यं यथाहं वै मनसापि न चिन्तये।
 तथा मे धरणी देवी विवरं दातुमर्हति॥४०॥
 तथा शपन्त्याः सीतायाः प्रादुरासीन्महान्द्रुणम्।
 भूतलादिव्यमत्यर्थं सिंहासनमनुत्तमम्॥४१॥

40-41. 'If I do not ever think of any other man except Sri Ram¹, then goddess Earth² should give me shelter³!' (40). As soon as Sita made this most formidable, stern and tragic vow, a most beautiful, magnificent, splendid and majestic throne⁴ appeared from inside the bowls of the earth⁵ (41).

1. मनसापि न चिन्तये रामादन्यं 2. धरणी देवी 3. विवरं दातुमर्हति 4. महाद्भुतम् भूतलासिंहासनमनुत्तमम्
 5. भूतलादिव्यमत्यर्थं

[Note :- Verse no. 40 shows Sita's burning anger and vehement indignation inside her bosom. Indeed, she had been subjected to such great humiliation and ignominy, and the ordeal and suffering was all the more painful because she was innocent, pure and had already proved her innocence and purity by the fire at Lanka. She must have been crying under her breath. It is remarkable feat of self-restraint that her anger and frustration didn't boil over in an emotional outburst like a suppressed volcano. By asking the earth to split into two and bury her in its bosom was the greatest rebuke and punishment a chaste woman could inflict on the world at large as well as her husband whose pretensions of uprightness, chivalrous righteousness were dashed to the ground when he acknowledged that he had made a mistake by abandoning her though she was pure and should be forgiven for it; see verse no. 34-37. What of Sita, any other honourable woman worth herself would have preferred death to this drama and spectacle of Dharma and probity. Sri Ram's confession of wrong doing was the last straw which broke the proverbial camel's back. Sita, by entering the earth appears to be saying mutely 'you have been very unfair to me, to say the least'. The curse of Sita never ever left Ayodhya. As will be evident from the following narration, the whole city became desolate and exited with Sri Ram during his final departure by taking Samadhi (drowning) in the waters of river Saryu.]

नागेन्द्रैर्ध्रियमाणं च दिव्यदेहै रविप्रभम्।
 भूदेवी जानकीं दोर्भ्यां गृहीत्वा स्नेहसंयुता॥४२॥
 स्वागतं तामुवाचैनामासने संन्यवेशयत्।
 सिंहासनस्थां वैदेहीं प्रविशन्तीं रसातलम्॥४३॥
 निरन्तरा पुष्पवृष्टिर्दिव्या सीतामवाकित्।
 साधुवादश्च सुमहान् देवानां परमाद्भुतः॥४४॥

42-44. The kings of legendary serpents in divine form had borne that sun-like splendorous, glittering and dazzling throne¹. Then the goddess Earth embraced and accepted Sita most affectionately and warmly by her out-stretched arms². She seated her on the throne. When Sita began to sink in the bowls of the earth seated on that throne³, there

was a constant hail of flowers being showered on her from the heavens⁴, and the Gods broke out in a thunderous applause of praise and blessings for her⁵. This chorus of the Gods was most spectacular and stirring to behold and hear⁶ (42-44).

1. नागेन्द्रैर्ध्रियमाणं च दिव्यदेहै रविप्रभम् 2. भूदेवी जानकीं दोभ्यां गृहीत्वा स्नेसंयुता स्वागतं 3. सिंहासनस्थां वैदेही प्रविशन्तीं रसातलम् 4. निरन्तरा पुष्पवृष्टिर्दिव्या 5. साधुवाद सुमहान देवानां 6. परमाद्भुतः

ऊचुश्च बहुधा वाचो ह्यन्तरिक्षगताः सुराः।

अन्तरिक्षे च भूमौ च सर्वे स्थावरजङ्गमाः॥४५॥

वानराश्च महाकायाः सीताशपथकारणात्।

केचिच्चिन्तापरास्तस्य केचिद्ध्यानपरायणाः॥४६॥

45-46. The Gods assembled in the sky and said different things simultaneously with a loud chattering voice¹ while all the movable as well as immovable creatures² residing in the sky as well as in the terrestrial worlds³, including the monkeys with colossus bodies⁴, began to worry over the consequences. They became stunned and stupefied, and entered into a trance-like⁵ state on hearing the vows made by Sita⁶ (45-46).

1. ऊचुश्च बहुधा वाचो ह्यन्तरिक्षगताः सुराः 2. स्थावर जंगम 3. अन्तरिक्षे भूमौ 4. वानरा महाकायाः 5. चिन्ता परास्तस्य ध्यान परायणाः 6. सीता शपथ कारणात्

केचिद्रामं निरीक्षन्तः केचित्सीतामचेतसः।

मुहूर्तमात्रं तत्सर्वं तूष्णीं भूतमचेतनम्॥४७॥

सीताप्रवेशनं दृष्ट्वा सर्वं सम्मोहितं जगत्।

रामस्तु सर्वं ज्ञात्वैव भविष्यत्कार्यगौरवम्॥४८॥

अजानन्निव दुःखेन शुशोच जनकात्मजाम्।

ब्रह्मणा ऋषिभिः सार्धं बोधितो रघुनन्दनः॥४९॥

47-49. Some stared at Sri Ram¹ and others at Sita², and were so shocked, distraught, dismayed and devastated at the turn of events that they lost consciousness of their surroundings, or literally fainted³. For one Murhut⁴ (i.e., precisely 48 minutes; but here meaning for a short while) the whole assembly was dumbfounded and stunned into immobility⁵ (47). The whole world was awestruck, stunned, mesmerised, distraught and speechless⁶ on seeing Sita slowly entering (i.e., sinking into) the bowls of the earth⁷; there was a tragic silence. Sri Ram was well aware of what was to happen in the near future⁸ (48), but he pretended to be unaware or ignorant of it⁹ and began sorely lamenting for Sita¹⁰. At that point of time, Brahma and other sages tried to console Raghunandan (Sri Ram)¹¹ who was devastated and appeared to be inconsolable (49).

1. केचिद्रामं 2. केचित्सीता 3. मचेतसः 4. मुहूर्त 5. तूष्णींभूतमेचेतनम् 6. सर्वं जगत् सम्मोहितं 7. सीता प्रवेशनं 8. रामस्तु ज्ञात्वैव भविष्यत्कार्यं 9. अजानन्निव 10. दुःखेन शुशोच जनकात्मजाम् 11. बोधितो रघुनन्दनः

प्रतिबुद्ध इव स्वप्नाच्चकारानन्तराः क्रियाः।

विससर्ज ऋषीन् सर्वानृत्विजो ये समागताः॥५०॥

तान् सर्वानु धनरत्नाद्यैस्तोषयामास भूरिशः।

उपादाय कुमारौ तावयोध्यामगमत्प्रभुः॥५१॥

तदादि निःस्पृहो रामः सर्वभोगेषु सर्वदा।

आत्मचिन्तापरो नित्यमेकान्ते समुपस्थितः॥५२॥

50-52. Soon thereafter, he (Sri Ram) recovered himself as if waking up from a sleep¹ and completed the remaining part of the religious sacrifice, that was interrupted by these unfortunate and devastating happenings, by satisfying all the sages and hermits who had been invited to participate actively in the actual performance of the religious rituals². Once the rituals were finished, they were duly honoured by giving them (i.e., rewarding them with) jewels and other types of priceless treasures³, and were bid farewell⁴. After that, Sri Ram brought those two boys (Kush and Lav) to Ayodhya⁵ (50-51). From that time onwards, Sri Ram renounced all comforts and pleasures of the world⁶ and spent his time alone⁷, always meditating and contemplating upon his true/pure self⁸ (52).

1. प्रतिबुद्ध स्वप्नच्यकारानन्तराः 2. ऋषीन् सर्वानृत्विजो ये समागताः 3. धन रत्ना 4. विसर्ज 5. कुमारौ नावयोध्यामगमत्प्रभुः 6. निःस्पृहो सर्वभोगेषु 7. एकान्ते 8. आत्मचिन्तापरो

एकान्ते ध्याननिरते एकदा राघवे सति।

ज्ञात्वा नारायणं साक्षात्कौसल्या प्रियवादिनी॥५३॥

भक्त्यागत्य प्रसन्नं तं प्रणता ग्राह हृष्टधीः।

राम त्वं जगतामादिरादिमध्यान्तवर्जितः॥५४॥

53-54. One day, when Raghav (Sri Ram) was meditating alone, his mother, the sweet and pleasant talking Kaushalya¹ who had recognised him to be Lord Narayan himself², came to him infused with devotion, and finding him in a pleasant mood³, she said cheerfully with a sweet, reverential voice⁴, 'Oh Ram! You are the primary cause of this world⁵, but yourself are without any beginning, a middle or an end⁶ (53-54).

1. कौसल्या प्रियवादिनी 2. ज्ञात्वा नारायण साक्षात् 3. प्रसन्नं तं 4. प्रणत हृष्टधीः 5. जगतामादिरा 6. रादिमध्यान्त वर्जितः

परमात्मा परानन्दः पूर्णः पुरुष ईश्वरः।

जातोऽसि मे गर्भगृहे मम पुण्यातिरेकतः॥५५॥

अवसाने ममाप्यद्यो समयोऽभूद्रघूत्तम।

नाद्याप्यबोधजः कृत्स्नो भवबन्धो निवर्तते॥५६॥

55-56. You are the sublime and supreme Soul¹, an embodiment/image of supreme bliss, peace, happiness, contentedness and tranquility², are complete in all respects³, are the supreme Viraat Purush⁴ (i.e., the macrocosmic form of the creation or the male aspect of Nature) and the Lord of all⁵. It is due to the rewards attributable to my virtuousness and righteousness⁶ that you have take birth from my womb⁷ (55). Oh the most exalted of the Raghus⁸. Now at the last moment, I have got some time to ask you something, for until now I have not been able to break my shackles of ignorance pertaining to this (delusionary, mundane, entrapping, artificial) world⁹ (56).

1. परमात्मा 2. परानन्दः 3. पूर्णः 4. पुरुष 5. ईश्वरः 6. मम पुण्यातिरेकतः 7. जातोऽसि मे गर्भगृहे मम 8. रघूत्तम 9. नाद्याप्यबोधजः कृत्स्नो भवबन्धो निवर्तते

इदानीमपि मे ज्ञानं भवबन्धनिवर्तकम्।

यथा संक्षेपतो भूयात्तथा बोधय मां विभो॥५७॥

निर्वेदवादिनीमेवं मातरं मातृवत्सलः।

दयालुः प्राह धर्मात्मा जराजर्जरितां शुभाम्॥५८॥

57-58. Oh Vibho¹ (omnipresent, all-pervading, almighty, eternal, benevolent, magnanimous, munificent Lord; it is an epithet for Lord Vishnu)! Tell me in brief some way by which I can still acquire that pristine and sublime truthful knowledge of reality and wisdom² which will help me cut through the web of this mundane existence and set myself free from its shackles³ (57). Then the Lord, who is most devoted to his mother⁴, is compassionate and merciful⁵, righteous and virtuous⁶, said to his mother who had spoken such words of renunciation and detachment⁷, was very aged and had infirm and worn-out body⁸ but was most auspicious and virtuous⁹ (58)—

1. विभो 2. ज्ञानं 3. भवबन्ध निवर्तकम् 4. मातृवत्सलः 5. दयालुः 6. धर्मात्मा 7. निर्वेदवादिनीमेवं 8. जराजर्जरितां 9. शुभम्

मार्गस्त्रियो मया प्रोक्ताः पुरा मोक्षाप्तिसाधकाः।

कर्मयोगो ज्ञानयोगो भक्तियोगश्च शाश्वतः॥५९॥

भक्तिर्विभिद्यते मातस्त्रिविधा गुणभेदतः।

स्वभावो यस्य यस्तेन तस्य भक्तिर्विभिद्यते॥६०॥

59-60. 'In some ancient time, I had prescribed 3-fold path to deliverance, emancipation and salvation—viz Karmyog¹ (the path of action), Gyan Yog² (the path of pursuing truthful knowledge, wisdom and enlightenment) and Bhakti Yog³ (the path of devotion and service to the Lord) which are eternal, truthful and established ancient maxims⁴ (59). Oh mother! Bhakti can be classified into 3 categories depending upon the mental setup of the seeker (60).

1. कर्मयोगो 2. ज्ञानयोगो 3. भक्तियोग 4. शाश्वत

[Note :- These concepts are elaborately explained in Aranya Kand, Canto 4, verse nos. 19-55; Canto 10, verse nos. 20-31; Kishkindha Kand, Canto 4, verse nos. 11-40; Uttar Kand, Canto 5 (Ram Gita); Canto 6, verse nos. 38-56 amongst others.]

यस्तु हिंसां समुद्दिश्य दम्भं मात्सर्यमेव वा।

भेददृष्टिश्च संरम्भी भक्तो मे तामसः स्मृतः॥६१॥

फलाभिसन्धिर्भोगार्थी धनकामो यशस्तथा।

अर्चादौ भेदबुद्ध्या मां पुजयेत्स तु राजसः॥६२॥

परस्मिन्नर्पितं यस्तु कर्म निर्हरणाय वा।

कर्तव्यमिति वा कुर्याद्भेदबुद्ध्या स सात्त्विकः॥६३॥

61-63. Those who are savage and cruel¹, have hypocrisy, vanity, ego and false pride², have hatred, animosity, envy, malice, ill-will and jealousy in their heart³, are biased, have vested interests and are not equitable, even and equanimity towards all⁴, have anger and mercurial temper, are wrathful and seek vengeance⁵—such persons are called Tamas⁶. [That is, they have the worst type of qualities in them.] (61). Those who seek, yearn for or covet rewards⁷, comforts or pleasures of the materialistic world⁸, gratification of

senses and pursue wealth⁹ and fame¹⁰, and differentiate between various methods to worship me¹¹—such a person is called Rajas¹². [Rajas is the medium quality in a man.] (62). Those who were with the thought that one must not sit idle and instead do something, offer all the rewards to the Lord, or in other words, regards all the work as being Lord's work and himself as merely doing his assigned duties¹³—a person with such a thought process and discrimination of mind¹⁴ is called Satwic¹⁵ (63).

1. हिंसा 2. दम्भ 3. मात्सर्य 4. भेददृष्टि 5. संरम्भी 6. तामस 7. फलाभिसन्धि 8. भोगार्थी 9. धनकामो 10. यश 11. अर्चादौ भेदबुद्ध्या 12. राजसः 13. परस्मिन्नर्पितं यस्तु कर्म निर्हरणाय वा कर्तव्यमिति वा कुर्या 14. भेदबुद्ध्या 15. सात्त्विकः

[Note :- Please refer to diagram appended to Canto 6 of this Kand.]

मद्गुणाश्रयणादेव मय्यनन्तगुणालये।
अविच्छिन्ना मनोवृत्तिर्यथा गङ्गाम्बुनोऽम्बुधौ॥६४॥
तदेव भक्तियोगस्य लक्षणं निर्गुणस्य हि।
अहैतुक्यव्यवहिता या भक्तिर्मयि जायते॥६५॥
सा मे सालोक्यसामीप्यसार्ष्टिसायुज्यमेव वा।
ददात्यपि न गृह्णन्ति भक्ता मत्सेवनं विना॥६६॥

64-66. If a person's natural, inherent tendencies and inclinations of the mind and intellect¹ are constantly, consistently and persistently fixed/concentrated/focused and diverted towards me who am an abode of immeasurable, sublime and eternal virtues and qualities² by using the medium (path, tool) of singing my glories³ (i.e., narrating, reading, reciting, singing in unison, writing, discussing and thinking about my divine stories, qualities and the noble virtues and values for which I stand) even as the water of river Ganges ceaselessly and constantly flows into and merges with the ocean⁴ (64)—then this is the sign of devotion for my Nirgun form⁵. [That is, having devotion towards my formless, attributeless, all-pervading, omniscient, sublime, supreme form.] The selfless, desireless, pure and eternal⁶ devotion towards me that sprouts in a seeker, provides him with 4 types of emancipation and salvation (Moksha)—viz. Salokya⁷, Samipya⁸, Saristi⁹ and Sayujya¹⁰. But a true, ardent devotee does not accept them or anything else except the opportunity to serve me¹¹ even if these Mokshas are offered to him for the asking (65-66).

1. मनोवृत्ति 2. मय्यनन्तगुणालये 3. मद्गुणाश्रय 4. गङ्गाम्बुनोऽम्बुधौ 5. निर्गुणस्यभक्ति 6. अहैतुक्यव्यवहिता 7. सालोक्य 8. सामीप्य 9. सार्ष्टि 10. सायुज्य 11. मत्सेवनं विना न गृह्णन्ति

[Note :- The 4 categories of emancipation and salvation as described in verse no. 66 are as follows :— (a) Salokya—To attain Vaikunth or heaven or the abode of Lord Vishnu; (b) Samipya—To remain close to the Lord every moment; (c) Saristi—To achieve glory, fame and renown similar to the Lord; (d) Sayujya—To become one with the Lord. See also Aranya kand, Canto 10, verse nos. 20-31 in this context.]

स एवात्यन्तिको योगो भक्तिमार्गस्य भामिनि।
मद्भावं प्राप्नुयात्तेन अतिक्रम्य गुणत्रयम्॥६७॥
महता कामहनेन स्वधर्माचरणेन च।
कर्मयोगेन शस्तेन वर्जितेन विहिंसनात्॥६८॥

मद्दर्शनस्तुतिमहापूजाभिः स्मृतिवन्दनैः।
 भूतेषु मद्भावनया सङ्गेनासत्यवर्जनैः॥६९॥
 बहुमानेन महतां दुःखिनामनुकम्पया।
 स्वसमानेषु मैत्र्या च यमादीनां निषेवया॥७०॥
 वेदान्तवाक्यश्रवणान्मम नामानुकीर्तनात्।
 सत्सङ्गेनार्जवेणैव ह्यहमः परिवर्जनात्॥७१॥
 कांक्षया मम धर्मस्य परिशुद्धान्तरो जनः।
 मद्गुणश्रवणादेव याति मामञ्जसा जनः॥७२॥

67-72. Oh noble lady (mother)¹! This is the best, foremost and important means to adopt² while following the path of devotion and worship³. [The means referred here are the ones prescribed in verse no. 64-66.] By adopting it and following it, the devotee transcends all the 3 Gunas (Satwic, Rajsic, Tamsic) and becomes one with me⁴ (67). Now I shall tell you other means to have devotion for Nirgun Lord—i.e., the formless, attributeless, all-pervading, unqualified, sublime entity. One should follow most righteously the assigned duties and behaviourable norms according to the section of the society to which one belongs without any attachments to the actions/deeds⁵, should follow the path of non-violence while doing anything⁶ (68), should reverentially have my Darshan (holy viewings of my relics, pilgrim sites, symbols etc.)⁷, pray to me and sing hymns in my honour⁸, worship and adore me⁹, remember and honour me¹⁰, should regard all creatures as my image (or in other words, think that I am present in all the creatures¹¹), should abandon lies, imposterings, deceit and falsehood, and instead of it, he should find and pursue the company of saints and holy people¹² (69), should respect noble and great souls¹³, should be merciful, kind and compassionate towards those who are miserable, distressed, in need, in agony and suffering¹⁴, should befriend people of same standing in society (i.e., one's peers and compatriots)¹⁵, should rigorously follow the laws of 'Yam and Niyam' (i.e., restraint of passions, sense organs, mind-intellect apparatus etc. is called Yam and following the path of righteousness, probity, propriety and nobility is called Niyam¹⁶) (70), should hear the various edicts, proclamations, maxims and great sayings as pronounced by the Vedas¹⁷, should chant and sing my holy name, glories and virtues in chorus with a group¹⁸, should have the company (communion, interaction) of holy, saintly people (where spiritual matters are talked about) as well as have humble, soft, sweet and pleasant temperament and demeanours¹⁹, should abandon ego, pride, haughtiness and arrogance²⁰ (71), and should have the wish/desire to follow the path of spiritualism and righteousness²¹—such a person is deemed to have purified/cleansed his mind-intellect complex (the subtle body of the creatures)²². Having done so, if he hears the legends of my virtues, glories, values and noble characters²³, he can easily attain me (i.e., my Nirgun form²⁴). That is, he merges his soul into my supreme Soul and becomes one with me (72).

1. भामिनि 2. एवात्यन्तिको योगो 3. भक्तिमार्गस्य 4. मद्भावं प्राप्यु 5. कामहीनेन स्वधर्मचरणेन 6. शस्तेन वर्जितेन विहिंसनात् 7. मद्दर्शन 8. स्तुति 9. महापूजा 10. स्मृति वन्दनै 11. भूतेषु मद्भावनया 12. संगेनासत्यवर्जनैः

13. बहुमानेन महतां 14. दुःखिनामनुकम्पया 15. स्वसमानेषु मैत्र्य 16. यमादीनां निषेवया 17. वेदान्त वाक्यश्रवणा
18. नामानुकिर्तन 19. सतसंगनार्जवेनैव 20. ह्यहमः परिवर्जनात् 21. ममधर्मस्य कांक्षाय 22. परिशुद्धान्तरो
23. मद्गुण श्रवणा 24. मामंजसा जनः

[Note :- (i) Verse nos. 66 and 67 deal with the Sagun form of Bhakti i.e., the path of devotion and adoration for the Lord's incarnations in flesh and bones as a human being. This is visible, tangible form of the Lord having attributes and characteristics. (ii) Verse nos. 68-72 have been clubbed together because they deal with the subject of how to attain Nirgun Bhakti as opposed to Sagun Bhakti. Indeed, from a more secular and practical point of view, one must note that all these qualities will make a man noble and perfect. Perfection, virtuousness and wise discrimination in the behavioural and thought patterns will make a man noble and God-like. His soul would have freed itself from the shackles of worldly muck and slush and elevated itself to a noble stature of Godliness. This upliftment of the soul from the deep pit of the materialistic, artificial world is equivalent to being near, and with heightened realisation, to be one with the Lord.]

यथा वायुवशाद्गन्धः स्वाश्रयाद्घ्राणमाविशेत्।

योगाभ्यासरतं चित्तमेवमात्मानमाविशेत्॥७३॥

सर्वेषु प्राणिजातेषु ह्यहमात्मा व्यवस्थितः।

तमज्ञात्वा विमूढात्मा कुरुते केवलं बहिः॥७४॥

73-74. Even as smell (aroma, perfume, scent, fragrance, odour) drifts away from its place of origin/source and, aided by the wind/air, it enters through the nostrils¹ (the organ for smell) and is then sensed by the creature, the mind-intellect complex (the subtle body of the creature)² which is engrossed and soaked in the practice of Yoga (meditation and sincere efforts to understand the true nature of the Atma by concentration, contemplation and reflection)³ also gets inclined towards and merges with the Atma (which is pure consciousness and the ultimate reality/truth)⁴ (73). I am the one who is present in the form of Atma/soul (pure consciousness) in all the creatures⁵. An ignorant and foolish person who is unaware of this basic fact associates himself with the external world or the external features of the creature⁶ (74).

1. वायुवशाद्गन्धः स्वाश्रयाद्घ्राणमाविशेत् 2. चित्तमेव 3. योगाभ्यासरतं 4. मात्मानमाविशेत् 5. सर्वेषु ह्यहमात्मा प्राणिजातेषु 6. विमूढात्मा कुरुते केवलं बहिः

क्रियोत्पन्नैर्नैकभेदैर्द्रव्यैर्मे नाम्ब तोषणम्।

भूतावमानिनार्चायामर्चितोऽहं न पूजितः॥७५॥

तावन्मामर्चयेद्देवं प्रतिमादौ स्वकर्मभिः।

यावत्सर्वेषु भूतेषु स्थितं चात्मनि न स्मरेत्॥७६॥

75-76. But mere physical, mechanical activity of doing worship and adoration does not please me¹. Those people who reproach, show contempt, disrespect, look down upon and scoff at other people (i.e., insult them, scorn at them, subject them to ridicule and humiliation, hate and detest others) and pretend to worship and adore me in an idol/icon/

statue/image/any other symbol²—verily I say, I don't accept their worship³ (75). I, who is the supreme Lord, shall be worshipped in idols⁴ and other forms by various rituals⁵ only till the time the seeker does not realise or recognise that I am present in all the creatures⁶ as well inside the seeker himself in the form of his pure Atma/soul/consciousness⁷ (76).

1. क्रियोत्पन्नैर्नैकभेदैर्द्रव्यैर्मे नाम्ब तोषणम् 2. भूतावमानिनार्चायाम् 3. मर्चितोऽहं न पूजितः 4. प्रतिमादौ अर्चये 5. स्वकर्मभिः 6. यावत्सर्वेषुभूतेषु स्थितं 7. चात्मनि

[Note :- (i) Verse nos. 74-76 should be read in conjunction. The meaning is resoundingly clear—if we think that we are superior to others in anyway because we worship any particular form or symbol which the other person does not, and subject him to scorn and ridicule—calling him a heretic, non-believer—we are living in a fool's paradise. The Lord God can never be deceived by our pretensions of holiness and he cannot be pleased with us because as verse no. 75 testifies, the Lord lives in the other person also as much as he lives in the idol, statue, image or any other symbol. Insulting or deriding him for his personal views and method of worship of the Lord makes a fool of ourselves. In a similar vein, if we have the powerful enough eyes to see life in an idol or image or any other form or symbol, shouldn't we see the Lord in a live creature who is, by the Lord's own testimony, an image of the Lord himself. This is the essence of verse no. 76. See also verse nos. 77-78 below which are very explicit on this subject. Though Sri Ram has expounded 3-fold path to Moksha (verse no. 59), and says that it can be achieved by following any one of the paths (verse nos. 81-82) according to the mental caliber of the devotee or seeker, he has—on a separate occasion—emphasised that the path of Gyan (truthful knowledge, wisdom, enlightenment, contemplation, discrimination, delving deep into the basics of any thing to arrive at the truth by self study, constant and persistent pursuit of truth and reality, relentless questioning and eliminating the chaff from the grain using the process of Neti-Neti prescribed by the Vedas) is the supreme and most desired path to follow. (See Uttar Kand, Canto 5 called Ram Gita which is the highest citadel in spiritual realm, coming out from the mouth of Sri Ram himself, and a thorough reading of it will clarify the above observations). (ii) So, we may say, in simple language that idol and physical ritualistic worship is only a primary stage for the seeker in the path of spiritualism. It is akin to a primary school. One cannot call oneself educated by merely passing a high school certificate exam, for the world of education and knowledge is very vast. After high school, there is secondary, graduate, post graduate, doctoral levels of education to be done to be called really educated. Similarly, there are higher stages of worship and adoration for the Lord than mere physical rituals done in mechanical way.]

यस्तु भेदं प्रकुरुते स्वात्मनश्च परस्य च।

भिन्नदृष्टेर्भयं मृत्युस्तस्य कुर्यान्न संशयः॥७७॥

मामतः सर्वभूतेषु परिच्छिन्नेषु संस्थितम्।

एकं ज्ञानेन मानेन मैत्र्या चार्चेदभिन्नधीः॥७८॥

77-78. He who distinguishes between his own Atma (microcosmic soul which is pure

consciousness) and the Parmatma (macrocosmic supreme Soul which is also pure, sublime consciousness)¹ is bound to have fear from death, there is no doubt about it² (77). Hence, my true devotee is one who does not discriminate between different creatures and recognises that I am universally present uniformly in all³. With this knowledge and awareness⁴, he worships me by showing respect and honour, friendship and brotherhood to all⁵ without any distinction (78).

1. भेदं प्रकुरुते स्वात्मन परस्य च 2. भिन्नदृष्टेर्भयं मृत्युस्तस्य कुर्यान्न संशयः 3. मामतः सर्वभूतेषु संस्थितम् 4. ज्ञानेन 5. मानेन मैत्र्या चार्चेदभिन्धीः

[Note :- This verse as well as the following one are a prime example of secular credentials of Sri Ram. It is an irony that Adhyatma Ramayan's pristine philosophy and broad outlook has not opened our eyes as much as it should have done.]

चेतसैवानिशं सर्वभूतानि प्रणमेत्सुधीः।

ज्ञात्वा मां चेतनं शुद्धं जीवरूपेण संस्थितम्॥७९॥

तस्मात्कदाचिन्नेक्षेत भेदमीश्वरजीवयोः।

भक्तियोगो ज्ञानयोगो मया मातरुदीरितः॥८०॥

79-80. Recognising the fact that my divine, pure, conscious, eternal, truthful, supreme, sublime form¹ resides in all the creatures (or manifests itself in the form of different creatures²), a wise person is he who bows before and shows respects and honour to³ all the creatures day and night⁴ (i.e., always) (79). Hence, one must never distinguish between a creature (Jiva)⁵ and God the Lord⁶. Oh mother! I have described to you in brief about the two paths of devotion and worship (Bhakti) as well as of knowledge, wisdom and enlightenment⁷ (Gyan) (80).

1. ज्ञात्वा मां चेतनं शुद्धं 2. जीवरूपेण संस्थितं 3. सर्वभूतानि प्रणमेत्सुधीः 4. चेतसैवानिशं 5. जीवयो 6. ईश्वर 7. भक्तियोग ज्ञानयोग

[Note :- Please also refer Uttar Kand, Canto 5, verse nos. 18 and 47.]

आलम्ब्यैकतरं वापि पुरुषः शुभमृच्छति।

ततो मां भक्तियोगेन मातः सर्वहृदि स्थितम्॥८१॥

पुत्ररूपेण वा नित्यं स्मृत्वा शान्तिमवाप्स्यसि।

श्रुत्वा रामस्य वचनं कौसल्यानन्दसंयुता॥८२॥

रामं सदा हृदि ध्यात्वा छित्वा संसारबन्धनम्।

अतिक्रम्य गतीस्तिस्त्रोऽप्यवाप परमां गतिम्॥८३॥

81-83. A man reaps immense benefits, welfares and auspiciousness¹ by adopting and following² any one of these two paths. Hence, oh mother, by recognising the fact that I am present in the heart of all creatures³ (81) or by constantly remembering me as your son Ram by following the path of devotion⁴ (i.e., either of the ways), you shall find peace and tranquility⁵. Hearing these words of Sri Ram, Kaushalya was fully contented and exhilarated (82). Thereafter, she constantly remembered him in her heart⁶, thereby cutting through the fetters of this mundane, delusionary world⁷. As a consequence, she transcended the 3

types of ends for a creature at the time of death⁸ and attained the best amongst them which is the supreme state of oneness with the Lord⁹ (83).

1. शुभ मृच्छति 2. आलम्ब्ये 3. सर्वहृदि स्थितम् 4. पुत्ररूपेण वा नित्यं स्मृत्वा 5. शान्तिमवाप्स्यसि 6. सदा हृदि ध्यात्वा 7. संसार बन्धनम् छित्वा 8. गतीस्तिस्त्रोऽप्यवाप 9. परमां गतिम्

[Note :- (i) The 4 types of end that a devotee can have are described in verse no. 66, footnote. (ii) Verse nos. 53-82 can be called the gospel of Sri Ram for Kaushalya. They should be read in conjunction with Uttar Kand, Canto 5 (Ram Gita), Kishkindha Kand, Canto 4 (Kriya Yog) and gospel for Sabari in Aranya Kand, Canto 10, verse nos. 20-31 as described by Sri Ram himself.]

कैकेयी चापि योगं रघुपतिगदितं पूर्वमेवाधिगम्य

श्रद्धाभक्तिप्रशानता हृदि रघुतिलकं भावयन्ती गतासुः।

गत्वा स्वर्गं स्फुरन्ती दशरथसहिता मोदमानावतस्थे

माता श्रीलक्ष्मणस्याप्यतिविमलमतिः प्राप भर्तुः समीपम्॥८४॥

84. Similarly, Kaikeyi too invoked the path of enlightenment and Yoga enunciated and expounded by Raghupati (Sri Ram)¹ previously during her visit to and meeting with him at Chitrakoot. [See Ayodhya Kand, Canto 9, verse nos. 63-68.] She concentrated upon the form of Sri Ram in her heart with due reverence, devotion and tranquility of mind², and then she left her mortal coil (i.e., she died)³. She went to heaven to join Dasrath in his majestic, divine form⁴ and lived there happily with him⁵. In a similar way, Laxman's mother Sumitra who was of a most pure and wise mind⁶ also went to find a place near her husband in the heaven⁷ (84).

1. योगं 2. श्रद्धाभक्ति प्रशान्ता 3. गतासुः 4. दशरथ सहिता 5. मोदमानावतस्थे 6. विमल मतिः 7. प्राप भर्तुः समीपम्
[Note :- All the 3 mothers have made their exit from this world in verse nos. 83 and 84 and have assumed spirit form to remain with Dasrath in his heavenly abode.]

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Uttar Kand — Canto 8

Arrival of Kaal; Tantrums of Sage Durbasa;

Abandonment of Laxman and his departure for the heavens

श्रीमहादेव उवाच

अथ काले गते कस्मिन् भरतो भीमविक्रमः।

युधाजिता मातुलेन ह्याहूतोऽगात्ससैनिकः॥१॥

रामाज्ञया गतस्तत्र हत्वा गन्धर्वनायकान्।

तिस्त्रः कोटीः पुरे द्वे तु निवेश्य रघुनन्दनः॥२॥

1-2. Lord Shiva said—'Oh Parvati! After some time, the most valiant¹ Bharat got an invitation from his maternal uncle Udhajit² (1), and taking Sri Ram's permission, he went there with his army. There, Raghunandan (Bharat) killed almost 3 crore (i.e., 30 millions) Gandharvas (celestial musicians)³ in the battle and established two cities⁴ (2).

1. भरतो भीमविक्रमः 2. युधाजिता मातुलेन 3. हत्वा गन्धर्वनायकान् 4. तिस्त्रः कोटीः 5. पुरे द्वे तु निवेश्य रघुनन्दनः

पुष्करं पुष्करावत्यां तक्षं तक्षशिलाह्वये।
 अभिषिच्य सुतौ तत्र धनधान्यसुहृद्वृतौ॥३॥
 पुनरागत्य भरतो रामसेवापरोऽभवत्।
 ततः प्रीतो रघुश्रेष्ठो लक्ष्मणं प्राह सादरम्॥४॥

3-4. He crowned his elder son Puskar on the throne of Puskarawati¹ and his other son Taksha on the throne of Taxila². They were endowed with wealth and property, favourable compatriots and ministers³ (3). Then, Bharat returned back to Sri Ram and involved himself in his service⁴. After that the most exalted of the Raghus (Sri Ram) said affectionately to Laxman (4)—

1. पुष्करं पुष्करावत्यां 2. तक्षं तक्षशिलाह्वये 3. धनधान्यसुहृद्वृतौ 4. पुनरागत्य भरतो रामसेवापरोऽभवत्

उभौ कुमारौ सौमित्रे गृहीत्वा पश्चिमां दिशम्।
 तत्र भिल्लान्विनिर्जित्य दृष्टान् सर्वापकारिणः॥५॥
 अङ्गदश्चित्रकेतुश्च महासत्त्वपराक्रमौ।
 द्वयोर्द्वे नगरे कृत्वा गजाश्वधनरत्नकैः॥६॥
 अभिषिच्य सुतौ तत्र शीघ्रमागच्छ मां पुनः।
 रामस्याज्ञां पुरस्कृत्य गजाश्वबलवाहनः॥७॥
 गत्वा हत्वा रिपून् सर्वान् स्थापयित्वा कुमारकौ।
 सौमित्रिः पुनरागत्य रामसेवापरोऽभवत्॥८॥

5-8. 'Oh the son of Sumitra (Laxman)! Take your two sons and go in the western direction². There, conquer the wicked Bhil tribals who cause distress and harm to everyone³ (5). Establish two cities for your two sons, the most valiant and valorous Angad and Chitraketu⁴. Anoint them on the throne to the accompaniment of all royal paraphernalias such as elephants, horses, wealth, gems and jewels etc.⁵. Soon thereafter, come back to me'. Accepting this command from Sri Ram, Laxman went with his forces consisting of, inter-alia, elephants, horses and infantry (6), slayed all the enemies (the Bhils), installed these two sons of his on the throne⁶ of the two cities, and then came back to serve Sri Ram as before⁷ (7-8).

1. सौमित्रे 2. गृहीत्वा पश्चिमां दिशम् 3. भिल्लान्विनिर्जित्य दृष्टान् सर्वाप्रकारिणः 4. अङ्गदश्चित्रकेतुश्च महासत्त्वपराक्रमौ
 5. द्वयोर्द्वे नगरे कृत्वा गजाश्वधनरत्नकैः 6. गत्वा हत्वा रिपून् सर्वान् स्थापयित्वा कुमारकौ 7. पुनरागत्य रामसेवापरोऽभवत्

[Note :- Verse no. 3 tells us the name of Bharat's sons and verse no. 6 about Laxman's sons.]

ततस्तु काले महति प्रयाते रामं सदा धर्मपथे स्थितं हरिम्।
 द्रष्टुं समागादृषिवेषधारी कालस्ततो लक्ष्मणमित्युवाच॥९॥

9. Thereafter, after a passage of long time, Kaal (death) came disguised as a hermit to have Darshan (holy viewing and communion) of Sri Hari (Sri Ram)¹ who is always steadfast on the path of Dharma (righteousness, probity, propriety and noble conduct)². He said to Laxman (9)—

1. काले द्रष्टुं हरिं समागादृषिवेषधारी 2. रामं सदा धर्मपथे स्थितं

निवेदयस्वातिबलस्य दूतं मां द्रष्टुकामं पुरुषोत्तमाय।

रामाय विज्ञापनमस्ति तस्य महर्षिमुख्यस्य चिराय धीमन्॥१०॥

10. 'Oh the wise one¹! Please go and tell Sri Ram who is the most exalted and most superior amongst men² that sage Atibal's messenger³ has come with a long message from the sage for him⁴. I will take a long time in conveying the sage's message to him' (10).

1. धीमन् 2. पुरुषोत्तमाय 3. निवेदयस्वातिबलस्य दूतं 4. रामाय विज्ञापनमस्ति तस्य महर्षिमुख्यस्य चिराय

तस्य तद्वचनं श्रुत्वा सौमित्रिस्त्वरयान्वितः।

आचक्षेऽथ रामाय स सम्प्राप्तं तपोधनम्॥११॥

एवं ब्रुवन्तं प्रोवाच लक्ष्मणं राघवो वचः।

शीघ्रं प्रवेशयतां तात मुनिः सत्कारपूर्वकम्॥१२॥

11-12. Laxman expeditiously conveyed to Sri Ram the news of the arrival of that exalted hermit who was well endowed with the spiritual wealth of Tapa (austerities and penances)¹ (11). When Laxman had told him about it, Raghav (Sri Ram) said, 'Oh dear son²! Go and bring the hermit (the messenger of sage Atibal) immediately with great respect³' (12).

1. सम्प्राप्तं तपोधनम् 2. तात 3. शीघ्रं प्रवेशयतां मुनिः सत्कारपूर्वकम्

लक्ष्मणस्तु तथेत्युक्त्वा प्रावेशयत तापसम्।

स्वतेजसा ज्वलन्तं तं घृतसिक्तं यथानलम्॥१३॥

सोऽभिगम्य रघुश्रेष्ठं दीप्यमानः स्वतेजसा।

मुनिर्मधुरवाक्येन वर्धस्वेत्याह राघवम्॥१४॥

13-14. Saying 'all right', Laxman went and brought in that Tapas¹ (i.e., one who does severe penances and austerities) who was brilliantly radiant with the glow of his spiritual powers² like a fire kindled with oblations of Ghee (clarified butter)³ (13). That hermit/sage⁴, who was glowing with his own radiance⁵, went near the most exalted of the Raghus⁶ (Sri Ram) and said with a most sweet and pleasant voice, 'Oh Raghav! You be blessed with rising fame and glory, and fulfillment of wishes⁷' (14).

1. तापसम् 2. स्वतेजसा ज्वलन्तं 3. घृतसिक्तं यथानलम् 4. मुनि 5. दीप्यमानः स्वतेजसः 6. रघुश्रेष्ठं 7. राघवम् वर्धस्वेत्याह

तस्मै स मुनये रामः पूजां कृत्वा यथाविधि।

पृष्ट्वानामयमव्यग्रो रामः पृष्टोऽथ तेन सः॥१५॥

दिव्यासने समासीनो रामः प्रोवाच तापसम्।

यदर्थमागतोऽसि त्वमिह तत्प्रापयस्व मे॥१६॥

15-16. Then Sri Ram systematically worshipped and welcomed that sage/hermit, and then they mutually asked about each other's welfare¹ (15). After that, Sri Ram, who was seated on a magnificent seat², said to the sage/hermit, 'Tell me the reason for which you have come here' (16).

1. पृष्ट्वानामयमव्यग्रो रामः पृष्टोऽथ तेन सः 2. दिव्यासने समासीनो रामः

वाक्येन चोदितस्तेन रामेणाह मुनिर्वचः।

द्वन्द्वमेव प्रयोक्तव्यमनालक्ष्यं तु तद्वचः॥१७॥

नान्येन चैतच्छ्रोतव्यं नाख्यातव्यं च कस्यचित्।

शृणुयाद्वा निरीक्षेद्वा यः स वध्यस्त्वया प्रभो॥१८॥

17-18. Inspired by these words of Sri Ram, the sage/hermit (who was actually Kaal in this disguise) said, 'This message should be strictly between you and me¹ (17) and no third person should hear it². If anyone else hears it or sees us talking³, then oh Lord, you will have to kill him⁴' (18).

1. द्वन्द्वमेव प्रयोक्तव्यमनालक्ष्यं तु तद्वचः 2. नान्येन चैतच्छ्रोतव्यं नाख्यातव्यं 3. च कस्यचित् शृणुयाद्वा निरीक्षेद्वा 4. स वध्यस्त्वया प्रभो

तथेति च प्रतिज्ञाय रामो लक्ष्मणमब्रवीत्।

तिष्ठ त्वं द्वारि सौमित्रे नायात्वत्र जनो रहः॥१९॥

यथागच्छति को वापि स बध्यो मे न संशयः।

ततः प्राह मुनिं रामो येन वा त्वं विसर्जितः॥२०॥

यत्ते मनीषितं वाक्यं तद्वदस्व ममाग्रतः।

ततः प्राह मुनिर्वाक्यं शृणु राम यथातथम्॥२१॥

ब्रह्मणा प्रेषितोऽस्मीश कार्यार्थे तेऽन्तिकं प्रभो।

अहं हि पूर्वजो देव तव पुत्रः परन्तप॥२२॥

19-22. Saying 'all right', Sri Ram said to Laxman, 'Oh Laxman! You stay at the door. Let no one come near me while I am alone here (19). If anyone comes here, there is no doubt that he will die at my hands¹'. The he turned to the sage/hermit and said, 'Tell me about him who has sent you and give me the message which he has given you for me²'. The sage/hermit said, 'Listen Sri Ram! Listen to the fact as it is³ (20-21). Oh Lord God⁴! Brahma has sent me to you⁵. Oh Lord, the conqueror of enemies⁶! I am your elder son⁷ (22).

1. यथागच्छति को वापि स बध्यो मे न संशयः 2. यत्ते मनीषितं वाक्यं तद्वदस्व ममाग्रतः 3. प्राह मुनिर्वाक्यं शृणु राम यथातथम् 4. प्रभो ईश 5. ब्रह्मणा प्रेषितोऽस्मी 6. तेऽन्तिकम् 7. अहं हि पूर्वजो तव पुत्रः

मायासङ्गमजो वीर कालः सर्वहरः स्मृतः।

ब्रह्मा त्वामाह भगवान् सर्वदेवर्षिपूजितः॥२३॥

रक्षितुं स्वर्गलोकस्य समयस्ते महामते।

पुरा त्वमेक एवासीर्लोकान् संहृत्य मायया॥२४॥

भार्यया सहितस्त्वं मामादौ पुत्रमजीजनः।

तथा भोगवतं नागमनन्तमुदकेशयम्॥२५॥

23-25. Oh the brave one¹! I was born by your union with Maya (your delusionary, cosmic creative powers)². I am the destroyer of all³ and renowned by the name of Kaal⁴. Lord Brahma—who is worshipped by all the celestial sages/hermits (23)—has sent the message to you that your time has come⁵, oh the wise one, to give your protection to the heavens⁶. In some previous time, it was only you who had lived/survived after annihilating the rest of the creation⁷ (24). Then, by your union with your divine consort named Maya⁸, you had produced me (Kaal) first (as your elder son) followed by the hooded serpent called 'Seshnath Anant'⁹ who reclines in the water (of the legendary

Kshir Sagar, the celestial ocean of milk) (25).

1. वीर 2. मायासंगमजो 3. सर्वहरः 4. स्मृतः कालः 5. पुरा त्वमेक एवासीर्लोकान् 6. रक्षितुं स्वर्गलोकस्य समयस्ते
7. संहृत्य मायया 8. भार्यया सहितस्त्वं मामादौ पुत्रमजीजनः 9. नागमनन्त मुदकेशयनम्

[Note :- Verse nos. 23-25 tell us how Kaal, symbolic of death, decay and annihilation and Seshnath, symbolic of the invisible powers that hold aloft the earth, were produced. From the cosmic perspective, we all know that the earth is suspended in space which symbolises the legendary water of the Kshir Sagar where this Seshnath resides. The word Anant appended to the word Seshnath in the above text of verse no. 25 is clearly indicative of the limitlessness of Space.]

मायया जनयित्वा त्वं द्वौ ससत्त्वौ महाबलौ।

मधुकैटभकौ दैत्यौ हत्वा मेदोऽस्थिसञ्चयम्॥२६॥

इमां पर्वतसम्बद्धां मेदिनीं पुरुषर्षभ।

पुंस दिव्यार्कसङ्काशे नाभ्यामुत्पाद्य मामपि॥२७॥

मां विधाय प्रजाध्यक्षं मयि सर्वं न्यवेदयत्।

सोऽहं संयुक्तसम्भारस्त्वामवोचं जगत्पते॥२८॥

26-28. Soon thereafter, you had slayed two formidable and most valiant¹ demons Madhu-Kaitav² and had fabricated this earth with its mountains³ etc. out of their bones and flesh⁴. [From now onwards, call describes what Brahma had actually said, so the pronouns 'I, me' refer to Brahma and not to Kaal.] Oh the best amongst men⁵! After that, a divine lotus which had the radiance of sun emerged from your navel, and from it you produced me (i.e., Brahma⁶), had made me the guardian of the subjects⁷ and delegated the right and powers to create the whole creation to me⁸. Oh Lord of the universe⁹! Having thus accepted the responsibility of creating and looking after the world, I pleaded to you (26-28)—

1. ससत्त्वो महाबलो 2. मधुकैटभकौ दैत्यौ हत्वा 3. पर्वतसम्बद्धां 4. मेदो अस्थिसंचयम् 5. पुरुषर्षभ 6. दिव्यार्कसङ्काशे
नाभ्यामुत्पाद्य मामपि 7. मां विधाय प्रजाध्यक्षं 8. सर्वं न्यवेदयत् 9. जगत्पते

[Note :- Verse nos. 22-28 describe in brief the first offspring of Sri Ram as the Viraat Purush or the male aspect of Nature. It can graphically be depicted as follows :-

Step 1— Sri Ram as Viraat Purush or male aspect+Maya as the female aspect (verse no. 25) = 1st son Kaal and 2nd son the hooded Sheshnath (verse 25).

Step 2— Then the demons Madhu, Kaitav slayed and their bones and flesh were used to produce this earth (verse no. 26).

Step 3— From the navel of Sri Ram (as Viraat Purush or Vishnu) emerged a divine lotus, and from it is produced Brahma (verse 27-28). He was delegated with the powers to conceive, produce and populate the earth and look after it (verse 28).

Step 4— Brahma pleads with his own creator Sri Ram, to protect the creation from those evil forces that are killing and tormenting whatever Brahma manages to produce. This was the primary cause for various manifestations/revelations of the Lord (verse 29-32).

Step 5— After finishing the job, Sri Ram is expected to revert back to his original form as Viraat Purush (verse 33-36).]

रक्षां विधत्स्व भूतेभ्यो ये मे वीर्यपहारिणः।
 ततस्त्वं कश्यपाञ्जातो विष्णुर्वामनरूपधृक्॥२९॥
 हतवानसि भूभारं वधाद्रक्षोगणस्य च।
 सर्वासूत्सार्यमाणासु प्रजासु धरणीधर॥३०॥
 रावणस्य वधाकांक्षी मर्त्यलोकमुपागतः।
 दशवर्षसहस्राणि दशवर्षशतानि च॥३१॥
 कृत्वा वासस्य समयं त्रिदशेषात्मनः पुरा।
 स ते मनोरथः पूर्णः पूर्णं चायुषि ते नृषु॥३२॥

29-32. 'Please give protection from those who destroy my sperms (i.e., my creation)¹. Then you had manifested yourself in the form of Vishnu Vaaman, the dwarf mendicant² in the household of sage Kashyap³ (29). You had removed the burden of the earth by eliminating the fierce demons. Oh the bearer/sustainer/protector of the earth (literally, one who holds, i.e., takes care of the earth)⁴! Presently also you have come to this mundane, mortal world⁵ to slay Ravana seeing that the whole population (i.e., subjects of your kingdom represented by the creatures of this world at large⁶) was being crushed and annihilated by him (Ravana). Prior to coming here, you had declared to the Gods a time period of 11 thousand years for your sojourn here in this mortal world⁷. Your life as a human being has completed its full term⁸ (or, you have completed that period for which you had assumed a human form as promised by you to the Gods), and as a result, your wishes have been fulfilled⁹ (30-32).

1. रक्षां विधत्स्व भूतेभ्यो ये मे वीर्यपहारिणः 2. विष्णुर्वामनरूपधृक् 3. ततस्त्वं कश्यपाञ्जातो 4. धरणीधर 5. मर्त्यलोक 6. प्रजासु 7. दशवर्षसहस्राणि दशवर्षशतानि 8. समयं त्रिदशेषात्मनः पुरा 9. स ते मनोरथः पूर्णः पूर्णं चायुषि ते

कालस्तापसरूपेण त्वत्समीपमुपागमत्।
 ततो भूयश्च ते बुद्धिर्यदि राज्यमुपासितुम्॥३३॥
 तत्तथा भव भद्रं ते एवमाह पितामहः।
 यदि ते गमने बुद्धिर्देवलोकं जितेन्द्रिय॥३४॥
 सनाथा विष्णुना देवा भजन्तु विगतज्वराः।
 चतुर्मुखस्य तद्वाक्यं श्रुत्वा कालेन भाषितम्॥३५॥
 हसन् रामस्तदा वाक्यं कृत्स्नस्यान्तकमब्रवीत्।
 श्रुतं तव वचो मेऽद्य ममापीष्टतरं तु तत्॥३६॥

33-36. Now, therefore, Kaal has come to you (i.e., is going to you) disguised as a Tapas¹ (i.e., one who performs rigorous penances; a hermit). If you wish to stay for some more time and rule over this world, then do as you wish and be blessed². This is the message of the grandfather (i.e., patriarch of the creation) Brahma for you³. Oh the one who has conquered his sense organs i.e., one who has self-restraint⁴! On the contrary, should you wish to go to the heaven, then you are most welcome and the Gods shall feel honoured and privileged to have the company of Vishnu amongst there midst once again⁵. Hearing all these words (message) of Brahma, the four headed one⁶, through the mouth of Kaal

who is the annihilator of all⁷, Sri Ram was amused; he laughed and said to the latter, 'I have heard what you have to say. I have my full consent for it⁸ (33-36).

1. कालस्तापसरूपेण त्वत्समीपमुपागमत् 2. ततो भूयश्च ते बुद्धिर्यदि राज्यमुपासितुम् तत्तथा भव भद्रं ते 3. ते एवमाह पितामहः 4. जितेन्द्रिय 5. सनाथ विष्णुना देवा 6. चतुर्मुख 7. कृत्स्न स्यान्तक 8. मेऽद्य ममापीष्टतरं तु तत्

सन्तोषः परमो ज्ञेयस्त्वदागमनकारणात्।

त्रयाणामपि लोकानां कार्यार्थं मम सम्भवः॥३७॥

भद्रं तेऽस्त्वागमिष्यामि यत एवाहमागतः।

मनोरथस्तु सम्प्राप्तो न मेऽत्रास्ति विचारणा॥३८॥

मत्सेवकानां देवानां सर्वकार्येषु वै मया।

स्थातव्यं मायया पुत्र यथा चाह प्रजापतिः॥३९॥

37-39. I am greatly satisfied by your visit. I always manifest/reveal myself as an incarnation¹ for the work of the 3 worlds (the celestial, the terrestrial and the subterranean worlds)² (37). You be blessed gentleman³! I shall go back from where I have come⁴; all my wishes have been fulfilled⁵! I have nothing to think twice about⁶ (38). Oh son⁷! [Please refer verse nos. 23-25.] The Gods are my subordinates⁸. As Brahma has advised me, I should certainly remain vigilant and do the work of the Gods using my Maya (delusionary powers and cosmic energy)⁹ (39).

1. मम सम्भवः 2. त्रयाणामपि लोकानां कार्यार्थं 3. भद्रं 4. तेऽस्त्वागमिष्यामि यत एवाहमागतः 5. मनोरथस्तु सम्प्राप्तो 6. न मेऽत्रास्ति विचारणा 7. पुत्र 8. देवानां मत्सेवकानां 9. सर्वकार्येषु वै मया स्थातव्यं मायया

एवं तयोः कथयतोर्दुर्वासा मुनिरभ्यगात्।

राजद्वारं राघवस्य दर्शनापेक्षया द्रुतम्॥४०॥

मुनिर्लक्ष्मणमासाद्य दुर्वासा वाक्यमब्रवीत्।

शीघ्रं दर्शय रामं मे कार्यं मेऽत्यन्तमाहितम्॥४१॥

40-41. While they were talking in this way, sage Durbasa came hurriedly to the palace gate to have an urgent meeting with Sri Ram¹ (40). He went to Laxman (who was guarding the gate) and said, 'Let me meet Sri Ram immediately because I have an urgent work with him². I can't wait and I have to see him immediately without any delay³ (41).

1. दर्शनापेक्षया द्रुतम् 2. मेकार्यं मेऽत्यन्तमाहितम् 3. शीघ्रं दर्शय रामं

तच्छ्रुवा प्राह सौमित्रिर्मुनिं ज्वलनतेजसम्।

रामेण कार्यं किं तेऽद्य किं तेऽभीष्टं करोम्यहम्॥४२॥

राजा कार्यान्तरे व्यग्रो मुहूर्तं सम्प्रतीक्ष्यताम्।

तच्छ्रुत्वा क्रोधसन्तप्तो मुनिः सौमित्रिमब्रवीत्॥४३॥

अस्मिन् क्षणे तु सौमित्रे ने दर्शयसि चेद्विभुम्।

रामं सविषयं वंशं भस्मीकुर्या न संशयः॥४४॥

42-44. Hearing this, the son of Sumitra (Laxman)¹ asked the sage whose radiance resembled the glow of fire², 'What work do you have with Sri Ram now? What is your wish? I will fulfil it myself³ (42). At present, the king (Sri Ram) is busy with some other work, so please wait for some time (literally, for one Muhurt = 48 minutes; but here

meaning a short while)⁴. As soon as he (sage Durbasa) heard it, he became vehement and agitated with anger (i.e., literally, flew into a rage or became tormented and miserable with anger⁵) and wrathfully said to the son of Sumitra (Laxman) (43), 'Oh Saumitre⁶! If you do not let me meet Lord Ram immediately, there is no doubt that I shall burn to ashes both your clan as well as your country⁷' (44).

1. सौमित्रि 2. ज्वलनतेजसम् 3. कार्यं किं तेऽद्य किं तेऽभीष्टं करोम्यहम् 4. राजा कार्यान्तरे व्यग्रो मुहूर्त सम्प्रतीक्ष्यताम् 5. क्रोधसन्तप्तो मुनिः 6. सौमित्रि 7. सविषयं वंशं भस्मीकुर्या न संशयः

श्रुत्वा तद्वचनं घोरमृषेर्दुर्वाससो भृशम्।

स्वरूपं तस्य वाक्यस्य चिन्तयित्वा स लक्ष्मणः॥४५॥

सर्वनाशाद्वरं मेऽद्य नाशो ह्येकस्य कारणात्।

निश्चित्यैवं ततो गत्वा रामाय प्राह लक्ष्मणः॥४६॥

45-46. Hearing these fierce words full of curse from the sage, Laxman reflected over the consequences of defying them¹ and decided that it was better part of discretion that he die alone in comparison to the annihilation of all². So, having decided to die instead of letting the whole clan and kingdom be wiped out due to the curse of the sage, he decided to meet Sri Ram instead, and he went inside to see him and told him everything³ (45-46).

1. तस्य वाक्यस्य चिन्तयित्वा स लक्ष्मणः 2. सर्वनाशाद्वरं मेऽद्य नाशो ह्येकस्य 3. निश्चित्यैवं गत्वा रामाय प्राह लक्ष्मणः

सौमित्रेर्वचनं श्रुत्वा रामः कालं व्यसर्जयत्।

शीघ्रं निर्गम्य रामोऽपि ददर्शात्रेः सुतं मुनिम्॥४७॥

रामोऽभिवाद्य सम्प्रीतो मुनिं पप्रच्छ सादरम्।

किं कार्यं ते करोमीति मुनिमाह रघूत्तमः॥४८॥

47-48. Hearing these words of Laxman (the son of Sumitra¹), Sri Ram took leave of Kaal² and came out soon to meet sage Durvasa, the son of sage Atri³ (47). The most exalted Raghu (Sri Ram)⁴ bowed before him and asked him affectionately and respectfully⁵, 'Oh sage! What can I do for you⁶?' (48).

1. सौमित्रे 2. कालं व्यसर्जयत् 3. ददर्शात्रेः सुतं मुनिम् 4. रघूत्तमः 5. सम्प्रीतो पप्रच्छ सादरम् 6. किं कार्यं ते करोमीति

तच्छ्रुत्वा रामवचनं दुर्वासा राममब्रवीत्।

अद्य वर्षसहस्राणामुपवाससमापनम्॥४९॥

अतो भोजनमिच्छामि सिद्धं यत्ते रघूत्तम।

रामो मुनिवचः श्रुत्वा सन्तोषेण समन्वितः॥५०॥

स सिद्धमन्नं मुनये यथावत्समुपाहरत्।

मुनिर्भुक्त्वान्नममृतं सन्तुष्टः पुनरभ्यगात्॥५१॥

49-51. Hearing these respectful words of Sri Ram, Durbasa said, 'Today I have ended my fast lasting for 1000 years¹ (49). Hence, oh the most exalted of the Raghus (Sri Ram), I want to partake the food that has been prepared at your place²'. Hearing these words of the sage, Sri Ram felt happy and satisfied, and he offered him properly cooked and delicious food³. The sage ate that meal—which was as delectable and rejuvenating as Amrit

(elixir of life)—with relish and felt extremely satisfied⁴ and went his way⁵ (50-51).

1. वर्षसहस्रत्राणामुपवास 2. अतो भोजनमिच्छामि सिद्धं यत्ते 3. स सिद्धमन्नं मुनये यथावत्समुपाहरत् 4. मुनिर्भुक्त्वान्नममृतं सन्तुष्टः 5. पुनरभ्यगात्

स्वमाश्रमं गते तस्मिन् रामः सस्मार भाषितम्।
कालेन शोकदुःखार्तो विमनाश्चातिविह्वलः॥५२॥
अवाङ्मुखो दीनमना न शशाकाभिभाषितुम्।
मनसा लक्ष्मणं ज्ञात्वा हतप्रायं रघूद्वहः॥५३॥

52-53. When the sage (Durbasa) had gone back to his hermitage, Sri Ram remembered the words of promise that he had given to Kaal (see verse nos. 18-19). This caused great mental agony, distress, dismay, dilemma and consternation to him, he felt devastated and confounded as well as distraught, perturbed and moroseful¹ (52). Sri Ram—who is like a jewel in the clan of Raghu²—decided/determined in his heart that Laxman was as good as dead for him³. But he could not gather enough courage to say anything to Laxman in this regard, but sat gloomily with a bowed head, lost in deep thought⁵ (53).

1. शोकदुःखार्तो विमनाश्चाति विह्वलः 2. रघूद्वहः 3. मनसा लक्ष्मणा ज्ञात्वा हतप्रायं 4. अवाङ्मुखो दीनमना न शशाकाभिभाषितुम्

अवाङ्मुखो बभूवाथ तूष्णीमेवाखिलेश्वरः।
ततो रामं विलोक्याह सौमित्रिर्दुःखसम्प्लुतम्॥५४॥
तूष्णीम्भूतं चिन्तयन्तं गर्हन्तं स्नेहबन्धनम्।
मत्कृते त्यज सन्तापं जहि मां रघुनन्दन॥५५॥

54-55. The Lord of the whole creation¹ sat quietly, brooding gravely with a lowered head². Seeing Sri Ram immersed in sorrows, remorsefully silent, contrite, worried and on the horns of a dilemma or, literally torn by the ties of fraternity and brotherhood³, Laxman said, 'Oh Raghunandan (Sri Ram)! Do not lament for me, and kill me immediately instead⁴ (54-55).

1. अखिलेश्वरः 2. अवाङ्मुखो बभूवाथ 3. दुःखसम्प्लुतम् तूष्णीम्भूतं चिन्तयन्तं गर्हन्तं स्नेहबन्धनम् 4. मत्कृते त्यज सन्तापं जहि मां

गतिः कालस्य कलिता पूर्वमेवेदुशी प्रभो।
त्वयि हीनप्रतिज्ञे तु नरको मे ध्रुवं भवेत्॥५६॥
मयि प्रीतिर्यदि भवेद्यद्यनुग्राह्यता तव।
त्यक्त्वा शङ्का जहि प्राज्ञ मा मा धर्मं त्यज प्रभो॥५७॥

56-57. Oh Lord! I have already decided it. This is destined for me¹. If you break your vows (see verse nos. 18-19), it is indeed true that I shall have to suffer in hell² (because I am the cause for which you have to do the unthinkable, that is, acting against your vows or going back on your words) (56). Hence, if you indeed have affection for me and I am worthy of your kindness, mercy, affection, brotherly love and goodwill³, then oh the wise one⁴, leave aside procrastination and kill me immediately⁵. Oh Lord! Do not forsake Dharma⁶ (i.e., the path of righteousness and noble conduct). [That is, you must keep your words that you have given to Kaal. So you must kill me because I have violated the terms

you had decided with Kaal before you began talking with him and I have disturbed you while you were closeted with him.] (57).

1. गतिः कालस्य कलिता 2. त्वयि हीनप्रतिज्ञे तु नरको मे ध्रुवं भवेत् 3. मयि प्रीतिर्यदि भवेद्यद्यनुग्राह्यता तव 4. प्राज्ञ 5. त्यक्त्वा शङ्का जहि मा 6. धर्मं त्यज मा प्रभो

सौमित्रिणोक्तं तच्छ्रुत्वा रामश्चलितमानसः।

आहूय मन्त्रिणः सर्वान् वसिष्ठं चेदम ब्रवीत्॥५८॥

मुनेरागमनं यत्तु कालस्यापि हि भाषितम्।

प्रतिज्ञामात्मनश्चैव सर्वमावेदयत्प्रभुः॥५९॥

58-59. Hearing these words of Laxman, Sri Ram's mind was torn between the devil and the deep sea and he became extremely dismayed and anguished, perplexed and perturbed¹. He summoned all his ministers and narrated the entire episode to his Guru Vashistha² (58). The Lord (Sri Ram) told him all about the arrival of sage Durbasa³, the talk he had with Kaal⁴ and his vows⁵ (59).

1. रामश्चलितमानसः 2. आहूय मन्त्रिणः सर्वान् वसिष्ठं 3. मुनेरागमनं 4. यत्तु कालस्यापि हि भाषितम् 5. प्रतिज्ञामात्मनश्चैव

श्रुत्वा रामस्य वचनं मन्त्रिणः सपुरोहिताः।

ऊचुः प्राञ्जलयाः सर्वे राममक्लिष्टकारिणम्॥६०॥

पूर्वमेव हि निर्दिष्टं तव भूभारहारिणः।

लक्ष्मणेन वियोगस्ते ज्ञातो विज्ञानचक्षुषा॥६१॥

60-61. Hearing everything from Sri Ram, the royal priest¹ (Vashistha) and the ministers (consulted amongst themselves and) said with folded hands² to Sri Ram who can do everything, even the most daunting and formidable ones, without making any effort (i.e., he can do it very easily)³ (60), 'We have already learnt through our eyes of insight, foresight and wisdom⁴ that it is so destined that you—who are the one who has removed the burden (in the shape of the cruel and savage demons) of the earth⁵—will have to suffer the anguish and sorrows of separation from Laxman⁶ (61).

1. पुरोहिताः 2. मन्त्रिणः ऊचुः प्राञ्जलयाः 3. राममक्लिष्टकारिणम् 4. ज्ञातो विज्ञानचक्षुषा 5. भूभारहारिणः 6. लक्ष्मणेन वियोगस्ते

त्यजाशु लक्ष्मणं राम मा प्रतिज्ञां त्यज प्रभो।

प्रतिज्ञाते परित्यक्ते धर्मो भवति निष्फलः॥६२॥

धर्मे नष्टेऽखिले राम त्रैलोक्यं नश्यति ध्रुवम्।

त्वं तु सर्वस्य लोकस्य पालकोऽसि रघूत्तम॥६३॥

62-63. Hence, oh Sri Ram, you should leave Laxman forthwith¹. Oh Lord! You must not break your promise (made to Kaal in verse nos. 18-19)² because by going back on one's words, the very basis of Dharma (righteousness, probity, propriety, noble and virtuous conduct, ethics, morality et.al.) is defeated or countermanded³ (62). And, oh Sri Ram, when the Dharma is destroyed, it is certainly calamitous for the 3 worlds (celestial, terrestrial and subterranean)⁴. Oh the most exalted of the Raghus⁵ (Sri Ram)! You are the saviour and sustainer of all the Lokas (worlds)⁶ (63).

1. त्यजाशु लक्ष्मणं 2. राम मा प्रतिज्ञां त्यज प्रभो 3. प्रतिज्ञाते परित्यक्ते धर्मो भवति निष्फलः 4. धर्मेनष्टेऽखिले राम त्रैलोक्यं नश्यति ध्रुवम् 5. रघूत्तम 6. त्वं तु सर्वस्य लोकस्य पालकोऽसि

त्वक्त्वा लक्ष्मणमेवैकं त्रैलोक्यं त्रातुमर्हसि।
 रामो धर्मार्थसहितं वाक्यं तेषामनिन्दितम्॥६४॥
 सभामध्ये समाश्रुत्य प्राह सौमित्रिमञ्जसा।
 यथेष्टं गच्छ सौमित्रे मा भूद्धर्मस्य संशयः॥६५॥

64-65. So, you must prefer to leave Laxman¹ and thereby protect the entire Triloki (3 worlds)². [Because, it is better to sacrifice one individual when the other options are horribly unthinkable, that is, when the very existence of the whole world is at stake. If Sri Ram, who is the embodiment and upholder of the flag of Dharma, goes back on his own words or promises, then this will create a very bad precedent for the world.] Hearing their wise words of faultless logic and wisdom³, Sri Ram immediately said to Laxman, 'Oh Laxman! Go to any place you wish to go so that there is no obstacle in the path of Dharma⁴ (64-65).

1. त्यक्त्वा लक्ष्मणमेवैकं 2. त्रैलोक्यं त्रातुमर्हसि 3. धर्मार्थ सहितं वाक्यं 4. यथेष्टं गच्छ मा भूद्धर्मस्य संशयः

परित्यागो वधो वापि सतामेवोभयं समम्।
 एवमुक्ते रघुश्रेष्ठे दुःखव्याकुलितेक्षणः॥६६॥
 रामं प्रणम्य सौमित्रिः शीघ्रं गृहमगात्स्वकम्।
 ततोऽगात्सरयूतीरमाचम्य स कृताञ्जलिः॥६७॥
 नव द्वाराणि संयम्य मूर्ध्नि प्राणमधारयत्।
 यदक्षरं परं ब्रह्म वासुदेवाख्यमव्ययम्॥६८॥

66-68. For noble, upright and righteous persons¹ leaving (abandoning) one's near and dear ones is as good as killing them². Hearing these stern, emotionless words of the most exalted Raghu (Sri Ram)³, Laxman was crestfallen and devastated; he felt most distraught and was overwhelmed with anguish and sorrows; tears of utter frustration, dismay and deep anguish welled up in his eyes⁴ (66). He bowed to Sri Ram and came to his own palace immediately⁵. From there, he went to the banks of river Saryu⁶, sipped some water with his palms⁷, folded his hands reverentially⁸, stopped (the functioning of) all his 9 sense organs⁹, and concentrated his 'Pran' (vital wind of life) into his head¹⁰. [This is a Yogic process whereby the Yogis or ascetics concentrate their life force in the head and they can either revert back or make their exit by splitting the skull or through the nostrils.] (67-68).

1. सतामेवोभयं 2. परित्यागो वधो वापि समम् 3. रघुश्रेष्ठो 4. दुःखव्याकुलिते क्षणः 5. रामं प्रणम्य सौमित्रिः शीघ्रं गृहमगात्स्वकम् 6. ततोऽगात्सरयूतीर 7. माचम्य 8. स कृताञ्जलिः 9. नव द्वाराणि संयम्य 10. मूर्ध्नि प्राणमधारयत्

पदं तत्परमं धाम चेतसा सोऽभ्यचिन्तयत्।
 वायुरोधेन संयुक्तं सर्वे देवाः सहर्षयः॥६९॥
 साग्नयो लक्ष्मणं पुष्पैस्तुष्टुवुश्च समाकिरन्।
 अदृश्यं विबुधैः कैश्चित्सशरीरं च वासवः॥७०॥

गृहीत्वा लक्ष्मणं शक्रः स्वर्गलोकमथागमत् ।
ततो विष्णोश्चतुर्भागं तं देवं सुरसत्तमाः ।
सर्वे देवर्षयो दृष्ट्वा लक्ष्मणं समपूजयन् ॥७१॥

69-71. Then he focused his attention (i.e., meditated) upon the supreme abode (i.e., state) called Vasudeo (one of the names of Lord Vishnu)¹ and on the sublime, holy and divine word of the supreme Lord who is called Brahm² which is eternal, stable, unchanging, without a birth or end, limitless and is indestructible/imperishable³, and which is the supreme abode of the Lord⁴. In this way, when Laxman had exerted control over his vital life giving wind⁵, the sages, hermits and the fire-God as well as the Gods in heaven⁶ showered flowers on him most delightedly and praised him⁷. Just at that time Indra⁸ took Laxman bodily to the heavens stealthily so that no other God could see him brought up⁹. Seeing Laxman, who symbolically represented one fourth part of Lord Vishnu¹⁰, all the Gods and celestial sages/saints worshipped and adored him¹¹ (69-71).

1. वासुदेवा 2. यदक्षरं परं ब्रह्म 3. ख्यमव्ययम् सोऽभ्यचिन्तयत् 4. तत्परं धामं 5. वायुरोधेन 6. सर्वे देवाः साग्नयो
7. पुष्पैस्तुष्टुवुश्च 8. शक्रः 9. अदृश्यं विबुधैः कैश्चित्सशरीरं गृहीत्वा लक्ष्मणं स्वर्गलोकमथागमत् 10. ततो विष्णोश्चतुर्भागं
11. सर्वे देवर्षयो लक्ष्मणं समपूजयन्

लक्ष्मणे हि दिवमागते हरौ सिद्धलोकगतयोगिनस्तदा ।
ब्रह्मणा सह समागमन्मुदा द्रष्टुमाहितमहाहिरूपकम् ॥७२॥

72. When Lord Laxman¹ had ascended to the heavens, Brahma (the creator) accompanied by all the celestial ascetics, sages and hermits who are residents in the Siddha Loka (literally, the abode where mystics and the attained ones reside)², came to him full of delight and exhilaration to have a divine, holy and auspicious vision of that supreme legendary serpent in the form of Laxman³, and to pay their obeisance to him (72).

1. हरौ लक्ष्मणे 2. सिद्धलोकगत योगिना 3. द्रष्टुमाहितमहाहिरूपकम्

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Uttar Kand — Canto 9

Epilogue

The great and final exit (महाप्रयाण)

श्रीमहादेव उवाच

लक्ष्मणं तु परित्यज्य रामो दुःखसमन्वितः ।
मन्त्रिणो नैगमांश्चैव वसिष्ठं चेदमब्रवीत् ॥१॥
अभिषेक्ष्यामि भरतमधिराज्ये महामतिम् ।
अद्य चाहं गमिष्यामि लक्ष्मणस्य पदानुगः ॥२॥

1-2. Lord Shiva said—'Oh Parvati! Having abandoned Laxman, Sri Ram was overwhelmed with extreme anguish and remorse, and he said to his ministers who were experts in Vedas and to his Guru Vashistha (1), 'I will anoint the wise Bharat on the throne¹ and follow the footsteps of Laxman today²' (2).

1. अभिषेक्ष्यामि भरतमधिराज्ये 2. गमिष्यामि लक्ष्मणस्य पदानुगः

[Note :- Previously, Sri Ram had made Laxman the crown prince of Ayodhya in Lanka Kand, Canto 16, verse 26.]

एवमुक्ते रघुश्रेष्ठे पौरजानपदास्तदा।
द्रुमा इवच्छिन्नमूला दुःखार्ता पतिता भुवि॥३॥
मूर्च्छितो भरतो वापि श्रुत्वा रामाभिभाषितम्।
गर्हयामास राज्यं स प्राहेदं रामसन्निधौ॥४॥

3-4. When the most exalted of the Raghus (Sri Ram) said so, the denizens of the city as well as the subjects of the realm¹ were so overcome with shock and grief that they fell to the ground (unconscious)² like a tree cut from its roots³ (3). Bharat too fainted on hearing what Sri Ram had just said⁴. He criticised the decision of handing the kingdom to him and showed his firm disinclination to accept the throne⁵, saying (4)—

1. पौरजानपदास्तदा 2. पतिता भुवि: 3. द्रुमा इवच्छिन्नमूला 4. मूर्च्छितो भरतो 5. गर्हयामास राज्यं स प्राहेदं रामसन्निधौ

सत्येन च शपे नाहं त्वां विना दिवि वा भुवि।
कांक्षे राज्यं रघुश्रेष्ठ शपे त्वत्पादयोः प्रभो॥५॥
इमौ कुशलवौ राजन्नभिषिञ्चस्व राघव।
कोशलेषु कुशं वीरमुत्तरेषु लवं तथा॥६॥

5-6. 'Oh the most exalted of the Raghus (Sri Ram)! I swear in the name of truth and say on oath by touching your feet (i.e., I say most truthfully)¹ that, oh Lord, I do not desire to have the kingdom of either the heaven or the earth without you² (5). Oh Raghav (Sri Ram)! Anoint these two boys Lav and Kush on the throne³—make (the elder brother) brave Kush the king of Ayodhya and Lav the king of the territory to the north of it⁴ (6).

1. सत्येन च शपे त्वत्पादयोः प्रभो 2. नाहं त्वां विना दिवि व भुवि कांक्षे राज्यं 3. कुशलवौ राजन्नभिषिञ्चस्व 4. कोशलेषु कुशं वीरमुत्तरेषु लवं

[Note :- Chart depicting the heirs of Dasrath and their kingdom is appended separately at the end of this Canto.]

गच्छन्तु दूतास्त्वरितं शत्रुघ्नानयनाय हि।
अस्माकमेतद्गमनं स्वर्वासाय शृणोतु सः॥७॥
भरतेनोदितं श्रुत्वा पतितास्ताः समीक्ष्य तम्।
प्रजाश्च भयसंविग्ना रामविश्लेषकातराः॥८॥

7-8. Messengers should be dispatched to Shatrughan (who was earlier appointed king of Mathura by Sri Ram in Uttar Kand, Canto 6, verse no. 16) to bring him here¹ so that he becomes aware of our going (i.e., hears of our decision to go) to the heavens² (7). Hearing the words of Bharat and seeing him firmly determined to follow Sri Ram, all the subjects of the kingdom became scared (of the consequences) and fainted to the ground³ (8).

1. दूतास्त्वरितं शत्रुघ्नानयनाय 2. अस्माकमेतद्गमनं स्वर्वासाय शृणोतु सः 3. प्रजाश्च भयसंविग्ना पतितास्ताः

वसिष्ठो भगवान् राममुवाच सदयं वचः।
पश्य तातादरात्सर्वा पतिता भूतले प्रजाः॥९॥

तासां भावानुगं राम प्रसादं कर्तुमर्हसि।
 श्रुत्वा वसिष्ठवचनं ताः समुत्थाप्य पूज्य च।१०॥
 सस्नेहो रघुनाथस्ताः किं करोमीति चाब्रवीत्।
 ततः प्राञ्जलयः प्रोचुः प्रजा भक्त्या रघूद्वहम्।११॥

9-11. Then Vashistha said words full of compassion to Lord Ram, 'Oh dear son¹! All the subjects are lying on the ground². Look at them compassionately and benevolently³ (9). Oh Sri Ram, you must show mercy and munificence on them in consonance with their affection for you⁴'. Hearing these words of advise from sage Vashistha, he (Sri Ram) lifted all of them, showed respect to them⁵ (10) and asked them most affectionately, 'Say, what can I do for you⁶?'. Then the members of the public (i.e., his subjects⁷) told him devotionally with folded hands⁸ (11)—

1. तात 2. पतिते भूतले प्रजाः 3. पश्य तातादरात्सर्वा 4. तासां भावानुगं राम प्रसादं कर्तुमर्हसि 5. ताः समुत्थाप्य पूज्य च 6. किं करोमीति 7. प्रजा 8. ततः प्राञ्जलयः प्रोचुः भक्त्या

गन्तुमिच्छसि यत्र त्वमनुगच्छामहे वयम्।
 अस्माकमेषा परमा प्रीतिर्धर्मोऽयमक्षयः।१२॥
 तवानुगमने राम हृद्गता नो दृढा मतिः।
 पुत्रदारादिभिः सार्धमनुयामोऽद्य सर्वथा।१३॥
 तपोवनं वा स्वर्गं वा पुरं वा रघुनन्दन।
 ज्ञात्वा तेषां मनोदढ्यं कालस्य वचनं तथा।१४॥
 भक्तं पौरजनं चैव बाढमित्याह राघवः।
 कृत्वैवं निश्चयं रामस्तस्मिन्नेवाहनि प्रभुः।१५॥
 प्रस्थापयामास च तो रामभद्रः कुशीलवौ।
 अष्टौ रथसहस्राणि सहस्रं चैव दन्तिनाम्।१६॥
 षष्टिं चाश्वसहस्राणामेकैकस्मै ददौ बलम्।
 बहुरत्नौ बहुधनौ हृष्टपुष्टजनावृतौ।१७॥

12-17. 'We will also follow you wherever you wish to go¹. Therein lies our greatest happiness and it is our eternal duty (i.e., Dharma²) (12). Oh Sri Ram! It is our firm determination (i.e., we have made up our mind and heart) to follow you³. We shall follow you with our children and wives (i.e., whole families)⁴ (13) to the Tapovan⁵ (i.e., the forest where austerities and penances are done), city⁶, heavens⁷ or anywhere else you wish to go'. Then realising that they were firm in their resolve⁸ and also remembering (i.e., recalling) the words of Kaal⁹ (14), Sri Ram gave his consent to those devoted subjects¹⁰ by saying 'all right'¹¹. Having decided so, Lord Ram sent Kush and Lav to their respective kingdoms¹². Each of them were given 8 thousand chariots¹³, 1 thousand elephants¹⁴ (15-16), 60 thousand horses¹⁵, a lot of gems, jewels and wealth¹⁶ as well as healthy people to accompany them to populate their new kingdoms¹⁷ (17).

1. गन्तुमिच्छसि यत्र त्वमनुगच्छामहे 2. परमा प्रीतिर्धर्मोऽयमक्षयः 3. तवानुगमने दृढा मतिः 4. पुत्रदारादिभिः 5. तपोवनं 6. पुरं 7. स्वर्गं 8. मनोदढ्यं 9. कालस्य वचनं 10. भक्तं पौरजनं 11. चैव बाढमित्याह 12. प्रस्थापयामास

च तौ कुशीलवौ 13. अष्टौ रथसहस्राणि 14. सहस्र दन्तिनाम् 15. सष्टिं चाष्वसहस्राणा 16. बहुरत्नो, बहुधौ
17. हृष्टपुष्ट जना वृतो

अभिवाद्य गतौ रामं कृच्छ्रेण तु कुशीलवौ।
शत्रुघ्नानयने दूतान्प्रेषयामास राघवः॥१८॥
ते दूतास्त्वरितं गत्वा शत्रुघ्नाय न्यवेदयन्।
कालस्यागमनं पश्चादत्रिपुत्रस्य चेष्टितम्॥१९॥
लक्ष्मणस्य च निर्याणं प्रतिज्ञां राघवस्य च।
पुत्राभिषेचनं चैव सर्वं रामचिकीर्षितम्॥२०॥

18-20. Kush and Lav had great difficulty in taking their leave from Sri Ram¹, but they reconciled themselves to their fate, bowed before him and left gracefully². Just about that time, Sri Ram sent messengers to call Shatrughan (18). Those messengers immediately went to Shatrughan and narrated to him all the happenings at Ayodhya—the arrival of Kaal³, the tantrums of Durbasa⁴, Laxman's exit from the world⁵, Sri Ram's stern vows⁶, anointment of his sons (Lav and Kush) on the throne⁷, and his next course of action⁸ (19-20).

1. कृच्छ्रेण तु कुशीलवौ 2. अभिवाद्य गतौ 3. कालस्यागमनं 4. पश्चादत्रिपुत्रस्य 5. लक्ष्मणस्य च निर्याणं 6. प्रतिज्ञां राघवस्य च 7. पुत्राभिषेचनं 8. सर्वं रामचिकीर्षितम्

श्रुत्वा तद् दूतवचनं शत्रुघ्नः कुलनाशनम्।
व्यथितोऽपि धृतिं लब्ध्वा पुत्रावाहूय सत्वरः।
अभिषिच्य सुबाहुं वै मथुरायां महाबलः॥२१॥
यूपकेतुं च विदिशानगरे शत्रुसूदनः।
अयोध्यां त्वरितं प्रागात्स्वयं रामदिदक्षया॥२२॥

21-22. Hearing about the disintegration of his clan¹ from the messengers, Shatrughan was crestfallen and devastated; he felt very remorseful, sorry and anguished². But he managed to soon recover his composure³ and summoned his two sons⁴. Out of them, he anointed (the elder son) the most valorous and valiant Subahu on the throne of Mathura⁵ and (his younger brother) Yupketu on the throne of Vidisha. Thereafter, he swiftly made his departure for Ayodhya to meet Sri Ram (21-22).

1. कुलनाशनम् 2. व्यथितोऽपि 3. धृतिं लब्ध्वा 4. पुत्रावाहूय सत्वरः 5. अभिषिच्य सुबाहुं वै मथुरायां महाबलः 6. यूपकेतुं च विदिशानगरे

ददर्श च महात्मानं तेजसा ज्वलनप्रभम्।
दुकूलयुगसंवीतं ऋषिभिश्चाक्षयैर्वृतम्॥२३॥
अभिवाद्य रमानाथं शत्रुघ्नो रघुपुङ्गवम्।
प्राञ्जलिर्धर्मसहितं वाक्यं प्राह महामतिः॥२४॥

23-24. Reaching there (Ayodhya), he found the great and noble Sri Ram¹—who was radiant like the glow of divine fire²—dressed in a garment consisting of two pieces of cloth³ and surrounded by sages, seers, hermits and saints who had a long life⁴ (23). The wise Shatrughan showed his respects to Sri Ram who is the Lord of Laxmi as well as the best in the clan of Raghu⁵. He folded his hands in reverence and said these

words of firm determination and infused with righteousness⁶ (24)—

1. महात्मनं 2. तेजसा ज्वलनप्रभम् 3. दुकूलयुगसंवितं 4. ऋषिभिश्चाक्षयैर्वृतम् 5. रमानाथं रघुपुंगवम्
6. प्राञ्जलिर्धर्मं संहितं वाक्यं

अभिषिच्य सुतौ तत्र राज्ये राजीवलोचन।
तवानुगमने राजन्विद्धि मां कृतनिश्चयम्॥२५॥
त्यक्तुं नार्हसि मां वीर भक्तं तव विशेषतः।
शत्रुघ्नस्य दृढां बुद्धिं विज्ञाय रघुनन्दनः॥२६॥
सज्जीभवतु मध्याह्ने भवानित्यब्रवीद्वचः।
अथ क्षणात्समुत्पेतुर्वानराः कामरूपिणः॥२७॥
ऋक्षाश्च राक्षसाश्चैव गोपुच्छाश्च सहस्रशः।
ऋषीणां देवतानां च पुत्रा रामस्य निर्गमम्॥२८॥
श्रुत्वा प्रोचू रघुश्रेष्ठं सर्वे वानरराक्षसाः।
तवानुगमने विद्धि निश्चितार्थान्धि नः प्रभो॥२९॥

25-29. 'Oh the one with lotus-like eyes¹. I have anointed my two sons on the throne before I came here. Now I have also decided to follow you²—you must know it (25). Oh the brave one³! I am your ardent follower (devotee)⁴. Hence, you must not forsake me⁵'. Realising that Shatrughan is firm in his resolve, Raghunanda (Sri Ram) (26) said to him, 'Get ready by today afternoon⁶'. Right at that moment, all the monkeys, bears, demons (who had accompanied Vibhishan) as well as monkeys with a cow-like long tail (i.e., black faced Langoor monkeys)⁷ who could assume any form and shape they wished⁸, came there in their thousands⁹. All of them were the sons of different sages, hermits and Gods (i.e., they were born of them to serve the Lord)¹⁰, and learning about Sri Ram's final departure from this mortal, mundane, delusionary and artificial world, they said to him, 'Oh Lord! You must regard us also as being determined to follow you¹¹' (27-29).

1. राजीवलोचन 2. तवानुगमने 3. वीर 4. मां भक्तं तव 5. त्यक्तुं नार्हसि 6. सज्जीभवतु मध्याह्ने 7. वानराः, ऋक्षा, राक्षसा, गोपुच्छा 8. कामरूपिणः 9. सहस्रशः 10. ऋषीणां देवतानां च पुत्रा 11. तवानुगमने निश्चितार्थान्धि

एतस्मिन्नन्तरे रामं सुग्रीवोऽपि महाबलः।
यथावदभिवाद्याह राघवं भक्तवत्सलम्॥३०॥
अभिषिच्याङ्गदं राज्ये आगतोऽस्मि महाबलम्।
तवानुगमने राम विद्धि मां कृतनिश्चयम्॥३१॥

30-31. At that instant, the most strong and valorous Sugriv¹ duly bowed before Raghav (Sri Ram) who is endearing, benevolent and munificent towards his devotees². Sugriv said (30), 'Oh Sri Ram! I have anointed the valiant and valarous Angad on the throne (of Kishkindha) before coming here³, and have determined to follow you—you must become aware of it (i.e., of my decision)⁴' (31).

1. सुग्रीवोऽपि महाबलः 2. भक्तवत्सलम् 3. अभिषिच्याङ्गदं राज्ये आगतोऽस्मि महाबलम् 4. मां कृतनिश्चयम्

श्रुत्वा तेषां दृढं वाक्यं ऋक्षवानररक्षसाम्।
विभीषणमुवाचेदं वचनं मृदु सादरम्॥३२॥

धरिष्यति धरा यावत्प्रजास्तावत्प्रशाधि मे।

वचनाद्राक्षसं राज्यं शापितोऽसि ममोपरि॥३३॥

32-33. Hearing such resolute words of firm determination from the monkeys, bears and demons, he (Sri Ram) most respectfully said the following sweet and pleasant words to Vibhishan¹ (32), 'I command you on oath² that as long as the earth sustains life (i.e., is inhabited by creatures)³, you must rule over the demons on my orders⁴ (33).

1. विभिषणमुवाचेदं वचनं मृदु सादरम् 2. शापितोऽसि ममोपरि 3. धरिष्यति धरा यावत्प्रजास्तावत्प्रशाधि 4. मे वचनाद्राक्षसं राज्यं

[Note :- Sri Ram has pre-empted Vishishan's attempt to follow the example of others.]

न किञ्चिदुत्तरं वाच्यं त्वया मत्कृतकारणात्।

एवं विभीषणं तूक्त्वा हनूमन्तमथान्ब्रवीत्॥३४॥

मारुते त्वं चिरञ्जीव ममाज्ञां मा मृषा कृथाः।

जाम्बवन्तमथ ग्राह तिष्ठ त्वं द्वापरान्तरे॥३५॥

34-35. Now do not answer back to me (i.e., counter-reply or contradict my orders) against this arrangement that I have prescribed for you¹. Saying this to Vibhishan, he turned to Hanuman and said (34) 'Oh the son of the wind-God²! You be blessed with a long life (or, you must live for a very long time, almost eternally³). Do not make my earlier orders null and void⁴. [Please see Lanka Kand, Canto 16, verse nos. 12-16.]. Then he turned to Jamvant and said, 'You stay here till the end of Dwapar Yuga⁵ (i.e., the third era of the 4 era celestial cycle.) (35).

1. वाच्यं त्वया मत्कृतकारणात् 2. मारुते 3. त्वं चिरंजीव 4. ममाज्ञां मृषा कृथाः मा 5. तिष्ठ त्वं द्वापरान्तरे

मया सार्धं भवेद्युद्धं यत्किञ्चित्कारणान्तरे।

ततस्तान् राघवः प्राह ऋक्षराक्षसवानरान्।

सर्वानेव मया सार्धं प्रयातेति दयान्वितः॥३६॥

36. Due to some circumstances, you will have to fight with me¹. [Here Sri Ram is referring to the incarnation of Lord Krishna in the Dwapar era.] Thereafter, Raghav most mercifully and showing his benevolence and munificence, instructed the rest of the bears, monkeys and demons to accompany him, saying, 'All of you, come along with me²' (36).

1. मया सार्धं भवेद्युद्धं यत्किञ्चित्कारणान्तरे 2. ऋक्षराक्षसवानरान् सर्वानेव मया सार्धं प्रयातेति

ततः प्रभाते रघुवंशनाथो विशालवक्षाः सितकञ्जनेत्रः।

पुरोधसं प्राह वसिष्ठमार्यं यान्त्वग्निहोत्राणि पुरो गुणो मे॥३७॥

37. The next morning, the Lord of the clan of Raghu¹ who had a broad chest and lotus-like eyes², said to the revered priest Vashistha³, 'Oh Guru! Let the various sacrificial fires precede me in the vanguard of the final procession⁴' (37).

1. ततः प्रभाते रघुवंशनाथो 2. विशालवक्षाः सितकञ्जनेत्रः 3. पुरोधसं प्राह वसिष्ठमार्यं 4. यान्त्वग्निहोत्राणि पुरो मे

ततो वसिष्ठोऽपि चकार सर्वं प्रास्थानिकं कर्म महद्विधानात्।

क्षौमाम्बरो दर्भपवित्रपाणिर्महाप्रयाणाय गृहीतबुद्धिः॥३८॥

निष्क्रम्य रामो नगरात्सिताभ्राच्छशीव यातः शशिकोटिकान्तिः।

रामस्य सव्ये सितपद्महस्ता पद्मा गता पद्मविशालनेत्रा॥३९॥

38-39. Then sage Vashistha made all the preparations for the final departure (of Sri Ram and his party) very carefully in accordance to the procedure laid down for the purpose (by the scriptures and tradition)¹. Sri Ram—who was radiant like crores of moons at that time, wore a silk cloth wrapped round his body, had a purifying finger ring made of Kush grass in his fingers², and had his attention focused on the final exit from this mundane, artificial, delusionary and entangling world³—came out of the city like the moon emerging from behind white clouds⁴. On his left was goddess Laxmi with a white lotus in her hands⁵ and who had eyes as broad as the lotus flower⁶ (38-39).

1. सर्वं प्रास्थानिकं कर्म महाद्विधानात् 2. क्षौमाम्बरो दर्भपवित्रपाणि 3. महाप्रयाणाय गृहीतबुद्धिः 4. नगरात्सिताभ्राच्छशीव यातः शशिकोटिकान्तिः 5. सितपद्महस्ता 6. पद्मा गता पद्मविशालनेत्रा

पार्श्वेऽथ दक्षेऽरुणकञ्जहस्ता श्यामा ययौ भूरपि दीप्यमाना।

शास्त्राणि शस्त्राणि धनुश्च बाणा जग्मुः पुरस्ताद् धृतविग्रहास्ते॥४०॥

40. On his (Sri Ram) right side was mother earth who had a red lotus in her hand¹ and whose countenance was of a glowing dark hue (like that of Sri Ram)². In front of him, all the scriptures, weapons and his bow and arrows walked³ in an animated, personified form⁴ (40).

1. पार्श्वेऽथ दक्षेऽरुणकञ्जहस्ता भूरपि 2. श्यामा ययौ दीप्यमाना 3. शास्त्राणि शस्त्राणि धनुश्च बाणा 4. धृतविग्रहास्ते

वेदाश्च सर्वे धृतविग्रहाश्च ययुश्च सर्वे मुनयश्च दिव्याः।

माता श्रुतीनां प्रणवेन सध्वी ययौ हरिं व्याहृतिभिः समेता॥४१॥

41. Similarly, all the Vedas¹, all the holy sages/hermits/seers/ascetics², the divine word symbol 'OM' along with the mother of the Vedas, that is Gayatri³, too went alongside Sri Hari (Sri Ram) in an animated, personified form⁴ (41).

1. वेदाश्च 2. सर्वे मुनयश्च दिव्याः 3. माता श्रुतीनां प्रणवेन साध्वी 4. हरिं व्याहृतिभिः समेता धृतविग्रहाश्च

गच्छन्तमेवानुगता जनास्ते सपुत्रदाराः सह बन्धुवर्गैः।

अनावृतद्वारमिवापवर्गं रामं व्रजन्तं ययुराप्तकामाः।

सान्तःपुरः सानुचरः सभार्यः शत्रुघ्नयुक्तो भरतोऽनुयातः॥४२॥

42. In this manner, when Sri Ram left the place, all the citizens followed him alongside, accompanied by their friends, relatives, kiths and kins, wives and sons etc.¹ as if they were proceeding towards the open doors of deliverance, of emancipation and salvation, after having lived a fruitful, rewarding and successful life with all their wishes fulfilled². [That is, there was no sense of gloom or regret at the impending death or a virtual mass suicide. On the contrary, there was elation, rejoicings, ecstasy and a carnival-like spirit all around. Truly enough, the denizens were very fortunate and privileged, for who else, and where else, will one find such a golden and unique opportunity to accompany the Lord in his final journey from this world of an endless cycle of birth and death and its accompanying cycle of hassles, tribulations, torments and troubles.] Following them were the members of the royal household³, royal servants and attendants⁴ as well as Bharat with

Shatrughan and their wives⁵ (42).

1. गच्छन्तमेवानुगता जनास्ते सपुत्रदाराः सह बन्धुवग्नैः 2. अनावृतद्वारमिवापवर्गं ययुराप्तकामाः 3. सान्तःपुरः
4. सानुचरः 5. सभार्यः शत्रुघ्नयुक्तो भरतोऽनुयातः

गच्छन्तमालोक्य रमासमेतं श्रीराघवं पौरजनाः समस्ताः।

सबालवृद्धाश्च ययुर्द्विजाग्र्याः सामात्यवर्गाश्च समन्त्रिणो ययुः॥४३॥

43. Seeing Raghav (Sri Ram) going along with Laxmi¹, all the citizens with their children and aged ones² as well as all the Brahmins accompanied by the general courtiers and ministers also followed him³ (43).

1. रमासमेतं श्रीराघवं 2. पौरजनाः समस्ताः सबालवृद्धाश्च 3. ययुर्द्विजाग्र्याः सामात्यवर्गाश्च समन्त्रिणो

सर्वे गताः क्षत्रमुखाः प्रहृष्टा वैश्याश्च शूद्राश्च तथा परे च।

सुग्रीवमुख्या हरिपुङ्गवाश्च स्नाता विशुद्धाः शुभशब्दयुक्ताः॥४४॥

44. After them followed the chief Kshatriyas¹, Vaishyas², Shudras (the low caste people)³ and other classes of people in the society⁴ delightedly and cheerfully⁵. Then—after having purified themselves by bathing in the river⁶—followed Sugriv and other senior monkeys chanting auspicious words (i.e., raising slogans such as ‘glory to Sri Ram’)⁷. [The scene reminds one of a festival procession] (44).

1. क्षत्रमुखाः 2. वैश्याश्च 3. शूद्राश्च 4. सर्वे गताः तथा परे च 5. प्रहृष्टा 6. सुग्रीवमुख्या हरिपुङ्गवाश्च स्नाता विशुद्धाः
7. शुभशब्दयुक्ताः

न कश्चिदासीद्भवदुःखयुक्तो दीनोऽथवा बाह्यसुखेषु सक्तः।

आनन्दरूपानुगता विरक्ता ययुश्च रामं पशुभृत्यवर्गैः॥४५॥

45. Out of them, none was sorry or regretful for the world left behind them. None was distressed or felt anguished, nor were they attached to any of the objects of this materialistic and delusionary mundane world¹. All of them became totally detached from this world, had full renunciation and felt extremely contented and happy². They followed Sri Ram—who is an embodiment of supreme and sublime bliss personified³—most willingly and cheerfully together with their domestic animals (i.e., pets and livestock), servants, subordinates and helpers⁴ (45).

1. न कश्चिदासीद्भवदुःखयुक्तो दीनोऽथवा 2. विरक्ता बाह्यसुखेषु सक्तः 3. आनन्दरूपानुगता 4. पशुभृत्यवर्गैः

भूतान्यदृश्यानि च यानि तत्र ये प्राणिनः स्थावरजङ्गमाश्च।

साक्षात्परात्मानमनन्तशक्तिं जग्मुर्विरक्ताः परमेकमीशम्॥४६॥

46. All those creatures who were never visible (i.e., never came out in the open or were sighted—such as insects, reptiles, microbes, worms, birds etc.)¹ as well as all other creatures of this animate (i.e., movable) and inanimate (i.e., immovable) world² renounced their attachments with this mundane, delusionary, perishable, mortal world³ and followed Sri Ram who is the only supreme Lord⁴, eternally all powerful and almighty⁵, and the supreme, exalted, macrocosmic soul himself⁶ (46).

1. भूतान्यदृश्यानि च यानि तत्र प्राणिनः 2. स्थावरजङ्गमाश्च 3. जग्मुर्विरक्ताः 4. परात्मान 5. अनन्तशक्तिं
6. परमेकमीशम् साक्षात्

नासीदयोध्यानगरे तु जन्तुः कश्चित्तदा राममना न यातः।

शून्यं बभूवाखिलमेव तत्र पुरं गते राजनि रामचन्द्रे॥४७॥

47. At that point of time, there was not a single soul (creature) left in Ayodhya who had not focused his attention on Sri Ram, and had not followed him¹. As soon as the king Sri Ramchandra² made his final exit from the city (bidding it farewell), it was rendered completely desolate and uninhabited³ (47).

1. नासीदयोध्यानगरे तु जन्तुः कश्चित्तदा राममना न यातः 2. राजनि रामचन्द्रे 3. शून्यं बभूवाखिलमेव तत्र पुरं गते

ततोऽतिदूरं नगरात्स गत्वा दृष्ट्वा नदीं तां हरिनेत्रजाताम्।

ननन्द रामः स्मृतपावनोऽतो ददर्श चाशेषमिदं हृदिस्थम्॥४८॥

48. After going a little distance from the city, Sri Ram saw the majestic river (Saryu) which had emerged from the eyes of Lord Vishnu himself¹. Sri Ram—who can purify the world (of its sins, vices, evils, misdeeds, misdemeanours and waywardness)² by his mere remembrance³, became very glad and cheerful on seeing it. He saw (visualised) the whole world in his heart⁴ (48).

1. नदीं तां हरिनेत्रजाताम् 2. पावनोऽतो 3. ननन्द रामः स्मृत 4. ददर्श चाशेषमिदं हृदिस्थम्

अथागतस्तत्र पितामहो महान् देवाश्च सर्वे ऋषयश्च सिद्धाः।

विमानकोटिभिरपारपारं समावृतं खं सुरसेविताभिः॥४९॥

रविप्रकाशाभिरभिस्फुरस्त्वं ज्योतिर्मयं तत्र नभो बभूव।

स्वयम्प्रकाशैर्महतां महद्भिः समावृतं पुण्यकृतां वरिष्ठैः॥५०॥

49-50. Just at that time, Brahma (the creator), the great patriarch of the Gods¹, all other Gods, sages, hermits, seers, monks and mystics arrived there². The measureless sky³ was full with crores of sun-like splendid chariots of Gods⁴. The sky itself glowed brilliantly by the light emanating from them. Besides them, the sky was also crowded with divine souls who were self-illuminated and who had come down from their respective divine abodes to witness this stupendous and unique spectacle⁵. These souls were the best among those who were righteous and noble and were also most exalted amongst the great souls⁶ (49-50).

1. पितमहो महान् 2. देवाश्च सर्वे ऋषयश्च सिद्धाः 3. विमानकोटी समावृतं 4. रविप्रकाशाभिरभिस्फुरस्त्वं ज्योतिर्मयं तत्र नभो बभूव 5. स्वयम्प्रकाशैर्महतां महद्भिः पुण्यकृतां वरिष्ठैः

ववुश्च वाताश्च सुगन्धवन्तो ववर्ष वृष्टिः कुसुमावलीनाम्।

उपस्थिते देवमृदङ्गनादे गायतसु विद्याधरकिन्नरेषु॥५१॥

51. At that time a pleasant, aromatically perfumed, fragrant, soft and sweet breeze blew¹, and there was a continuous rain of flowers². The Gods played their musical drums and timbrels³ while the Vidyadhars and Kinnar (celestial singers and dancers) sang laudatory songs⁴ (51).

1. ववुश्च वाताश्च सुगन्धवन्तो 2. ववर्ष वृष्टिः कुसुमावलीनाम् 3. देवमृदङ्गनादे 4. गायतसु विद्याधरकिन्नरेषु

रामस्तु पद्भ्यां सरयूजलं सकृत्स्पर्शत्वा परिक्रामदनन्तशक्तिः।

ब्रह्मा तदा प्राह कृताञ्जलिस्तं रामं परात्मन् परमेश्वरस्त्वम्॥५२॥

52. The almighty Sri Ram¹ touched the holy water of river Saryu once (i.e., he sipped

it once using his palms as a cup)² and reverentially circumambulated it on foot³. Lord Brahma (the patriarch of the Gods; the creator) folded his hand and said to Sri Ram, 'Oh Sri Ram! You are the supreme, eternal, most exalted, sublime and ultimate true Soul⁴ (52).

1. अनन्तशक्ति रामस्तु 2. पद्भ्यां सरयूजलं सकृत्स्पृष्ट्वा 3. परिक्रामदनन्तशक्तिः 4. रामं परात्मन् परमेश्वरस्त्वम्

विष्णुः सदानन्दमयोऽसि पूर्णो जानासि तत्त्वं निजमैशमेकम्।

तथापि दासस्य ममाखिलेश कृतं वचो भक्तपरोऽसि विद्वन्॥५३॥

53. You are Lord Vishnu¹, eternally blissful, peaceful, tranquil and happy² and complete in all respects³. You are the only one who is wise, expert, sagacious, erudite and knowledgeable enough to know about the essential, truthful and correct nature and essence of your true self⁴. Still, oh Lord of the universe⁵ and the most knowledgeable and expert one⁶, you have fulfilled (i.e., kept) my prayer which is in accordance with your nature of being magnanimous, benevolent, munificent and benignant towards your devotees⁷ (53).

1. विष्णुः 2. सदानन्दमयोऽसि 3. पूर्णो 4. जानासि तत्त्वं निजमैशमेकम् 5. ममाखिलेश 6. विद्वन् 7. कृतं वचो भक्तपरोऽसि

त्वं भ्रातृभिर्वैष्णवमेवमाद्यं प्रविश्य देहं परिपाहि देवान्।

यद्वा परो वा यदि रोचते तं प्रविश्य देहं परिपाहि नस्त्वम्॥५४॥

54. Now, I request you that you must merge yourself¹ along with your brothers in the eternal form of Lord Vishnu² and protect (i.e., take care and look after the welfare of) the Gods (in the heaven)³. Otherwise, if you so wish, you can enter (migrate to) some other body (form) dear to you⁴ and protect us in that form (i.e., incarnation or manifestation)⁵ (54).

1. त्वं प्रविश्यदेहं 2. भ्रातृभिर्वैष्णवमेवमाद्यं 3. परिपाहि देवान् 4. परो यदि रोचते तं प्रविश्य देहं 5. परिपाहि नस्त्वम्

त्वमेव देवाधिपतिश्च विष्णुर्जानन्ति न त्वां पुरुषा बिना माम्।

सहस्रकृत्वस्तु नमो नमस्ते प्रसीद देवेश पुनर्नमस्ते॥५५॥

55. You are the supreme Lord of the Gods, Lord Vishnu himself¹. This fact is not known to anyone except me². Oh Lord of Gods³! I bow to you most reverentially thousands of times⁴. Please be pleased with me⁵. I bow before you again and again⁶ (55).

1. त्वमेव देवाधिपतिश्च विष्णु 2. जानान्ति न त्वां पुरुषा बिना माम् 3. देवेश 4. सहस्रकृत्वस्तु नमो नमस्ते 5. प्रसीद 6. पुनर्नमस्ते

पितामहप्रार्थनया स रामः पश्यत्सु देवेषु महाप्रकाशः।

मुष्णंश्च चक्षूषि दिवौकसां तदा बभूव चक्रादियुतश्चतुर्भुजः॥५६॥

56. Thence, on the prayers of grandfather Brahma¹, Sri Ram—who was most radiant and majestic in his splendour and glory²—reverted back to his original 4-armed form (of Lord Vishnu) complete with the discuss etc. even while the Gods watched spellbound in wonder and awe but were unable to discern what was actually happening³. [That is, the transition from the human body to the divine form of Lord Vishnu was done so stealthily, as if by magic, that the Gods could not realise what was happening. One moment they saw a person called Sri Ram down there on the ground on the banks of river Saryu from their position in the sky, and the other moment, that image vanished or simply melted away in thin air, and instead of it, they suddenly, imperceptibly found Lord Vishnu standing

amongst their midst.] (56).

1. पितामह प्रार्थनार्थ 2. महाप्रकाशः 3. मुष्णंश्च चक्षूंषि दिवौकसां तदा बभूव चक्रादियुतश्चतुर्भुजः

शेषो बभूवेश्वरतल्पभूतः सौमित्रिरत्यद्भुतभोगधारी ।

बभूवतुश्चक्रदरो च दिव्यौ कैकेयिसूनुर्लवणान्तकश्च ॥५७॥

57. Laxman transformed himself into the legendary Sheshnath, the serpent with a majestic hood on whom Lord Vishnu reclined¹, while Kaikeyi's son Bharat and the slayer of demon Lavan, i.e., Shatrughan, metamorphosed into the discus and conch respectively² (57).

1. शेषो बभूवेश्वरतल्पभूतः सौमित्रिरत्यद्भुतभोगधारी 2. कैकेयिसूनुर्लवणान्तकश्च बभूवतुश्चक्रदरो च दिव्यौ

सीता च लक्ष्मीरभवत्पुत्रैव रामो हि विष्णुः पुरुषः पुराणः।

सहानुजः पूर्वशरीरकेण बभूव तेजोमयदिव्यमूर्तिः ॥५८॥

58. Sita had already transformed herself into goddess Laxmi¹. Lord Ram is indeed Lord Vishnu himself as mentioned in the Purans². He resumed his original, divine, holy, splendid and majestic form³ along with his 3 brothers⁴ (58).

1. सीता च लक्ष्मी 2. रामो हि विष्णुः पुरुषः पुराणः 3. पूर्वशरीरकेण बभूव तेजोमयदिव्यमूर्तिः 4. सहानुजः

विष्णुं समासाद्य सुरेन्द्रमुख्या देवाश्च सिद्धा मुनयश्च यक्षाः।

पितामहाद्याः परितः परेशं स्तवैर्गृणन्तः परिपूजयन्तः ॥५९॥

59. After that, all the Gods such as Indra (the Lord of Gods)¹, the Gods², Siddhas (mystics, attained souls)³, sages/hermits and seers⁴, Yakshas⁵ (a type of mythical demi-Gods who are attendants of Kuber to guard his treasures), Lord Brahma (the patriarch of the Gods)⁶ and other guardians of the world⁷ came there, honoured and praised him by chanting laudatory songs and hymns called Stotras⁸ in his honour, and duly worshipped and adored him⁹ (59).

1. सुरेन्द्रमुख्या 2. देवाश्च 3. सिद्धा 4. मुनयश्च 5. यक्षाः 6. पितामहाद्याः 7. परितः परेशं 8. स्तवैर्गृणन्तः 9. परिपूजयन्तः

आनन्दसम्प्लावितपूर्णचित्ता बभूविरे प्राप्तमनोरथास्ते ।

तदाह विष्णुर्दुहिणं महात्मा एते हि भक्ता मयि चानुरक्ताः॥६०॥

60. All of them were exhilarated and ecstatic¹ because all their wishes had been fulfilled². The great Lord Vishnu said to Brahma, 'All of these are my devotees and have affection/endearment for me³ (60).

1. आनन्दसम्प्लावितपूर्णचित्ता 2. प्राप्तमनोरथास्ते 3. एते हि भक्ता मयि चानुरक्ताः

यान्तं दिवं मामनुयान्ति सर्वे तिर्यक्शरीरा अपि पुण्ययुक्ताः।

वैकुण्ठसाम्यं परमं प्रयान्तु समाविशस्वाशु ममाज्ञया त्वम्॥६१॥

61. All of them want to accompany me to the heavens¹. Out of them, those who are worms (and other subterranean creatures)² are also very fortunate and virtuous³. Let them go to the best of abodes (worlds, heavens, celestial places fit for them) which are equivalent to my own abode called Vaikuntha⁴. On my orders, you must facilitate their entry there immediately⁵ (61).

1. यान्तं दिवं मामनुयान्ति सर्वे 2. तिर्यक्शरीरा 3. पुण्ययुक्ताः 4. वैकुण्ठसाम्यं परमं प्रयान्तु 5. समाविशस्वाशु ममाज्ञया त्वम्

श्रुत्वा हरेर्वक्त्रमथाब्रवीत्कः सान्तानिकान्यान्तु विचित्रभोगान्।

लोकान्मदीयोपरि दीप्यमानांस्त्वद्भावयुक्ताः कृतपुण्यपुञ्जाः॥६२॥

62. Hearing these words of Sri Hari (Lord Vishnu), Brahma replied, 'Oh Lord! All of these fortunate and noble creatures who are endowed with your devotion will attain (go to) a divine Loka (abode) called Santanik¹ which is higher than my own Loka, and which is most majestic and fully provided with all imaginable comforts and pleasures² (62).

1. सान्तानिकान्यान्तु 2. दीप्यमानां विचित्रभोगान्

चे चापि ते राम पवित्रनाम गृणन्ति मर्त्या लयकाल एव।

अज्ञानतो वापि भजन्तु लोकांस्तानेव योगैरपि चाधिगम्यान्॥६३॥

63. Oh Sri Ram! Besides them, all those who pronounce your holy, divine and pure name at the time of death¹, or have devotion, affection and adoration for you even unwillingly, even by chance or by error (i.e., without doing it sincerely; just for outwardly show; or pretend to do it with selfish and ulterior motives)²—all of them shall verily achieve that Loka (exalted abode) which is the place where Yogis (ascetics) go after death³ (63).

1. राम पवित्रनाम गृणन्ति मर्त्या लयकाल 2. अज्ञानतो भजन्तु 3. लोकांस्तानेव योगैरपि चाधिगम्यान्

ततोऽतिहृष्टा हरिराक्षसाद्याः स्पृष्ट्वा जलं त्यक्तकलेवरास्ते।

प्रपेदिरे प्राक्तनमेव रूपं यदंशजा ऋक्षहरीश्वरास्ते॥६४॥

64. Hearing this, all the monkeys and demons became extremely delighted and happy¹. All of them began to shed their mortal bodies by touching the water (of river Saryu) one by one². All of those monkeys and bears merged into their respective parent Gods from whom they had initially emerged (manifested) earlier in order to serve Sri Ram³ (64).

1. ततोऽतिहृष्टा हरिराक्षसाद्याः 2. स्पृष्ट्वा जलं त्यक्तकलेवरास्ते 3. प्राक्तनमेव रूपं यदंशजा ऋक्षहरीश्वरास्ते

प्रभाकरं प्राप हरिप्रवीरः सुग्रीव आदित्यजवीर्यवत्त्वात् ।

ततो विमग्नाः सरयूजलेषु नराः परित्यज्य मनुष्यदेहम्॥६५॥

आरुह्य दिव्याभरणा विमानं प्रापुश्च ते सान्तनिकाख्यलोकान्।

तिर्यक्प्रजाता अपि रामदृष्टा जलं प्रविष्टा दिवमेव याताः॥६६॥

65-66. The king of monkeys, Sugriv, had been born from the sperms of the Sun-God¹, so he merged with him. Thereafter, the common citizens of Ayodhya began to drown (i.e., plunge) themselves in the water of river Saryu², shed their mortal human bodies³, assumed divine forms fully decked up with divine ornaments⁴, mounted celestial planes⁵ and ascended to the celestial abode called Santanik⁶. Those subjects (of Sri Ram's kingdom) who were born as lowly worms and other humble creatures⁷, also went to the heavens when the (benevolent, merciful) glance of Sri Ram fell on them⁸ by drowning themselves in the water⁹ (65-66).

1. सुग्रीव आदित्यजवीर्यवत्त्वात् 2. विमग्नाः सरयूजलेषु 3. नराः परित्यज्य मनुष्यदेहम् 4. दिव्याभरणा 5. आरुह्य विमानं 6. प्रापुश्च ते सान्तनिकाख्यलोकान् 7. तिर्यक्प्रजाता 8. रामदृष्टा दिवमेव याताः 9. जलं प्रविष्टा

दिदृक्षवो जानपदाश्च लोका रामं समालोक्य विमुक्तसङ्गाः।

स्मृत्वा हरिं लोकगुरुं परेशं स्पृष्ट्वा जलं स्वर्गमवापुरञ्जः॥६७॥

67. All other subjects of the realm at large¹ who had come to witness the spectacle

were so moved by the sight and the holy vision of Sri Ram² that they renounced the world and became totally detached themselves from it³. They focused their memory and attention on Sri Hari who is the supreme spiritual guide (teacher) for the whole world⁴, touched the water (i.e., submerged themselves in the river Saryu) and went their way to heaven⁵ (67).

1. जानदाश्च लोका 2. दिदृक्षवो रामं समालोक्य 3. विमुक्तसङ्गाः 4. स्मृत्वा हरिं लोकगुरुं 5. परेशं स्पृष्ट्वा जलं स्वर्गमवापुरञ्जः

[Note :- This verse read in conjunction with verse no. 65 is clear indication that no one stayed behind in Ayodhya after Sri Ram's departure. So, the question arises, where did Kush rule from if he was appointed as the king to inherit Sri Ram's kingdom as described in verse nos. 13-18? Well, the wordings of verses show that they were 'sent' to their respective capitals and verse no. 18, 1st line shows that the two boys had great difficulty bidding farewell to their father. This means that Kush established another city similar to Ayodhya, or he might have temporarily migrated to some other city and made it his capital for some time before coming back to Ayodhya to rejuvenate it with new lease of life and re-establish its lost glory after lapse of some time in order to overcome the initial shock and trauma of calamitous events that had unfolded in Ayodhya by Sri Ram's departure. According to popular legend and ancient geography of India, Lord Ram assigned a part of the earlier area called Madhyadesh to Kush who founded the ancient city of Kushvati, later on known as Kushinara or Kushinagar near the eastern city of Gorakhpur in the eastern part of the present state of Uttar Pradesh of India.]

श्रीवेदव्यास उवाच

एतावदेवोत्तरमाह शम्भुः श्रीरामचन्द्रस्य कथावशेषम् ।

यः पादमप्यत्र पठेत्स पापाद्विमुच्यते जन्मसहस्रजातात् ॥६८॥

68. [Sage Veda Vyas says—] Lord Shiva has only described this brief epilogue to Sri Ram's divine story¹ which is called Uttar Kand of Ramayan². Anyone who reads even a quarter part of any of its verses³ is sure to be freed of the sins⁴ of his thousands of births⁵. [That is, by inference, it means that only those who wish to turn away from sins will ever think of reading this holy treatise. The mere desire to read it shows that the person wants to wean himself away from the drudgery of this mundane, artificial, materialistic, illusionary and entrapping world.] (68).

1. श्रीरामचन्द्रस्य कथावशेषम् 2. एतावदेवोत्तरमाह 3. पादमप्यत्र पठेत्स 4. पापाद्विमुच्यते 5. जन्मसहस्रजातात्

दिने दिने पापचयं प्रकुर्वन् पठेन्नरः श्लोकमपीह भक्त्या।

विमुक्तसर्वाघचयः प्रयाति रामस्य सालोक्यमनन्यलभ्यम् ॥६९॥

69. Even those who commit numerous sins, misdeeds and misdemeanours daily¹, if they read even a single verse (Sloka)² with full devotion, conviction, faith and veneration³—are freed from the treasure of all sins that they might have committed or accumulated⁴ and attains the most rare and exalted stature of being one with Sri Ram. This stature

is called Salokya Pad⁵ which is difficult to attain for others (69).

1. दिने दिने पापचयं प्रकुर्वन् 2. पठेन्नरः श्लोकमपीह 3. भक्त्या 4. विमुक्तसर्वाघचयः प्रयाति 5. रामस्य सालोक्यमनन्यलभ्यम्

अख्यानमेतद्रघुनायकस्य कृतं पुरा राघवचोदितेन।

महेश्वरेणाप्तभविष्यदर्थं श्रुत्वा तु रामः परितोषमेति॥७०॥

70. On the inspiration of Sri Ram, Lord Shiva¹ had first conceived and narrated this holy and divine story of the Lord² in which all his divine and stupendously marvellous stories and playful activities are described. Sri Ram is very pleased on hearing it³ (70).

1. महेश्वरः 2. आख्यानमेतद्रघुनायकस्य 3. श्रुत्वा तु रामः परितोषमेति

रामायणं काव्यमनन्तपुण्यं श्रीशङ्करेणाभिहितं भवान्यै।

भक्त्या पठेद्यः शृणुयात्स पापैर्विमुच्यते जन्मशतोद्भवैश्च॥७१॥

71. Lord Shiva had described this epic called Ramayan which bestows righteousness, nobility, welfare and all round goodness¹ to his consort Parvati². Those who read or hear it with devotion, reverence, faith and conviction³ are liberated/freed from the accumulated sins and their effects over hundreds of births⁴ (71).

1. रामयणं काव्यमनन्तपुण्यं 2. श्रीशङ्करेणाभिहितं भवान्यै 3. भक्त्या पठेद्यः शृणुयात्स 4. पापैर्विमुच्यते जन्मशतोद्भवैश्च

अध्यात्मरामं पठतश्च नित्यं श्रोतुश्च भक्त्या लिखितुश्च रामः।

अतिप्रसन्नश्च सदा समीपे सीतासमेतः श्रियमातनोति ॥७२॥

72. Sri Ram, along with Sita, is extremely pleased, benignant, benevolent and munificent¹ towards those who either read, hear or write about this spiritual scripture called Adhyatma Ramayan² with conviction, faith, devotion and reverence³. He (Sri Ram) always stays with him⁴ and enhances his fame, prosperity, well being and general welfare⁵ (72).

1. अतिप्रसन्नश्च सीता समेतः 2. आध्यात्मरामं पठतश्च श्रोतुश्च लिखितुश्च 3. नित्यं भक्त्या 4. सदा समीपे 5. श्रियमातनोति

रामायणं जनमनोहरमादिकाव्यं ब्रह्मादिभिः सुरवरैरपि संस्तुतं च।

श्रद्धान्वितः पठति यः शृणुयात् नित्यं विष्णोः प्रयाति सदनं स विशुद्धदेहः॥७३॥

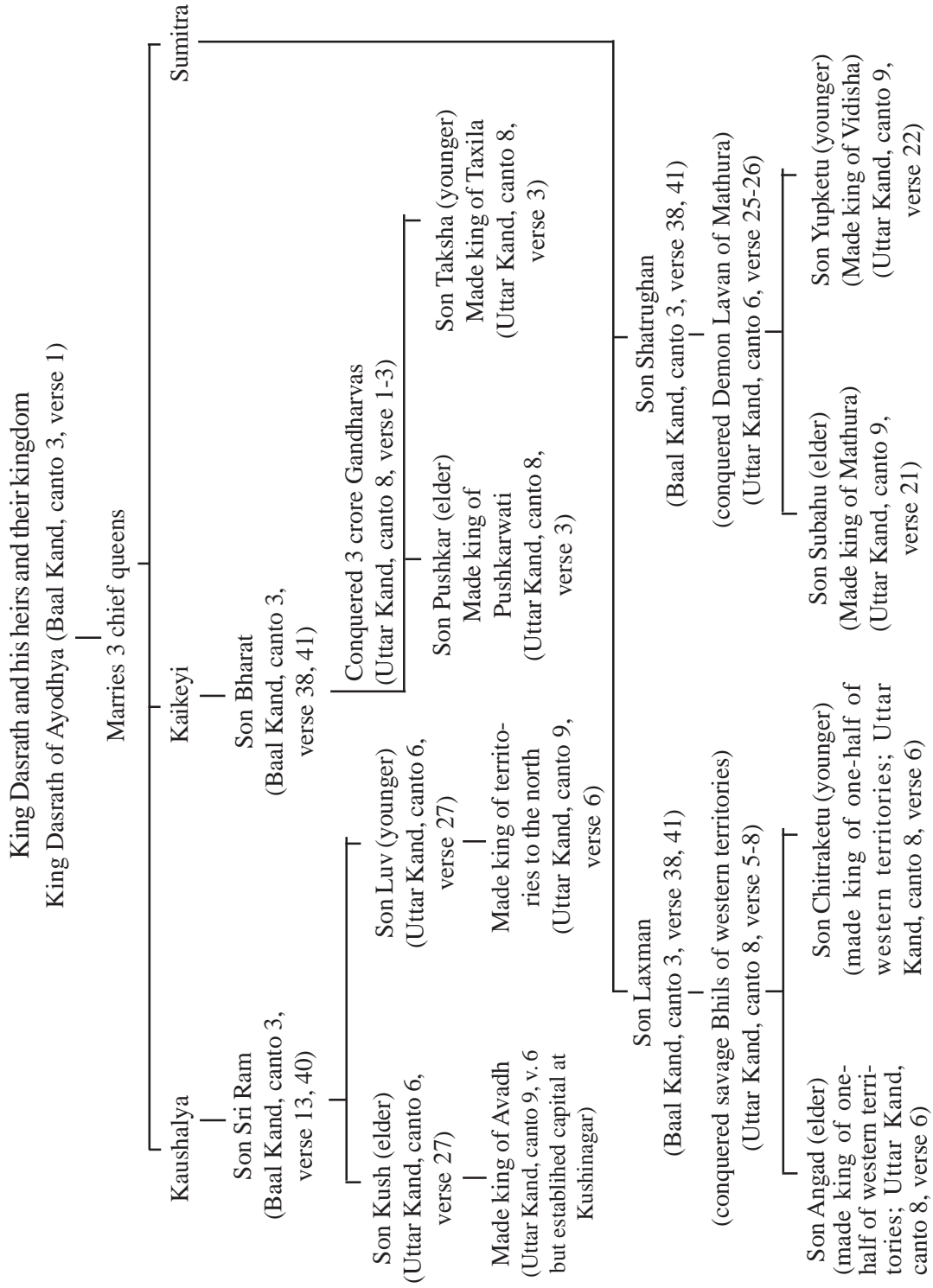
73. This most stupendous, magnificent, enthralling, captivating and beautiful ancient epic¹ called Adhyatma Ramayan, which is praised, lauded and honoured² by Brahma and other exalted Gods³, and which literally steals (i.e., enthrals, enchants, fascinates and captivates) the mind of all humans⁴—whosoever reads or hears it regularly with due respect, reverence, devotion, faith and conviction⁵, is sure to assume the pure, holy and divine form⁶ and attain the most exalted abode of Lord Vishnu himself⁷ (73).

1. मनोहरमादिकाव्यं 2. संस्तुतं 3. ब्रह्मादिभिः सुरवरैरपि 4. जनमनोहर 5. श्रद्धान्वितः पठति यः शृणुयात् नित्यं 6. स विशुद्धदेहः 7. विष्णोः प्रयाति सदनं

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— The End —

1- Uttar Kand, Canto 9, verse no. 6



Appendix no. 1

Short Life Sketch of Sage Veda Vyas



Adhyatma Ramayan is part of Brahmand Puran's Uttar Khand. Since the text of the Puran was written by sage Veda Vyas, it naturally follows that Adhyatma Ramayan was also written by him.

Sage Veda Vyas was a versatile, prolific, stupendously gifted prodigy of matchless genius par-excellence who is said to be an incarnation of Lord Vishnu himself. The Lord felt that the vast knowledge enshrined in the scriptures were so huge, jumbled up, abstract and complicated that they were beyond the reach of ordinary mortals. Further, till this time, everything was based on memory—hearing and speaking, passing from one generation of disciple to another generation in the oral form. There was a need to sort them out, to codify, systematise and classify this vast ocean of knowledge contained in the Vedas to make them more useful and handy.

So, Vishnu took the form of Veda Vyas to undertake this mammoth, daunting and formidable task. It is believed that Veda Vyas was born at the end of Dwapar Yug during the period of the Mahabharat war. He was a great grandson of sage Vashistha, grandson of sage Shakti and son of sage Parashar and his wife Satyawati.

He was named 'Krishna Dwipayana' because he had a dark complexion (Krishna) and was born in an island (hence called Dwipayana for the word Dwip means an island).

Soon after his birth, he took permission from his mother Satyawati and went to Badrinath in the Himalayas to do severe penances and austerities (Tapa), and he established his hermitage there. Hence, he was also called 'Badarayana'.

He consolidated, codified and classified the bewildering mass of Vedic knowledge in four distinct treatises and named them according to the class or section of the priests (called Ritwij—ऋत्विज्) who would use them for their ritualistic practices such as the fire sacrifices; he also wrote extensive commentaries on them—hence he was also called a teacher or preacher or commentator of the Vedas—or in other words, 'Veda Vyas'.

Sage Veda Vyas was a person with a stupendous talent and prodigious memory. Prior to him, the Vedas were unclassified, jumbled up, motley collection of philosophical and spiritual hymns as well as hymns associated with various formal rituals and worship. He segregated this jumbled mass into four distinct, separate volumes based on their content and purpose. The Vedic hymns had two basic categories—those dealing with philosophy, spiritualism and metaphysics, and the other dealing with formal ritualistic worship.

Since the latter use was more prevalent and dominant amongst the priestly class, and were used during the performance of various fire sacrifices (called Yagyasa), he classified the Vedas into four basic texts called the Rig, the Atharva, the Sam and the Yajur Vedas.

A fire sacrifice had 16 different categories of Brahmins participating in it from the beginning to its end. The role of some were peripheral only. Only four classes of priests were directly involved in the actual performance of the fire sacrifice. Such priests were called Ritwijs (ऋत्विज), and Veda Vyas classified the vast text of the Vedas in such a way that each class of Ritwij could use a specific text of the Vedas for the specific duty assigned to them, or the special sphere of activity in which they were deemed to be an expert during the fire sacrifice. It is like a team of doctors performing an operation—they work collectively but still each of them is an expert in his field.

The 4 classes of such expert priests and the relevant Vedas were—(i) ‘Riks’—They were also the senior most priests who presided over the ritual, and were also called Hota (होता). They chanted the hymns of the Rig Veda; (ii) ‘Yajus’—These priests were junior to the Riks and were also called Adhwaryou (अध्वर्यु), and they chanted the verse categorised as the Yajur Veda; (iii) ‘Samans’—These priests were the chanters of the holy hymns in a loud, sonorous voice in chorus. They can be called a modern day classical singers who attend any great function or festivity. They were also called Udgata (उद्गाता). The Sam Veda was meant for them; (iv) ‘Atarvans’—These priests did the actual, physical offerings of oblations in the fire pit of the fire sacrifice. They were called Brahma because they represented the senior most God, and the hymns used by them were classified and collected under the name of the Atharva Veda.

So, as we have seen, the basic function of this classification was to facilitate the performance of the fire sacrifice.

But this exercise did not give peace of mind to Veda Vyas. His soul was yearning for something higher than these futile ritualistic exercises. So, as a next step, he further classified the Vedas into various Sanhitas, the Brahmanas, the Aranyakas and the Upanishads.

The result of this tireless exercise produced a much vaster tome of spiritual, philosophical and metaphysical literature that Veda Vyas thought it necessary and fit to write the basic tenets and maxims of the Vedas into a single volume for quick referral. This was called ‘Vedant Sutra’, literally, the key to the Vedas.

The concept of the Vedas was still undigestible and daunting for the masses. So, he rendered the precepts palatable in the story telling form by writing the 18 Purans—a stupendous achievement of mammoth proportions.

During the reign of Kurus, he was revered by both the Kurus as well as their arch rivals, the Pandavas. Both the heroes of the epic Mahabharat war held him in high esteem. When he decided to write the story of Mahabharat—the documentary narration of the epic story of clan-fight and the devastating war that followed it—he chose Lord Ganesh as his scribe; Veda Vyas had dictated while Ganesh had written the epic. It is said that the site where the epic Mahabharat was written is called ‘Vyas Gufa’ (Vyas' cave) located near Bharoach while the place where he did his final Tapa is called Vyas Ashram located in the

village of Mana 2 miles from the shrine of Badrinath in the Himalayas. His hermitage during the epic Mahabharat war was located in a village about 10 miles north of the city of Ambala in Haryana state. River Saraswati flows nearby. This place is also famous as Vyas Ashram.

Time flew by, but still Veda Vyas did not get peace at heart. Once, while he sat near river Saraswati, full of remorse, unsatisfied and contrite, sage Narad came to him and advised him to write Srimad Bhagwat containing 18000 Slokas. This voluminous work gave him final peace, so it is said.

His Guru was sage Yajñvalkyā. His son was sage Shukdeo, the parrot saint. Veda Vyas chose 5 chief disciples who were initiated by him in the 4 Vedas and Purans. They were as follows—(a) He taught Rig Veda to his disciple named Paila; (b) Yajur Veda to his disciple Vaishampayana; (c) Sam Veda to his disciple Jaimini; (d) Atharva Veda to his disciple Sumanthu; and (e) the Purans to his disciple Ramharshan.

It is believed that sage Veda Vyas still lives, albeit in an invisible, intangible and subtle form in the shape of the vast repertoire of spiritual, philosophical and metaphysical literature that he has created for humankind, something which is not possible for any ordinary human being. These fortify the legend that he was an incarnation of Lord Vishnu and not an ordinary human being, a fact that is extensively covered in Vishnu Puran 3.3.

Summary of His Works :—

Veda Vyas classified the Vedas into 4 volumes— Rig, Yajur, Sam, Atharva.

Each of the four Vedas had various Sanhitas and Brahmanas as follows :—(a) The Rig Veda—Aitareya, Kausitaki; (b) the Yajur Veda—Taittiriya, Satpath; (c) the Sam Veda—Panchvimansa, Arseya, Vamsa, Talavakara, Daivata, Sadnimansa, Mantra, Chandogya, Samavidhana, Samhitopanishad; (d) the Atharva Veda—Gopath.

Each Veda had a sub-Veda as follows :- Rig Veda had Artha-Veda, Yajur Veda had Dhanur-Veda, Sam Veda had Gandharva-Veda and Atharva Veda had Ayurveda.

Again, the Rig and the Yajur Vedas had different Aranyakas as follows—(a) The Rig Veda—Aitareya, Kausitaki; (b) the Yajur Veda—Taittiriya, Brhadarankya.

Each of the Vedas further had different Upanishads as follows—(a) The Rig Veda—Aitareyaopanishad, Kausitaki Upanishad; (b) the Yajur Veda—Taittiriya, Svetasvatra, Katho, Brhadaranakya, Maitri, Isavaso Upanishads; (c) the Sam Veda—Keno, Chandogya Upanishads; (d) the Atharva Veda—Mundako, Mandukyo, Prasano Upanishads.

Veda Vyas also wrote the 18 Purans as follows :—Brahma, Padma, Vishnu, Vayu, Bhagwat, Narad, Markandey, Agni, Bhavisiya, Brahmavaivarta, Linga, Varah, Skanda, Vaaman, Kurma, Matsya, Garuda, Brahmanand Purans.

His other contributions to spiritual literature include—Mahabharat, Srimad Bhagwat, Vedant Sutra, Vyas Smriti and Laghu Vyas Sanhita.

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Appendix no. 2

A. List of Various gospels and prayers appearing in
Adhyatma Ramayan

(Key :- C = Canto no; V = verse no.)

Baal Kand		22. gospel of Swayam Prabha C 6, v 61-77
1. gospel of Sita to Hanuman C 1, v 30-43		23. gospel of Hanuman to Angad C 7, v 16-23
2. gospel of Sri Ram to Hanuman C 1, v 44-56		24. gospel of Chandrma to Sampati C 8, v 12-47 (Embryoolgy)
3. gospel of Parashuram C 7, v 29-43		Sundar Kand
Ayodhya Kand		25. indirect gospel of Ravana C 2, v 23-28 (oxymoron type of gospel)
4. gospel of Narad to Sri Ram C 1, v 10-31		26. gospel of Hanuman to Ravana C 4, v 15-25
5. gospel of Vashistha to Sri RamC 2, v 22-32		Lanka Kand
6. gospel of Sri Ram to Laxman C 4, v 19-47		27. gospel of Kumbhakarn C 2, v 14-18
7. gospel of Sage Bamdeo C 5, v 11-29		28. gospel of Vibhishan to Ravana C 2, v 37-43
8. gospel of Laxman to Nishad C 6, v 4-15		29. Ram's gospel to Vibhishan C 3, v 38-41
9. gospel of Valmiki to Sri Ram C 6, v 52-63		30. gospel of Vibhishan C 3, v 17-37
10. gospel of Vashistha to Bharat C 7, v 95-107		31. gospel of Sri Ram C 3, v 38-41
11. gospel of Kaikeyi C 9, v 55-68		32. gospel of the ocean C 3, v 71-78
12. gospel of Sri Ram to Kaikeyi C 9, v 63-67		33. gospel of demon Shuk C 4, v 40-56
Aranya Kand		34. gospel of Malywan to Ravana C 5, v 33-36
13. gospel of Sutikshan C 2, v 28-34		35. gospel of Kalnemi C 6, v 46-63
14. gospel of Agastya C 3, v 20-42		36. gospel of Kumbhakarn C 7, v 57-70
15. gospel of Sri Ram to Laxman C 4, v 19-55		37. gospel of Narad C 8, v 34-52
16. gospel of Jatau C 8, v 44-53		38. gospel of Ravana to Mandodari C 10, v 36-42
17. gospel of Kabandh C 9, v 30-54 (description of Viraat Purush)		39. gospel of Mandodari C 10, v 44-54
18. gospel of Sri Ram to Sabari C 10, v 20-31		40. gospel of Ravana C 10, v 55-61
Kishkindha Kand		41. gospel of Narad to Gods C 11, v 83-87
19. gospel of Sugriv C 1, v 77-93		42. gospel of Laxman to VibhishanC 12, v 10-27
20. gospel of Sri Ram to Tara C 3, v 13-33		43. gospel of Brahma, the creator C13, v 10-18
21. gospel of Sri Ram to Laxman C 4, v 11-40 (Kriya Yog)		44. gospel of Indra C 13, v 24-32
		45. gospel of Bharadwaj C 14, v 21-34

46. gospel of Lord Shiva	C 15, v 51-63	53. gospel of sage Agastya	C 2, v 63-77
47. prayer of Indra	C 15, v 64	54. gospel of Sanat Kumar to Ravana	C 3, v 33-36
48. prayer of Gods	C 15, v 65	55. Ram Gita	C 5, Full Chapter
49. prayer of Ancestors	C 15, v 66	56. gospel of Valmiki to Kush	C 6, v 38-56
50. prayer of Yakshas	C 15, v 67	57. gospel of Sri Ram to Kaushalya	C 7, v 53-82
51. prayer of Gandharvas	C 15, v 68-69	58. prayer of Kaal	C 8, v 22-36
Uttar Kand			
52. gospel of sage Agastya	C 1, v 61-63		

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-: Note :-

The various tenets and teachings propounded and enunciated in Adhyatma Ramayan are of profound and deep spiritual importance. They are more often than not disguised as prayers, for that was the methodology adopted by ancient sages who authored the scriptures. However, many of them are very direct in their approach as teachings, while others go about it in the round about way disguised as prayers—but essentially they are nothing else but gospels nevertheless. Read in the correct perspective, they assume great significance—they stop being adulatory prayers and instead become supreme tenets and axioms encapsulating the essence of the Vedic philosophy.

Hence, the above list presents a comprehensive picture of all such gospels-cum-prayers contained in Adhyatma Ramayan. As a matter of fact, it is this aspect which distinguishes ‘this’ Ramayan from all other versions of the story of Sri Ram because the author’s (Veda Vyas’) stupendous grasp and understanding of Vedant is reflected in this work. We must remember that Veda Vyas was no ordinary narrator or scribe, neither was he an ordinary teacher. Taken all in all, the above gospels bring out the best in spiritual treasure that our ancient scriptures are famed the world over for.

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यो ब्रह्माणं विदधाति पूर्वं यो वै वैदाश्च प्रहिणोति तस्मै ।

तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ (श्वेताश्वतर उपनिषद् ६/१८)

The supreme Soul (Brahm) created Brahma first and gave him the (knowledge of the) Vedas. He is the light of pure enlightenment and kindles self-realisation. He pervades the whole of the creation. I, the seeker of emancipation and salvation, take the refuge of the supreme Brahm. (Shwetashawtar Upanishad 6/18)

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B. Assortment of representative verses highlighting the following selective ideas and concepts

(Key :- C = Canto no; V = verse no.)

1- Maya— Its nature, form and definition (sample verses):-

- (a) Baal Kand, C 3, v 22-23; C 7, v 32-33.
- (b) Ayodhya Kand, C 1, v 11.
- (c) Aranya Kand, C 1, v 13; C 3, v 20-24, 31-33; C 4, v 20-27.
- (d) Kishkindha Kand, C 1, v 86-90; C 2, v 86-90; C 6, 71-72; C 7, v 17.
- (e) Lanka Kand, C 2, v 40-41; C 3, v 73-78 C 6, v 49-56; C 15, v 53, 60.
- (f) Uttar Kand, C 3, v 48-49; C 5, v 17-20, 60 etc..

2- Vidya-Avidya (sample verses):-

- (a) Baal Kand, C 1, v 23, 30; C 7, v 40-41.
- (b) Ayodhya Kand, C 1, v 28-29.
- (c) Aranya Kand, C 3, v 32-35; C 4, v 38-39.
- (d) Kishkindha Kand, C 1, v 87-90; C 3, v 18-32.
- (e) Sundar Kand, C 4, v 15-25.
- (f) Lanka Kand, C 1, v 51-54; C 3, v 31-33; C 4, v 43-56;
C 10, v 36-42; C 11, v 20-25.
- (g) Uttar Kand, C 5, v 9-23, 36, 45; C 7, v 38-56.

3- Sat, Raj, Tam qualities (sample verses):-

- (a) Baal Kand, C 3, v 22-23.
- (b) Ayodhya Kand, C 1, v 11-12; C 5, v 13-15.
- (c) Aranya Kand, C 2, v 20-27, 30; C 3, v 24-31; C 5, v 13-15; C 8, v 52.
- (d) Kishkindha Kand, C 3, v 25; C 6, v 64-66.
- (e) Lanka Kand, C 3, v 71-75; C 6, v 51-52.
- (f) Uttar Kand, C 5, v 33; C 6, v 45-50, 56; C 7, v 61-63 etc..

4- Adhyatma Ramayan's secular broad outlook (sample verses):-

- (a) Uttar Kand, C 7, v 75-81 etc..

5- Atma/Parmaatma—true nature (sample verses):-

- (a) Baal Kand, C 1, v 44-56.
- (b) Ayodhya Kand, C 7, v 95-107.
- (c) Aranya Kand, C 4, v 30-37, 40-47.
- (d) Kishkindha Kand, C 3, v 13-33; C 8, v 43-47.
- (e) Sundar Kand, C 4, v 17-22.
- (f) Lanka Kand, C 1, v. 51-53; C 2, v 38-39; C 3, v 73-78; C 4, v 40-50;
C 6, v 49-51; C 10, v 36-42; C 11, v 17-23; C 15, v 60.
- (g) Uttar Kand, C 3, v 48-49; full C 5; C 7, v 77-78 etc..

6- Ways of devotion and worship (sample verses):-

- (a) Baal Kand, C 1, v 50-52; C 2, v 20-21; C 7, v 40-41.
- (b) Aranya Kand, C 3, v 34-35; C 4, v 48-51; C 10, v 20-31.
- (c) Kishkindha Kand, C 4, v 11-40.
- (d) Lanka Kand, C 3, v 31-37; C 6, v 57-63; C 7, v 67-69; C 8, v 44-45.
- (e) Uttar Kand, C 3, v 52-53, C 7, v 59-83.

7- True nature/form of Sri Ram (sample verses):-

- (a) Baal Kand, C 1, v 11-43; C 3, v 22-23; C 4, v 12-13; C 5, v 43-57.
- (b) Ayodhya Kand, C 1, v 11-31; C 2, v 22-32; C 5, v 11-29; C 9, v 42-46, 61-62, 92.
- (c) Aranya Kand, C 1, v 41; C 2, v 15-16, 28-34; C 5, v 61; C 6, v 28-29;
C 8, v 44-53; C 9, v 30-54.
- (d) Kishkindha Kand, C 5, v 17-24; C 6, v 68-77; C 7, v 16-23.
- (e) Lanka Kand, C 1, v 49-54; C 2, v 15-16, 35-43; C 3, v 17-30, 71-78;
C 4, v 40-56; C 5, v 34-35; C 6, v 63; C 7, v 44-45, 58, 64;
C 8, v 34-49, note of 68; C 10, v 45-52; C 13, v 3-7, 10-18, 24-32;
C 14, v 21-35; C 15, v 5-8, 51-61; C 16, v 45-49.
- (f) Uttar Kand, C 1, v 61-63; C 2, v 72-77; C 3, v 25-28, 45-53; C 4, v 12;
C 7, v 54-55 and 68 footnote; C 9, v 52-53.

8- Residence of Sri Ram (sample verses):-

- (a) Ayodhya Kand, C 6, v. 52-64
- (b) Lanka Kand, C 3, v 38-41

9- Demons— description of Ravana's army and Lanka :-

- (a) Lanka Kand, C 1, v 17-26; C 4, v 10-12.
- (b) Chief demon commanders :- Lanka Kand, C 2, v 22.
- (c) Other demons who joined battle :- Lanka Kand C 5, v80.

10- Monkeys—(i) description of monkey army :-

- (a) Kishkindha Kand, C 6, v 5-19.
- (b) Lanka Kand, C 1, v 30-40; C 4, v 25-39.

(ii) Chief monkey commanders :-

- (a) Kishkindha Kand, C 6, v 11-18, 23-24.
- (b) Lanka Kand, C 4, v 28-38.

(iii) Monkeys who led the first assault on Lanka :-

- (a) Lanka Kand, C 5, v 55-56.

11- Weapons used during the epic war

- (a) by monkeys— Lanka Kand, C 5, v 56-57, 83; C 7, v 41; C 9, v 17.
- (b) by demons— Lanka Kand, C 5, v 57-58, 82; C 9, v 18-19.
- (c) by Sri Ram and Ravana in the final duel :- Lanka Kand, C 11, v 27-32, 45,
54-57, 61-72.

12- Duration of the epic war :-

Lanka Kand, C 5, v 46 to C 9, v 59.

13- Jiva/creature :-

- (a) Baal Kand, C 1, v 48-52; C 7, v 34-37.
- (b) Ayodhya Kand, C 1, v 20-23.
- (c) Aranya Kand, C 3, v 32-33; C 4, v 27-35; C 9, v 32.
- (d) Kishkindha Kand, C 3, v 15-16, 18-19, 25.
- (e) Lanka Kand, C 6, v 51-52.
- (f) Uttar Kand, C 5 v 18 footnote, v 40 footnote.

14- The Mahavakyas (the great sayings) of the Vedas :-

- (a) Baal Kand, C 1, v 50-52; C 7, v 40-47.
- (b) Lanka Kand, C 8, v 40-43.
- (c) Uttar Kand, C 5, v 27.

15- The 3 states of consciousness

- (a) Lanka Kand, C1, v 53.
- (b) Uttar Kand, C 5, v 28-35.

16- Ravana realised Sri Ram's true nature

- (a) Aranya Kand, C 5, v 58-61; C 6, v 30-35; C 7 v 65.
- (b) Sundar Kand, C 2, v 15-19.
- (c) Lanka Kand, C 7, v 44-47; C 10, 55-61.
- (d) Uttar Kand, C 3, v 31-42.

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स वा इदं विश्वममोघलीलः सृजत्यवत्यति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥
न चास्य काश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष ऊतीः ।

नामानि रूपाणि मनोवचोभिः संतन्वतो नटचर्यामिवाङ्गः ॥ (श्रीमद्भा० १ / ३ / ३६-३७)

The playful sporting activities of the Lord are indescribable. He creates, sustains and annihilates the world as if it was a mere game, but he does never become engrossed or attached with it. Concealed in the bosom of the creature, he accepts the objects of the sense organs and the mind, being the controlling factor of the two, but remains aloof from those objects (i.e., both the pleasures and sorrows associated with this world). He is totally independent of such mundane worthless considerations—the materialistic objects of the world can never lure/entice him. Even as a non-initiated man does not understand tricks played by a magician, the ignorant and un-wise creature cannot realise or comprehend the myriad names, forms and maveric activities undertaken by the Lord by involving themselves in endless debates, discussions and logic, for the latter cannot explain the former which have been conceived and created by the Lord himself by his wish and which are attempted to be explained by the Vedas (which have, by the way, failed to do so by saying 'Neti-Neti' i.e., neither this nor that). [Srimad Bhagwat no. 1/3/36-37]

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Appendix no. 3

Indicative list of Explanatory Diagrams, charts, explanatory and elaboratory notes (Key :- C = Canto no; V = verse no.)

1. Brahmins in Lanka :-

(a) Lanka Kand, C 12, v 44-46.

2. Burning of Lanka :-

(a) Sundar Kand, C 3, v 74-75, C 4, v 39-34 Footnote.

3. Bali scolds Sri Ram :-

(a) Kishkindha Kand, C 2, v 58-61.

4. Compass— example of :-

(a) Uttar Kand, C 5, v 57.

5. Creation of world :-

(a) Aranya Kand, C 3, v 27.

(b) Uttar Kand, C 8, v 22-28.

6. Creature/Jiva :-

(a) Uttar Kand, C 5, v 40.

(b) Kishkindha Kand, C 8, v 20-21.

7. Creation of Maya :-

(a) Uttar Kand, C 5, v 18.

8. Creation :-

the basic 24 ingredients—

(a) Lanka Kand, C 4, v 43 footnote.

the 17 elements—

(a) Ayodhya Kand, C 1, v 20-21.

(b) Lanka Kand, C 4, v 43-44.

(c) Uttar Kand, C 5, v 29.

creation of 7 elements—

(a) Aranya Kand, C 9, v 35-36.

9. Doer-feeler-thinker-perceiver :-

(a) Uttar Kand, C 5, v 15, 34, 45, 55 and footnotes

10. Deeds vs. Gyan

(a) Uttar Kand C 5, v 1-20.

11. Ego—how it mires the soul & how to eliminate it :-

(a) Uttar Kand, C 5, v 47; C 6, v 56.

12. Hanuman's departure for Himalayas for Tapa :-

(a) Lanka Kand, C 16, v 17-18.

13. Hanuman conveys Sita's message to Sri Ram :-

(a) Sundar Kand, C 5, v 36-37

14. Hanuman's launch into the air :-

(a) Sundar Kand, C 5, v 9-13.

15. Mahavakyas of the Vedas :-

(a) Lanka Kand, C 8, v 40-43.

16. Microcosm and Macrocosm :-

(a) Aranya Kand, C 3, v 25-27.

(b) Kishkindha Kand, C 8, v 43-44.

(c) Lanka Kand, C 14, v 29-30.

(d) Uttar Kand, C 5, v 40, 46-47.

17. Mind-concentration of :-

(a) Uttar Kand, C 5, v 46.

18. Monkeys' depressed state of mind :-

(a) Kishkindha Kand, C 7, v 32-33; C 9, v 6-7.

19. Monkeys— a civilised class :-

(a) Kishkindha Kand, C 5, v 63.

20. Moon— example of :-

(a) Uttar Kand, C 5, v 57.

21. 'Neti-Neti'— the concept of :-

(a) Uttar Kand, C 5, v 15, 34 and footnote

22. 'Om'— the concept of :-

(a) Lanka Kand, C 13, v 43-44; C 6, v 10-13.

(b) Uttar Kand, C 5, v 48-51.

23. Personality of man :-

(a) Uttar Kand, C 5, v 18-40.

24. Ram's welcome in Ayodhya :-

(a) Lanka Kand, C 14, v 73-74.

25. Ram's family tree :-

(a) Uttar Kand, end of Canto 9.

26. Ravana's determination to oppose Sri Ram :-

(a) Uttar Kand, C 2, v 60-62; C 3, v 58-59; C 4, v 51-52.

(b) Lanka Kand, C 8, v 67-68; C 10, v 51-52, 55-61.

27. Ravana's family tree :-

(a) Uttar Kand, end of Canto 2.

28. Revival of monkeys after the war :-

(a) Lanka Kand, C 13, v 39-40.

29. Ram's exile :-(a) Ayodhya Kand, C 5, v 30-32, 40-45, 56-58;
C 9, v 33, 36-37, 47-51.**30. Ram's human behaviour :-**

(a) Kishkindha Kand, C 5, v 20-24.

31. Ravana's last instructions to Mandodari :-

(a) Lanka Kand, C 10, v 43-44.

32. Ravana gets to taste his own medicine :-

(a) Lanka Kand, C 10, v 15-16.

33. Ravana betrayed :-

(a) Sundar Kand, C 1, v 48-49.

34. Ravana's positive aspects :-

(a) Aranya Kand, C 6, v 61.

(b) Sundar Kand, C 2, v 15-17.

(c) Lanka Kand, C 11, v 70-72.

(d) Uttar Kand, C 2, v 28-29.

35. Sugriv's incredulous behaviour :-

(a) Kishkindha Kand, C 5, v 48-50.

36. Sacred sites :-

(a) Kishkindha Kand, C 6, v 83.

37. Samadhi :-

(a) Lanka Kand, C 1, v 51-53.

(b) Uttar Kand, C 5, v 46-58.

38. States of consciousness/existence :-

(a) Lanka Kand, C 1, v 53.

(b) Uttar Kand, C 5, v 28-35, 39-47.

39. Sheaths covering the Atma/soul :-

(a) Ayodhya Kand, C 1, v 20-23.

(b) Lanka Kand, C 2, v 38-39.

(c) Uttar Kand, C 5, v 28-34, 40.

40. Shaaligram :-

(a) Kishkindha Kand, C 4, v 13-14.

(b) Uttar Kand, C 4, v 24.

41. Subterranean worlds (Patala) :-

(a) Aranya Kand, C 9, v 36-38.

42. Sat, Raj, Tam— the 3 qualities of creature

(a) Aranya Kand, C 3, v 22-24.

(b) Lanka Kand, C 6, v 51-52.

(c) Uttar Kand, C 5, v 18, 40, 56; C 6, v 56.

43. Saints— true :-

(a) Aranya Kand, C 3, v 37-39.

44. Society— classification :-

(a) Ayodhya Kand, C 1, v 11-12.

(b) Uttar Kand, C 5, v 7.

45. Six faults :-

(a) Lanka Kand, C 3, v 29-30.

46. Sita's purity test :-

(a) Uttar Kand, C 4, v 51-52; C 7, v 18-19, 32-33, 40-41.

47. Sita dropping her ornaments :-

(a) Aranya Kand, C 7, v 61-65.

48. Secular credentials :-

(a) Uttar Kand, C 7, v 77-78.

49. Tara's delight :-

(a) Kishkindha Kand, C 5, v 40-41.

50. Vibhishan— a turn-coat :-

(a) Lanka Kand, C 2, v 46; C 11, v 54-57; C 12, 31-33.

51. Vibhishan's dilemma :-

(a) Lanka Kand, C 8, v 15-16.

52. Vibhishan vs Sugriva in devotion :-

(a) Lanka Kand, C 3, v 46-47.

53. Vibhishan's anointment :-

(a) Lanka Kand, C 3, v 42-45.

54. Viraat Purush :-

(a) Aranya Kand, C 9, v 36-45.

(b) Uttar Kand, C 2, v 63-69.

55. Vedas/Mahavakyas :-

(a) Baal Kand, C 1, v 50-52; C 7, v 40-41.

(b) Lanka Kand, C 8, v 40-43.

(c) Uttar Kand, C 5, v 17, 21, 24-27, 34.

56. Vital Airts :-

(a) Ayodhya Kand, C 1, v 20-21.

(b) Lanka Kand, C 4, v 43-44.

(c) Uttar Kand, C 5, v 29.

57. Vidya (knowledge)— impediments to :-

(a) Uttar Kand, C 5, v 57.

58. Varans and Ashrams of the society :-

(a) Uttar Kand, C 5, v 7.

59. Worship & path to salvation— different forms of :-

(a) Aranya Kand, C 2, v 37-38; C 4, v 36-37, 48-49; C 10, v 44.

(b) Kishkindha Kand, C 4, v 16-17, 32-33, 36-37.

(c) Uttar Kand, C 3, v 52-53; C 5, v 46; C 7, v 53-66, 75-76.

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:- Note :-

- (i) Diagrams and charts are appended either at the end of the relevant Cantos or the verses to which they refer, depending upon technical aspects of composing the book.
- (ii) Detailed explanatory and elaborate footnotes, cross references etc. are appended at the end of relevant verses themselves.
- (iii) The above list is only indicative and selective and in no way exhaustive or exclusive because it will erroneous to say that the ocean can be studied by sampling a few hundred square kilometers of water and its ecosystem reduced to words in a book, no matter how detailed and erudite the volume might be.

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स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।

यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥

(श्वेताश्वतर उपनिषद् ४/१५)

He is the one who is the protector and sustainer of this existence, and is its Lord. He is concealed (remains imperceptibly but inherently present) in all the creatures. He is the one who is the subject matter of meditation by the exalted sages, seers and Gods. When a man realises his true form, he is able to break free from the great shackle (fear) of death.

(Shwetashawtar Upanishad 4/15)

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Appendix no. 4**Brief introduction to various important characters appearing in Adhyatma Ramayan****A. Prologue :-**

1. Sage Sut (verse no. 2)—He was the son of sage Ugrasriwa Roma Harshan. He was requested by Brahma, the creator, to narrate all the scriptures (Vedas, Purans, Upanishads, Sanhitas etc.) to 88,000 Rishis at Naimi-sharanya pilgrim site. This was a ‘Gyan Yagya’ ordained as the best form of Yagya by Brahma.

2. Sage Narad (verse no. 2)— The celestial saint, son of creator Brahma. He had the capacity to roam in the 3 worlds at will and generally served as a messenger of Gods and worked for the welfare of creation. He was a great devotee of Lord Vishnu.

B. Baal Kand— Canto 1 :-

3. Shiva (verse no. 6)— One of the 3 trinity Gods; Lord of annihilation of the world; a great renunciate, most enlightened and erudite amongst the Gods. He was an ascetic who lived in Kailash in the Himalayas. He was the one who first pronounced the divine story of Sri Ram which came to be known as Ramayan.

4. Parvati (verse no. 6)— Also called Giriraj Kumari because she was born in the household of Giriraj i.e., the king of mountains. She was the divine consort of Shiva. In her various other manifestations she is also known as Durga, Uma, etc..

5. Hanuman (verse no. 29)— Also called Maruti, Pawan-Sut etc. because he is regarded as the son of the wind-God. His mother was Anjana (Kishkindha Kand, Canto 1, verse 23-24). A great and ardent eternal devotee of Sri Ram, he was instrumental for Sri Ram’s successes in his epic war with Ravana. His teacher was the Sun-God. He always remained celibate and is considered one of the most erudite, sagacious and wise amongst Sri Ram’s devotees.

Baal Kand— Canto 2 :-

6. Sage Kashyap (verse no. 25)— He did severe penances and Lord Vishnu promised him that the Lord would become his son as Sri Ram in his next life as Dasarath, the king of Ayodhya.

Baal Kand— Canto 3 :-

7. King Dasarath (verse no. 1)— Ruler of Ayodhya; father of Sri Ram and his three brothers.

8. Sage Vashistha (verse no. 2)— The son of Brahma and the royal priest and moral preceptor (Guru) of the Ikshwaku dynasty which ruled the kingdom of Ayodhya. The word Guru has two syllables— ‘Gu’ and ‘ru’, the former means darkness while the latter means to dispel. Hence, Guru means an erudite and wise person who is capable of dispelling the darkness of ignorance, lack of wisdom and knowledge of his disciples. Nowhere else is this fact more evident than in the case of Vashistha who taught Sri Ram the essentials of metaphysics and spirituality in his voluminous treatise called ‘Yog Vashistha’. Simple English rendering of this tome is proposed to be written by this author.

It is believed that when Brahma had asked him to accept the post of priesthood, he had refused saying that this was most contemptible and degrading livelihood. But when Brahma had told him that he will have a golden opportunity to serve Lord Vishnu in his incarnation as Sri Ram, he had accepted it (verse nos. 28-30).

He is one of the 7 celestial sages and is also called 'Mantra Drasta' (one who has deep understanding of the Vedic Mantras). He was the one who conceived and enunciated the 7th chapter of Rig Veda, hence it is named after him as 'Vashistha Mandal'.

Amongst his writings, the chief ones are Vashistha Darma Sutra and Vashistha Smriti.

9. Sage Rishyasring (verse no. 5)—He was invited to perform a son-begetting fire sacrifice by king Dasarath. He was the son of sage Vibandh. The legend is that once the sage was meditating in water in a pond when he sighted the celestial beauty (Apsara) named Urvashi and he ejaculated. The sperms together with the water were imbibed by a deer from whom sage Rishyasring was born. Since he had horns like his mother, he was named 'a Rishi with horns, or Rishyasring'. Later, when he visited the kingdom of Ang which was suffering from severe drought at the invitation of its king Rompad, the drought abetted. It so pleased the king that he married his daughter Shanta to him.

10. Kaushalya (verse no. 10)—The eldest queen of Dasarath; the mother of Sri Ram.

11. Kaikeyi (verse no. 10)—The most favoured of the queens; the mother of Bharat.

12. Sumitra (verse no. 11)—The junior queen; the mother of Laxman and Shatrughan.

13. Sri Ram (verse no. 37)—He was an incarnation of Lord Vishnu, the supreme Lord of Creation. He was the eldest of the 4 brothers and the son of Kaushalya.

14. Bharat (verse no. 38)—Son of Kaikeyi. He was similar in physical appearance to Sri Ram. He had refused to accept the crown of Ayodhya which his mother had tried, by intrigue and coercion, to bestow upon him at the cost of Sri Ram. His immaculate and upright reputation has made him a legend in the annals of brotherly love and righteousness. His devotion for Sri Ram is legendary.

15. Laxman (verse no. 41)—The twin brother of Shatrughan but the elder amongst the two. He was the son of Sumitra. He was headstrong and could stake his life for Sri Ram, and had accompanied him to the forest during the latter's exile. He was made the crown prince of Ayodhya by Sri Ram at the time of his coronation (Uttar Kand, Canto 16, verse 26). He was the first amongst the four brothers to depart from this mortal world at the time of Sri Ram's final exit from it. (Uttar Kand, Canto 8, verse 67-72.)

16. Shatrughan (verse no. 41)—He was the younger brother of Laxman; he looked after day-to-day affairs of the kingdom during the 14 years of Sri Ram's exile.

Baal Kand—Canto 4 :-

17. Sage Vishwamitra (verse no. 1)—He was the son of Kaushik. He was a great Sage who had taken Sri Ram and Laxman with him for the protection of his fire sacrifice against the demons; later he got Sri Ram and Sita married.

Baal Kand—Canto 5 :-

18. Demons Marich and Subahu (verse no. 5)—They were the sons of demons Sund

and Upsund (Yogvashitha, vairagya prakarn, Canto 8, verse 36). Out of these two, Marich was hit by Sri Ram and thrown 100 yojans (800 miles) away while Subahu was slayed by Laxman (verse no. 7-8). It was Marich who disguised himself as a golden deer/stag to enable Ravana to abduct Sita (Aranya Kand, Canto 7).

19. Ahilya (verse no. 15)—She was the wife of celestial sage Gautam. She was cheated by Indra, the king of Gods, and thus earned the curse of her husband and was turned into a rock. She was liberated by the touch of Sri Ram's holy feet (verse no. 19-36).

Baal Kand— Canto 6 :-

20. The Boatman (verse no. 2)—He helped Sri Ram cross the river Ganges and was spiritually rewarded by him. His good fortunes by drinking the washed water of Sri Ram's holy feet are a legend.

21. King Janak or Videh (verse no. 6)—The ruler of Janakpur or Videhnagar. He was the father of Sita and was considered a great renunciate and wise king.

22. Sita (verse no. 20)—Also known as Vaidehi by virtue of her being the daughter of Videh (Janak). She was found by him while ploughing a field (verse no. 58-60). She was married to Sri Ram.

23. Urmila (verse no. 55)—She was the younger sister of Sita and was married to Laxman.

24. Mandavi and Sruti Kirti (verse no. 56)—Daughters of Janak's brother. They were married to Bharat and Shatrughan respectively.

Baal Kand— Canto 7 :-

25. Parashurma (verse no. 7)—The sage was a Brahmin and son of Bhrighu (verse no. 19). He had slayed Kartavirya who had killed his own father. Thereafter, he had killed the Kshatriya clans 21 times and handed the rule of the earth over to sage Kashyap (verse no. 25-26). He had handed over Lord Vishnu's bow to Sri Ram while he was on his way to Ayodhya from Janakpur (verse no. 16).

C. Ayodhya Kand—Canto 2 :-

26. Sumantra (verse no. 6)—He was the chief amongst the ministers of Dasarath and his chief advisor.

27. Saraswati (verse no. 44)—The Goddess of speech, knowledge and wisdom. She was sent by the Gods to corrupt the wisdom and intellect Manthara so that Sri Ram could go to the forest the purpose of slaying the evil demons (verse no. 44-46).

28. Manthara (verse no. 45, 47)—She was the favoured haunch-back maid of Kaikeyi and the instigator of her to force Sri Ram to exile to install Bharath on the throne of Ayodhya.

Ayodhya Kand—Canto 4 :-

29. Arundhati (verse no. 80)—She was the wife of sage Vashistha, the Guru of Raghu's clan (i.e., Sri Ram and his brothers).

Ayodhya Kand—Canto 5 :-

30. Nishad Guha (verse no. 61)—He was the chief of the tribal community called

Nishad. He was the chieftain of Sringeripur and one of the great friends of Sri Ram (verse no. 62). He had attended the coronation of Sri Ram after his return from exile.

Ayodhya Kand—Canto 6 :-

31. Sage Bharadwaj (verse no. 29)—The great sage lived on the banks of river Ganges at Triveni (present day Allahabad). He was the 1st sage visited by Sri Ram on his way to the forest.

32. Sage Valmiki (verse no. 43)—The great sage was the 10th son of Prajapati Pracheta (Uttar Kand, Canto 7, verse no. 31). He resided near Chitrakoot. He played host to Sita during her exile and Lav-Kush, the sons of Sita, were born at his hermitage. He wrote the epic Ramayan as well the voluminous treatise on metaphysics and spiritualism called Yog Vashistha. In his earlier times, he was a savage hunter and was converted into a great sage at the intervention of the legendary ‘Sapt Rishis’ (verse no. 65-86).

Ayodhya Kand—Canto 7 :-

33. The old and blind Vaishya Couple (verse no. 42)—Their son was called Shrawan kumar who was inadvertently killed by Dasarath when he was hunting during the night. Their curse resulted in the death of Dasarath lamenting for Sri Ram (verse no. 41-45).

34. Yudhajit (verse no. 53)—He was the maternal uncle of Bharat.

Ayodhya Kand—Canto 9 :-

35. Sage Atri (verse no. 79)—He resided near the Dandakanya forest.

36. Anusuiya (verse no. 86-87)—She was the wife of sage Atri. She blessed Sita and gave her divine clothes, body ointment to tide over the difficulties of 14 year exile period.

D. Aranya Kand—Canto 1 :-

37. Demon Viradh (verse no. 17-22, 28)—The first fierce demon that Sri Ram met in the formidable, fearful and dense forest called Dandakarayana (verse no. 10-16). He was slayed by Sri Ram (verse no. 33-34).

38. Vidyadhar (verse no. 38)—The original form of demon Viradh. He was cursed by the ever-wrathful sage Durbasa to become a demon (verse no. 38).

Aranya Kand—Canto 2 :-

39. Sage Sharbhang (verse no. 1)—He was a resident of ‘Tapovan’ (i.e., forest inhabited by sages, seers, monks, hermits, ascetics who were engrossed in doing Tapa). He died by burning himself on a funeral pile after having Darshan (divine, august viewing) of Sri Ram.

40. Sage Sutikshan (verse no. 25)—He was a disciple of sage Agastya and worshipped the holy name of Sri Ram (verse no. 26).

Aranya Kand—Canto 3 :-

41. Sage Agni Jiva (verse no. 1)—He was the younger brother of sage Agastya.

42. Sage Agastya (verse no. 5-8)—The Guru of sage Sutikshan; he expounded the vedantic concept of creation of the world (verse no. 18-29), the importance of devotion, acquisition of truthful knowledge (verse no. 32-33, 40-42), the chief method of emancipation and salvation (verse no. 36) etc.. He gave Sri Ram Indra’s bow, two

divine quivers and a gem-studded sword (verse nos. 45-46).

Aranya Kand—Canto 4 :-

43. Jatau (verse no. 1)—The old vulture, he was the younger brother of the vulture king Sampati. He was a friend of king Dasarath (verse no. 3-4) and stayed near the Panchvati hermitage to protect Sri Ram, Laxman and Sita. Later on, he was mortally wounded by Ravana while adopting Sita (Canto 7, verse nos. 51-58).

Aranya Kand—Canto 5 :-

44. Demoness Supernakha (verse nos. 1, 6)—She was the sister of Ravana. She tried to lure Sri Ram to have conjugal relationship with her (verse no. 11), but her ears and nose were chopped-off by Laxman at the instance of Sri Ram as a punishment (verse no. 20).

45. Demon Khar (verse nos. 21, 26)—Supernakha's brother and cousin of Ravana (v 58); he was the local commander of the demons. She went to him first after being deformed by Laxman. He attacked in retaliation and was killed (verse no. 34-35).

46. Demons Dushan and Trishira (verse no. 27)—They were companions of Khar and joined the battle with him against Sri Ram.

47. Ravana (verse nos. 38-39)—The villain of Ramayan. He was the brother of Supernakha. It was the sight of his deformed sister and her instigation that led him to steal Sita resulting in the epic war and the decimation of the demon clan. The details of his genealogy are appended as a chart to Uttar Kand, Canto 2. His birth, exploits etc. are detailed in Uttar Kand, Cantos 1 and 2.

Aranya Kand—Canto 9 :-

48. Demon Kabandh (verse no. 1-4)—He was an octopus-like fierce demon with a headless trunk and long tentacle-like arms. He was jointly slayed by the two brothers Ram and Laxman. His earlier story is narrated in verse no. 21-25.

Aranya Kand—Canto 10 :-

49. Sabari (verse no. 1)—The low caste old Bhil woman; a disciple of sage Matang (verse no. 11-12). Sri Ram described to her the 9-fold path of devotion (verse no. 20-31) and she had advised him to go to the Rishyamook mountain and befriend Sugriv (verse no. 36-39) who will help him. She died by burning herself by the fire of Yoga.

E. Kishkindha Kand—Canto 1 :-

50. Sugriv (verse no. 7)—He was the younger brother of Bali and was exiled by the latter due to some misunderstanding (verse no. 22). He lived on the Rishyamook mountain along with Hanuman and 3 other ministers (verse no. 21). He was befriended by Sri Ram (verse no. 48-45) and had helped him in finding Sita (verse no. 42-43). He was crowned king of the monkey race at Kishkindha by Sri Ram (Canto 3, verse no 46). Details of his birth etc. are described in Uttar Kand, Canto 3, verse nos. 13-14.

51. Bali (verse no. 46)—The elder brother of Sugriv. He had expelled his younger brother on some misunderstanding and had usurped the kingdom. He was later on killed by Sri Ram (Canto 2, verse nos. 46-51). Details of his birth etc. are described in Uttar Kand, Canto 3, verse nos. 1-12.

52. Demon Mayavi (verse no. 47)—He was the son of demon Maye. He came to challenge Bali and was killed by the latter (verse nos. 48-50, 54).

53. Demon Dundhuvī (verse no. 61-62)—He attacked Kishkindha disguised as a wild buffalo. He was killed by Bali (verse nos. 63-67).

Kishkindha Kand—Canto 2 :-

54. Tara (verse no. 20)—The wife of Bali, she had tried her best to dissuade him from going to fight with Sugriv (verse nos. 20-21, 25-33). She is considered one of the five most chaste women in Hindu mythology.

Kishkindha Kand—Canto 3 :-

55. Angad (verse no. 2)—The son of Bali; he was the second most loyal soldier of Sri Ram next only to Hanuman. He was later made crown prince of Kishkindha by Sri Ram (verse no. 48).

Kishkindha Kand—Canto 6 :-

56. The monkey and bear commanders (verse no. 11-15, 23-24)—Jamvant (king of bears), Hanuman, Nal, Neel, Gawai, Gawaksha, Gandhmadan, Sharavh, Maindav, Gaj, Panas, Balimukh, Dadhimukh, Sushen, Tar, Kesari, Diwid etc..

57. Yogini Swayamprabha (verse nos. 40, 53)—She was the daughter of a Gandharva (celestial musician) named Dibya and a friend of Hema, the daughter of Vishwakarma (the architect of the Gods). She was found in a deep cave by the search party of monkeys led by Angad and Hanuman which was sent by Sri Ram to search for Sita. She subsequently worshipped Sri Ram (verse no. 59-78) and went to Badrinath (in the Himalayas) on his instructions (verse no. 83).

Kishkindha Kand—Canto 7 :-

58. Sampati (verse no. 29, 35)—He was the elder brother of Jatau (verse no. 47) and lived in a cave of Mt. Mahendra (verse no. 29). He told the monkeys the location of Sita in Lanka (verse nos. 51-54) and advised them to cross the ocean (verse nos. 55-56) to meet her.

Kishkindha Kand—Canto 8 :-

59. Sage Chandrama (verse no. 8)—He lived on the summit of Mt. Vindhyachal. It was at his hermitage where Sampati fell when his wings were burnt by the scorching sun. He had blessed Sampati that he would help in Sri Ram's works by telling the location of Sita to the search party (verse nos. 45-52), and as a reward, he will get back his wings.

F. Sundar Kand—Canto 1 :-

60. Sursa (verse no. 10)—She was the mother of legendary serpents/dragons and was sent by the Gods to test Hanuman's strength and intelligence (verse nos. 11-12). Hanuman had entered and come out of her mouth which she had stretched up to 50 yojans (400 miles) wide.

61. Mainak (verse no. 26)—The ocean had asked this mountain to rise up and give Hanuman a little rest while he was crossing the ocean.

- 62.** Demoness Singhika (verse no. 35)—She lived in the ocean and used to catch over-flying creatures (e.g. birds) by catching hold of their shadow in water (verse nos. 34-35). She was kicked and killed by Hanuman when she tried the trick on him (verse no. 38).
- 63.** Lankini (verse no. 43)—The patron goddess of Lanka. She was assigned the task of protecting Lanka from intruders. She was the first hurdle Hanuman faced when he landed on the soil of Lanka, but he subdued her by punching her with his closed fists (verse nos. 44-47).

Sundar Kand—Canto 2 :-

- 64.** Trijata (verse no. 47)—An old demoness assigned by Ravana to guard Sita in Ashok Van (the place where Sita was confined by him). She was her best friend there and she confided her emotions and frustrations to her (verse nos. 48-54).

Sundar Kand—Canto 3 :-

- 65.** Jayant, son of Indra (verse no. 54)—He assumed the form of a crow and in order to tease Janki (Sita) and test Sri Ram's strength, he had nibbled at Sita's toe at Chitrakoot, whereupon Sri Ram had made him blind in one eye (verse nos. 54-60).
- 66.** Prince Akshay Kumar (verse no. 86)—He was the younger brother of Meghanad, the son of Ravana. He was sent by the latter to capture Hanuman while he was destroying the Ashok garden, but was instead killed by the latter (verse nos. 87-88).
- 67.** Indrajit (Meghanad) (verse no. 89)—He was the elder son of Ravana and had helped his father in his reckless and relentless conquest of the whole world. His birth, exploits and fame are detailed in Uttar Kand, Canto 2, verse nos. 43-62. He was later killed in battle with Laxman (Lanka Kand, Canto 9).

G. Lanka Kand—Canto 1 :-

- 68.** Kumbhakarn (verse no. 13)—He was the brother of Ravana and slept for 6 month at a stretch, and ate his heart full for 1 day. His birth etc. are detailed in Uttar Kand, Canto 1, verse nos. 58-61 and Canto 2, verse nos. 20-23, 45-46. He was slayed by Sri Ram in the epic war (Lanka Kand, Canto 8).
- 69.** Vibhishan (verse no. 20)—Brother of Ravana and an ardent devotee of Sri Ram. He and Kumbhakarn had tried their best to dissuade Ravana from being inimical to Sri Ram and avoid rout of the demon clan. Vibhishan's birth, Tapa etc. are detailed in Uttar Kand, Canto 2, verse no. 16-19. He was severely rebuked and kicked out by Ravana when he advised him against fighting Sri Ram. As a result, he joined Sri Ram's camp in disgust. He was instrumental in the death of his two brothers, his nephew (Meghanad) and all others. He was crowned king of Lanka by Sri Ram at the end of the war (Lanka Kand, Canto 12, verse nos. 44-46).

Lanka Kand—Canto 3 :-

- 70.** Nal (verse no. 84)—The son of Vishwarkarma, the architect of Gods. He built the bridge across the ocean.

Lanka Kand—Canto 4 :-

- 71.** Demon Shuk (verse no. 14-15)—A spy sent by Ravana after Vibhishan. He was

captured, punished and released by the monkeys (verse nos. 15-17). He tried his best to advise Ravana to abandon his bellicose mood and opt for reconciliation with Sri Ram (verse nos. 18-56), but he wouldn't listen. He was insulted by Ravana (Canto 5, verse nos. 1-4) and so he withdrew. His previous life story is described in Canto 5, verse nos. 5-24.

Lanka Kand—Canto 5 :-

72. Malyawan (verse no. 25)—He was the maternal grandfather of Ravana. He was very wise, righteous, well versed in laws of morality and ethics, and old. He also tried to rationalise with Ravana (verse nos. 26-36) but was rebuffed by the latter (verse nos. 37-40).

73. The chief monkey commanders who led the 1st assault on Lanka (verse nos. 54-55)—Hanuman, Angad, Kumud, Neel, Nal, Sharabh, Maind, Diwid, Jamvant, Dadhimukh, Kesari, Tar etc..

Lanka Kand—Canto 8 :-

74. Demon Kalnemi (verse no. 36-37)—He was forced by Ravana to try to trap and kill Hanuman while he was going to bring the Sanjivani herb to revive the wounded Laxman in the battle field (Canto 8, verse no. 38—Canto 9, verse no. 4). Kalnemi was killed by kicks and blows of Hanuman (Canto 9, verse nos. 30-33).

75. Nikumbhila (verse no. 57)—The patron goddess of the demons who was worshipped by them at the start of war and also during decisive battles. She was worshipped by both Meghanad and Ravana by offering fire sacrifices, but unfortunately for them, in both the cases, their sacrifices were disrupted by the monkey army at the behest of Vibhishan, resulting in their death.

Lanka Kand—Canto 10 :-

75. Shukracharya (verse no. 4)—The Guru of the demon race. He was approached by Ravana to intercede on his behalf against Sri Ram. But Shukracharya's prescription of doing the fire sacrifice to make Ravana invincible (verse nos. 7-10) went haywire when the monkeys defiled it (verse nos. 13-35).

76. Sarma (verse no. 18)—She was the wife of Vibhishan. She showed the invading army the secret cave where Ravana was doing his sacrifice to become invincible (verse nos. 18-19) leading to its defilement. She had thereby squared up with Ravana the humiliation which her husband had suffered at his hands.

77. Mandodari (verse no. 24)—She was the wife of Ravana and mother of Meghanad and Akshay Kumar. She was the daughter of demon Maye who was the architect of the demons (Uttar Kand, Canto 2, verse no. 40). She also tried to persuade Ravana to drop his rashness and end the war. (Verse nos. 44-54)

Lanka Kand—Canto 11 :-

78. Matali (verse no. 19)—He was the charioteer of Indra, the King of Gods. He was sent by Indra with the divine chariot to help Sri Ram in the final day's duel with Ravana (verse nos. 20-25). He was latter sent back to Indra by Sri Ram (Canto 12, verse no. 42-43).

Lanka Kand—Canto 13 :-

79. Brahma (verse no. 9)—The patriarch of the Gods; grandfather of creation. He is said to have emerged from the navel of Lord Vishnu (Uttar Kand, Canto 8, verse nos. 27-28). It was on his prayers that Vishnu manifested himself as Sri Ram.

80. Indra (verse no. 23)—The king of Gods. He was the father of Bali, the elder brother of Sugriv (Uttar Kand, Canto 3, verse nos. 10-12).

Lanka Kand—Canto 15 :-

81. Sages Vashistha, Vamdeo, Jabali, Gautam and Valmiki (verse no. 37-39)—These sages witnessed the coronation of Sri Ram on the throne of Ayodhya.

82. Yaksha (verse no. 67)—These are a type of demi-Gods. They protect the treasury of Gods and tend the garden of Kuber who is the treasurer of Gods.

83. Gandharvas (verse no. 68)—These are celestial musicians.

84. Those who attended Sri Ram's coronation (verse no. 70-72)—The great dragon or legendary serpents, Siddhas (mystics; the attained ones), Kinnars (celestial singers and dancers; demi-Gods with the head of horse), Marut (the wind-God), Vasu (demi-God), sages/hermits/seers/monks, holy cow (symbolising docile, pet animals) cave dwellers, birds, Prajapati (the guardians of the world), Apsaras (celestial courtesans; beautiful damsels of Indra's court) etc.

H. Uttar Kand—Canto 1 :-

85. Vishwamitra, Asit, Kanwa, Durbasa, Brighu, Angira, Kashyap, Vamdeo, Atri, Seven celestial sages, Agastya (verse no. 7-8)—All of them visited Sri Ram sometimes after his coronation. They described the previous life stories of the demons (Canto 1, verse no. 24—Canto 2 full, and Canto 3, verse nos. 29-60) as well as of Sugriv and Bali (Canto 3, verse nos. 1-24).

86. Sage Pulastya (verse no. 25)—The son of Lord Brahma, the creator. He was the grandfather of Ravana.

87. Sage Trinbindu (verse no. 26)—He played host to sage Pulastya when he came to do penances (Tapa) and subsequently married his daughter to him (verse nos. 31-33).

88. Visrawa (verse no. 35)—He was the son of sage Pulastya through his first wife who was the daughter of sage Trinbindu (verse nos. 34-35).

89. Kuber (verse no. 37-38)—The son of Pulastya with his second wife who was the daughter of sage Bharadwaj (verse no. 36). He was made the treasurer of Gods by Lord Brahma, the creator.

90. Deomon Sumali (verse no. 45-46)—The Lord of subterranean demons. They had fled from Lanka earlier fearing the wrath of Vishnu (verse no. 43). He was an ogre (flesh eating demon).

91. Kaikasi (verse no. 48)—The daughter of Sumali who married sage Visrawa (verse nos. 50-57) and was the mother of Ravana and his brothers and sisters (verse nos. 55-59).

Uttar Kand—Canto 2 :-

92. Vritajwala (verse no. 41)—The daughter of Virochan. She was married to Kumbhakarn.

93. Sailush (verse no. 42)—He was a Gandharva and father of Sarma who was married to Vibhishan.

Uttar Kand—Canto 3 :-

94. Sanat Kumar (verse no. 30)—The son of Brahma, he was approached by Ravana asking him about the one who was the most superior amongst the Gods (verse nos. 31-32). On learning that Vishnu was the supreme Lord (verse nos. 33-36), he decided to get himself killed by him to achieve salvation (verse nos. 37-43, 58-59).

Uttar Kand—Canto 4 :-

95. Vijai (verse no. 47)—He was the royal spy who first told Sri Ram that people of Ayodhya are casting aspersions on the integrity of Sita and are questioning the probity and propriety of Sri Ram accepting her (verse nos. 49-52).

Uttar Kand—Canto 6 :-

96. Demon Lavan (verse no. 1)—He was the ruler of Mathura and the son of Madhu (verse nos. 6-7). He was killed by Shatrughan (verse nos. 15, 25).

97. Kush and Lav (verse no. 26-27)—The two sons of Sita born in the hermitage of sage Valmiki after she was sent to her second exile by Sri Ram. The elder was Kush. Later, at the time of Sri Ram's final departure from this world, Kush was made the king of Avadh and Lav of the territories north of it (Uttar Kand, Canto 9, verse nos. 6, 16-18).

Uttar Kand—Canto 8 :-

98. Pushkar and Taksha (verse no. 3)—These were the two sons of Bharat. After slaying the Gandharvas, Bharat had made his elder son Pushkar the king of Pushkarawati and Taksha the king of Takshila (verse nos. 1-3).

99. Angad and Chitraketu (verse no. 6)—The two sons of Laxman. Laxman was sent by Sri Ram to vanquish the savage Bhils in the western territories (verse nos. 4-5), and after the conquest, he installed his two sons there.

100. Kaal (verse no. 9)—The God of death. He was sent by Brahma with the message for Sri Ram that it was time for him to wind up his worldly activities (verse nos. 33-39). According to Kaal's own version, he was the eldest son, or the first born, of Sri Ram (verse nos. 22-23).

101. Durbasa (verse no. 40)—The most wrathful and short tempered amongst the sages. At the behest of destiny, he literally gate-crashed on Sri Ram's meeting with Kaal leading to Sri Ram abandoning Laxman (verse nos. 41-72).

102. Demons Madhu Kaitav (verse no. 26)—The two demons were slayed by Vishnu and from their flesh and bones he created the earth prior to its being populated by Brahma (verse nos. 26-28).

Uttar Kand—Canto 9 :-

103. Subahu and Yupketu (verse no. 21-22)—The two sons of Shatrughan. The former was made king of Mathura and the latter of Vidisha.

Appendix no. 5

About the Author

Ajai Kumar Chhawchharia left home when he was approximately 29 years of age due to an inner call of his heart that told him to devote his life in the service of his beloved Lord God, Sri Ram. Worldly attractions did not enchant him at all. So, he didn't marry, and after his father's death he came and settled permanently in Ayodhya, the holy town in India associated with Lord Ram.

Presently he works as an honorary manager of a world famous Kanak Bhavan Temple at Ayodhya, and spends his time writing in English so that the world can access the wonderful nectar of metaphysical, spiritual and devotional philosophy that is contained in Indian scriptures for which they are so renowned.

His series on 108 Upanishads in English, together with Veda Vyas' Adhyatma Ramayan & Devi Puran Ramayan, and Valmiki's Adbhut Ramayan have been published by a reputed publisher of India. Details can be had by contacting the author by email given below.

The rest of his Books are in various stages of production.

Genre of Writing: Spiritualism, Philosophy, Metaphysics, Religious, Devotional and Theological.

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- (c) www.draft2digital.com (in 'e-book' version) through the following platforms: (i) Apple (ibooks), (ii) Barnes & Noble (nook), (iii) 24 Symbols, (iv) Kobo, (v) Page Foundry, (vi) Scribd, (vii) Tolino etc.:—*

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- (A) (1) The Chariot of God: Dharma Rath; (2) OM and Naad; (3) YOGA—Its Practice and Philosophy according to the Upanishads; (4) Ram Geeta; (5) The Revelation of Creation—as envisioned in the Upanishads; (6) The Pentagon of Creation: As Expounded in the Upanishads; (7) The Triumvirate of Creation; (8) Maya: The Whirlpool of Delusions*

in Creation; (9) Surdas-Ram Charitawali; (10-a) The legend of Lord Shiva: Book 1 'Lord Shiva's marriage with Parvati'; (10-b) Book 2 'Lord Shiva's Sacred Hymns'; (10-c) Book 3 'Shiva's different names & their significance, Shiva Puran, Upanishads'; (11) the Mahavakyas of the Upanishads; (13) Lord Ram's marriage with Sita (based on Tulsidas' books "Ram Charit Manas", "Janki Mangal", "Ram Lala Nahachu" & "Geetawali", and sage Veda Vyas' book "Adhyatma Ramayan"; (14) "Anthology of Sacred Hymns, Stotras & Mantras of Lord Ram"; (15) "Vairagya Shatkam" of king-sage Bhartrihari; (16) An Anthology of the Sanyas Upanishads-Parts 1 and 2.

(B) Goswami Tulsidas Series: (1) Book 1- 'Dohawali'; (2) Book 2- 'Parvati Mangal'; (3) Book 3- 'Kavitawali'; (4) Book 4- 'Janki Mangal'; (5) Book 5- 'Ram Lala Nahachu'; (6) Book 6- 'Geetawali Ramayan'; (7) Book 7- 'Vairagya Sandipani'; (8) Book 8- 'Vinai Patrika'.

More books will be added as they get readied.

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A humble word of dedication

No creature is perfect; its foolhardy to claim so. The best of paintings cannot replace the original; the best of words cannot express the original emotions and sentiments. Even the Lord was not satisfied by one flower or one butterfly— he went on endlessly evolving and designing newer forms. So, I have done my best, I have poured out my being in these books. Honestly, I am totally incompetent— it was the Lord who had done the actual writing and had moved my fingers as if they were merely an instrument in his divine hands. But nonetheless, it's a tribute to the Lord's glory that he does not take the credit himself, but bestows it to them whom he loves as his very own. And to be his very own is indeed an unmatched honour. However, I still beg forgiveness for all omissions, commissions and transgressions on my part that I may have inadvertently made. It's the Lord's glories that I sing, rejoice in, write on and think of to the best of my ability. I hope my readers will also absorb the divine fragrance effusing from the flowers representing the Lord's books, enjoy the ambrosia pouring out of them and marvel at the Lord's stupendous glories.

Ajai Kumar Chhawchharia
Author

Appendix no. 6

A child's emotional prittle-prattle of Dedication

My dearest and most beloved Ram!

The last time we met, I had taken as a gift for you the books that I say 'I wrote' for you in your honour. That meeting has cast an indelible spell on my mind and is firmly engraved in my memory. Remember?

For an eternal moment, we stood; you holding me by my hands while we peered deep into each other's eyes till the time welling-up tears had blurred my vision, and I had to lower my eyelids to wipe the cloud clean, and when I raised it again, it was your turn to lower them. No words spoken, no greetings exchanged, no formalities shown— just profound silence. But before those books could fall-off my shaky hands, you had caught! How ecstatic and exhilarated you had been, and how overwhelmed and unbound I had been.

Earlier on, when you had ordained me to spread your gospel by the medium of translation into the English language the various works of Goswami Tulsidas, Veda Vyas' Adhyatma Ramayan, Valmiki's Yog Vashistha amongst others— I was in a quandary and scared stiff for I wasn't competent, I knew my limitations. I couldn't say no, and I couldn't say yes. There was silence, and you had smiled at me with one of those strange but enchanting smile of yours which have made even the most wise and exalted of sages, seers and saints speechless.

My reluctance was dispelled when I garnered courage by remembering the words of Paul to Timothy and Hebrews in the holy Bible— '..... wherefore I put thee in remembrance that thou stir up the gift of God which is in thee. For God has not given us the spirit of fear, but of power and of love and of sound mind....but be thou partaker of the affliction of the gospel according to the power of god....who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, before the world began.....and hath brought life and immortality to light through the gospel (Bible, epistle of Paul to Timothy, II/1/6-10)....and the things that thou hast heard of me, the same commit thou to faithful men....study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth....and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen (Bible, epistle of Paul to Timothy, II/2/2,15,18). Make me perfect in every good work to do his will working in you that which is well pleasing in his sight (Bible, the Hebrews, 13/21)'.

There was a deep silence. The decision was made. I shall not flounder and procrastinate, but plunge head-on. This infant joker who had emerged in this strange and funny world, yelping, panting and bawling, had not the slightest idea that a day will dawn when it would stand before its Father with Veda Vyas' Adhyatma Ramayan English version in hand, in utter

silence and a blanked-out head, to present Him the result of the hard toil ordained by Him, not knowing what it is all about. And how miraculously this has come about. How incredible it is that the pen formed various shapes on the paper which transformed themselves into words, sentences, paragraphs, chapters and finally a book! Miracles might happen but this— at least to me—is incredulous!

I do not know the technicalities of how a flower blooms or a tree blossoms. The beauty of the rainbow cannot be described in a science text book; the poet's heart more than his words and the painter's eyes rather than the canvass perhaps catches it far better.

People ask the gawky question— whether you worship the Lord as a Bhakta (devotee) or a Gyani (a scholar, one who sees the Lord everywhere including his heart and is well read) and, secondly, what is the nature of relationship that you have with your Ram. What a stupid question reflecting ignorance. An honest Bhakta possesses all the qualities of a true Scholar for he has to be focused on his Lord, blind to all distractions, has the ability to speedily understand, grasp and arrive at the conclusion about the truth faster than anyone else who are still groping in the dark, doubting and debating, while a Scholar must have singularity of purpose, sincerity, dedication and devotion as does a Bhakta have towards his Lord. It is only when the distinction between the two is effaced does one realise the Lord.

As to other question of relationship, well, this exists between two entities A and B; that is, when there is duality. When there is none, the question does not arise. Even after reading and studying Adhyatma Ramayan one does not understand these two basic concepts, then he should read it again!

But I write this to you because I wished to express my wonder, my marvel, my astonishment with a wide gaping mouth, my thanks, my gratitude with a broad smile, for when I stand before you, I am so dumbfounded and lost for words that I can't speak. So I scribbled this little prittle-prattle bubbling over from my heart like a spewing volcano. A child is prone to mischief, incessant banter and chatter, so I hope and am sure that you will forgive me. It is not that I do not know that profound silence are the best words spoken for from silence has emerged this cosmos and thence shall it coalesce.

But before the oil in my earthen lamp exhausts and my flickering flame merges with the eternal flame, let me complete— as best as you wish me to— your unfinished task, and that is Valmiki's Yog Vashitstha in its English rendering and other books such as Veda Vyas' Devi Puran Mahabhagvat Ramayan, Tulsidas' Janki and Parvati Mangal as well as Ram Taponishad thrown in for good measure. And one day I shall again stand before you with it in my hand— silent as always, wordless as usual, with a final quiver in my lips as the last drop of oil dries up in my lamp, and the flame vanishes in such a way that no one can distinguish which of the two flames has vanished and which remained! Then I'll let the earthen pot drop and shatter into

pieces and scattered around your holy feet, giving you no chance to refill it and relight it to spend another tormenting round in this world. Have you got my point?

Oh the most beloved Ram! The mischievous but beatific and enchanting smile on your face when the meaning of what I have just said sinks in you, let it be eternal as much as the pensiveness of your countenance when you worry about me and my welfare. With you with me, what have I got to worry about, for haven't you said, '...and, lo, I am with you always, even up to the end of the world (Bible, gospel of St. Matthew, 28/20)', and 'I trust I shall shortly see thee, and we shall speak face to face (Bible, 3rd epistle of John, 14)'.

Well, I don't know what you'll speak to me, but I know for certain that when you do come face to face with me, you'll be able to speak nothing even as I am able to speak nothing in front of you, for, remember 'silence speaks volumes and a wet, tearful eye is the best dictionary'.

The books that you've got written through me are honestly all yours; this is my faithful disclaimer. Nevertheless, the fact that you affixed my name to them as their author is a measure of your limitless benevolence, munificence, magnanimity, grace, kindness and love for me and not any credit or expertise on my part.

And though I'd like to thank you, I won't because thanking process creates a formal occasion, a distance, a duality of a giver and a taker—and I don't want any of them between you and me. But nevertheless, your beloved child will leave behind a legacy that will make him immortal in your heart and memory for as long as time exists.

Finally, do convey my greatest of reverence to Hanuman whom I regard as my Guru, and without him these books wouldn't have come into existence.

So, till the next time...be of good cheer, be happy, be smiling, have fond memories, forgive me for all my follies, omissions and commissions, and love this prattling little child with all its shortcomings and warts. Therein lies your greatness.

With love, Amen!

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